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**GAZETTEER
OF
KASHMIR AND LADAK**



GAZETTEER OF KASHMIR AND LADAK

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INTRODUCTION.

THE country treated of in this Gazetteer comprises the whole of the dominions of His Highness the Maharaja of Kashmir and Jamu, and includes the provinces of Jamu, Kashmir, Ladak, Baltistan, and Gilgit.

The information contained is derived from notes and the following books :—

1. Allgood, Lieutenant G. Kashmir Routes (MS.).
2. Cunningham, Alexander, Brevet-Major, Bengal Engineers. Ladak with notices of the surrounding Countries.
3. Cunningham, Joseph Davey, late Captain of Engineers in the Indian Army. A History of the Sikhs.
4. Elmslie, William Jackson. A Vocabulary of the Kashmiri Language.
5. Forster, George. A Journey from Bengal to England, 2 Volumes.
6. Gilgit, Chitral, and Kashmir. Notes by Manphul Pundit.
7. Growse, F.S. The Architecture of Kashmir, Calcutta Review, No. CVII.
8. Hervey, Mrs. Adventures of a Lady in Tartary, Tibet, China and Kashmir, 3 Volumes.
9. Historical Sketch of Kashmir. Reprinted from *Indian Public Opinion*.
10. Honigberger, John Martin. Thirty-five years in the East.
11. Hügel, Baron Charles. Travels in Kashmir and the Panjab.
12. Ince, John, M.D., Bengal Medical Service. Kashmir Hand-book.
13. Journal of the Asiatic Society of Bengal, Volumes XXIX and XXX.
14. Knight, Captain, 48th Regiment. Diary of a Pedestrian in Kashmir and Tibet.
15. Montgomerie, Major T. G., R.E. Routes in the Western Himalayas, Kashmir, &c.
16. " " " Memorandum on the Parganas of Kashmir (MS.).
17. Moorcroft, William. Travels in the Himalayan Provinces of Hindustan and the Panjab, Volume II.
18. Powell, Baden, H., B.C.S. Hand-book of the Economic Products of the Panjab, Volume I.
19. " " " Hand-book of the Manufactures and Arts of the Panjab, Volume II.
20. Prinsep, Henry T., B.C.S. Origin of the Sikh power in the Panjab.
21. Roberts, Major Fred., V.C., R.A. Routes in the Bengal Presidency.
22. Smyth, Major G. Carmichael. A History of the Reigning Family of Lahore.
23. Steinbach, Lieutenant-Colonel. The Panjab.
24. Thornton, Edward. A Gazetteer of the Countries adjacent to India in the North-West, 2 Volumes.
25. Thorp, Robert. Kashmir mis-government.
26. Torrens, Lieutenant-Colonel, 23rd Royal Welch Fusiliers. Travels in Ladak, Tartary, and Kashmir.
27. Vigne, G. T. Travels in Kashmir, &c., 2 Volumes.
28. Barrow. Gazetteer of Dardistan and Kafirstan.
29. " Routes in " "
30. Bellew. Kashmir and Kashgar.
31. Cowley Lambert. Trip to Kashmir and Ladak.
32. Drew. Jamu and Kashmir Territories.

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33. Forsyth. Report of a mission to Yárkand in 1873.
34. Girdlestone. Memorandum on Kashmír and some adjacent Countries.
35. Hayward. R. G. S. Journals.
36. Henderson. Lahore to Yárkand.
37. Journals, R. G. S., III, VI, XIX, XXXI, XXXIV, XXXVII, XL.
38. Thomson. Himalaya and Tibet.
39. Shaw. High Tartary, Yárkand and Kashgár.
40. Wakefield. The Happy Valley.
41. Crawford. Précis, &c., Kashmír State.
42. Bogle and Manning. Tibet.
43. Leitner. Result of a Tour in Dárdistán, Kashmír, &c.
44. Wilson. A Summer Ramble in the Himalayas.
45. Murray. Hand-book of the Panjáb.
46. Forsyth. Official Report of the Yárkand Mission.
47. Schlagentweit. Report of Scientific Mission in High Asia.
48. Aitchison. Trade Products of Léh.
49. Baden-Powell. Panjáb Products.
50. Bates. Gazetteer of Kashmír.
51. Massey „ of Ladák.
52. Saward. Routes in Asia (Section V).
53. Brooke. Route to the Mustágh Range (1884).
54. Shaw. Trade Report and Routes.
55. McNair. Routes in Káshristán.
56. Biddulph. The Kashmír Army.
57. Henvey. Notes on the Kashmír Army, 1882.
58. Biddulph, Sir M. Memorandum on the Road from Kobála to Baramúla.
59. Atkinson. Notes regarding the Kashmír Cart-road.
60. Montgomerie. Memorandum on the Progress of the Trigonometrical Survey in Kashmír (Montgomerie).
61. Henderson. Question of the practicability of the Chang chenmo Route.
62. „ Floods on the River Indus.
63. Report on the proposed Canal from Aknúr to Jamú.
64. Panjáb Administration Report (1882-83).
65. Report on the external trade of the Panjáb (1885).
66. Journals of Royal Asiatic Society.
67. Journals of Asiatic Society of Bengal.
68. Histoire des Rois de Kaschmír.
69. From Wall Street to Kashmír.

Much information was also obtained from letters in the possession of the Foreign Department of the Government of India and of the Panjáb Government.

GAZETTEER

OF

KASHMÍR AND LADÁK.

GEOGRAPHY AND TOPOGRAPHY.

Political Geography.—The territories of the Kashmír State comprise two provinces, Jamú and Kashmír, each of which is administered by a Chief Officer, or Governor, styled *Hakim-i-ála*. The districts of Baltistán or Skardú and Ladák are included in the province of Jamú; and the district of Gilgit, including Astor, in Kashmír. The territory of Púch is administered by Rája Moti Singh, who holds it under a grant from the Maharája.

Boundaries.—When the treaties of 1846 were made, Guláb Singh held, as Rája of Jamú, the hill chiefship around Jamú in a more or less complete state of subjection, and Ladák and Baltistán by right of conquest, and Gilgit had become an appendage of the Sikh governorship of Kashmír. The general and practical result therefore of the treaty of Amritsár was to confirm Guláb Singh in what he already possessed, and to transfer to him the province of Kashmír with its newly-acquired authority over Gilgit.

Treaty provisions.—The clauses in the treaties of 1846, which relate to the boundaries of the Kashmír State, are as follow:—

I. By the 4th article of the treaty of Lahore, dated the 9th March 1846, the Maharája of Lahore ceded to the East India Company “in perpetual sovereignty, as equivalent for one crore of rupees, all his forts, territories, rights, and interests in the hill countries which are situated between the rivers Beas and Indus, including the provinces of Kashmír and Hazára.”

II. By the 1st article of the treaty of Amritsár, dated the 16th March 1846, the British Government transferred and made over “for ever, in independent possession to Maharája Guláb Singh, and the heirs male of his body, all the hilly or mountainous country, with its dependencies, situated to the eastward of the River Indus and westward of the River Ravi, including Chamba and excluding Lahoul, being part of the territories ceded to the British Government by the Lahore State, according to the provisions of article IV of the treaty of Lahore, dated the 9th March 1846.”

III. The 2nd article of the treaty of Amritsár provided that the eastern boundary of the tract transferred by the article just quoted should be “laid

down by Commissioners appointed by the British Government and the Maharaja Gulab Singh respectively for that purpose," and should be "defined in a separate engagement after survey."

IV. The 4th article of the treaty of Amritsar stipulates that "the limits of the territories of Maharaja Gulab Singh shall not be at any time changed without the concurrence of the British Government."

The Eastern Boundary.—From the valley of the Chandra Bhaga to the Gya peak (lat. $32^{\circ} 31'$, long. $78^{\circ} 28'$) the boundary line has been defined by Commissioners, as it here divides the territories of the British and the Kashmir Maharaja. From the Gya peak northwards the Chinese territories adjoin the Kashmir State. The following is an extract from the Commissioner's Report:—

"In 1839, when Captain A. Cunningham surveyed the Lahoul districts, the boundary between the States of Kulu and Chaumba was formed by the Nalda and Chugam *nalas*, two tributaries of the Chandra Bhaga, the one on its left and the other on its right bank. From the head of the Chugam *nala* the Commissioners determined that all the country to the eastward, which is drained by the Bhaga, the Chandra Bhaga, and their tributaries, belonged to the British district of Lahoul; and that the boundary between Lahoul and the Zaskar district was the Snowy Range (called Paralassa by Dr. Gerard) dividing the drainage of the Bhaga and Chandra Bhaga from that of the Zaskar river, as marked in the map (Pl. XXIX).

"Beyond the Bara Lacha pass to the eastward, the Commissioners found that there was an old well-known boundary stone, called Phalang Danda, which marked the limit between Lahoul and Ladak. This stone is noticed by Moorcroft (I., p. 220). It stands in the midst of an open plain on the right bank of the Yunam river. As there was no known or recognised boundary mark on the other side of the stream, the Commissioners selected a remarkable cream-coloured peak, called Turam, as the northern limit of the British territory on the left bank of the river. As this peak is situated at the end of one of the spurs of the great snowy chain, already determined as the northern limit of the Lahoul district, it forms a natural continuation of the boundary line from the westward. The bearing of the Turam peak from the Phalang Danda is 9° to the northward of west.

"As it appeared that the country to the eastward of the Phalang Danda belong to Spiti, the Commissioners determined that the boundary between Spiti and Ladak on the westward should be the Yunam river. A straight line was accordingly drawn from the Phalang Danda to the junction of the first *nala* on the right bank of the Yunam, from which point the Yunam river forms the boundary as far as the junction of the Ts-arap river.

"Almost due north-east from this junction there is a remarkable square rock on the top of the hill, which, from its resemblance to a fort, has received the name of Lanka. This curious and well-known peak was selected as another fixed point in the boundary, to which a straight line should be drawn from the junction of the Ts-arap river."

The following passages from Captain Cunningham's journal* also describe a portion of the boundary:—

* Consultation, 30th December 1848, No. 704.

"Monday, 7th September.—To mouth of Ts-arap river, $6\frac{1}{2}$ miles. Road good, over a long level, alluvial plain, in the midst of which was a square block of micae late thickly imbedded with large crystals of quartz. This stone, which is 8 feet square and 12 feet high above the ground, is called *Lingti* by the people of Kulu according to Moorcroft, and *Phalang Danda* by the Ladakis. The only name that we could learn was *Phalang Danda*, which means the boundary stone, the stone being a well-known boundary mark between the States of Kulu and Ladak. Almost due east from the junction of the Ts-arap and Yunam rivers

there is, on the top of the hill, a remarkable square rock, which has so much resemblance to a fort that it had received the name of *Lanka* from the shepherds and traders who frequent these parts. It is a well-known point, and it can be seen from the Bara Lacha pass as well as from the neighbourhood of the Gunam lake."

From the Lanka peak to the eastward, the Commissioners, adhering to the principle which they had first laid down, determined that the whole of the Ts-arap valley and its tributaries belonged to the British Government; and that the snowy range on its right bank, which feeds all the northern affluents of the Ts-arap river, should be the boundary between Ladák and the British districts of Spítí. This same range extends towards the east, past the southern end of the Tsomoriri lake, where it forms the well-known boundary between Ladák and the Chinese territory. The Commissioners, therefore, determined that the boundary between Ladák and Spítí should continue from the head of the Ts-arap along this same range to the Chinese boundary, thus including within Spítí all the streams which water that district, and giving to Ladák all the streams which water its south-eastern district of Rupshu.

In 1872 the boundary line was drawn from the village of Narbu Sumdo (lat. $32^{\circ} 41'$, long. $78^{\circ} 26'$) along a ridge to the Gya peak. At this point the boundary line of the Kashmír State adjoins Tibet.

* Jamí and Kashmír Territories, page 496.

Writing in 1875, Mr. Drew, who was for some time the Maharája's governor of Ladák, stated that*

"from the Kuenlun mountains southwards to the head of the Changchenmo valley, the boundary between Ladák and Tibet is quite doubtful. From the head of the Changchenmo valley to the south and south-west till Gya peak is reached, the boundary appeared to be fairly well understood as representing actual occupation,"

so far that it divides pasture lands occupied by the subjects of the Maharája from those occupied by subjects of Lhása.

"In the neighbourhood of the Pangong lake," Mr. Drew observes, "there have been boundary disputes, which may now be said to be latent."

Northern Boundary.—At present it extends from the small State of Nagat on the west to the frontier of Tibet on the east. It has not yet been definitely determined. It includes the northern boundaries of Baltistán and Ladák.

Mr. Elias's account.—Writing in 1878 about the trade routes to Central

† Political A., July 1878, Asia, Mr. Elias, the British Joint Commissioner at Léh, said†—

"In the above description the various loops of the road are followed up to the Yárkand frontier at Sháhdiddá, but it would appear from the latest maps that the Maharája's territory hardly extends so far as that post, but is limited by the Kuenlun water-parting, i.e., the Karakoram."

Mr. Drew's account.—Beginning from the north-western end of the line, Mr. Drew describes the boundary thus:—

"(a) From Nagar for the most part, and from the upper part of the Hunza valley, the separation is effected by a great and almost impassable ridge of mountains.

"(b) As to the boundary with Yárkand territory, from the Mustágh pass to the Karako-ram pass, there is no doubt whatever; a great watershed divides the two territories.

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"(c) From the Karakoram pass eastwards to past the meridian of 80° there has been no authoritative demarcation, and as the country is quite uninhabited for more than 100 miles in every direction, the actual state of occupation is no guide."

North-Western Boundary.—Commissioners were sent to demarcate this boundary, but do not appear to have arrived at definite results.

Colonel Tanner's account.—Colonel Tanner of the Survey of India, who was for a time on duty at Gilgit, has described¹ the boundary thus:—

"From the Kághán boundary the frontier line follows the watershed of the Indus, the Kishan Ganga, and the Astor streams, till it dips into the Indus valley at a point nearly opposite Thalióha. It then follows the Indus for a short distance (say 2 miles), after which it strikes up-hill to the watershed of the Gilgit river on one side, with Darel, Tangir, and Hudar on the other. This ridge is followed to a point where the Batras stream rises. It then leads down the Batras and Gakúch watersheds to Húpar on the Gilgit river, ascends the range opposite Húpar so as to take in the slopes above Hatun, circles round that place, descends, crosses the Ishkumán stream, and then strikes up the range, following the ridge to a point north of Bar. From this point ice-fields and glaciers occur, and the boundary is undefined; it eventually strikes a spur which leads south, down to the Hunza river midway between Budlas and Moyun, crosses the river and ascends the slope on the opposite side, after which it is taken along the east of the Himalayas over Rakaposhi to the Mustágh pass."

* Letter No. 215, dated 2nd August 1850, to the Secretary to Board of Administration.

Foreign Department Consultation, 27th September 1850, No. 81.

Western Boundary.—Writing in August 1850, Major Abbott stated the western boundary to be complete, and described* it in these words:—

"The Jhelum being here full of cultivated islands, boundary pillars are set up in the same, as the boundary ascends the river nearly to Manghuk, where the islands cease, and the deep, rapid, clearly-defined current of the Jhelum requires no columns to aid in exhibiting the boundary. At the confluence of the Nainsuk or Kunhar river with the Jhelum, the boundary quits the latter river and climbs the current of the Nainsuk to Berarkót British and Berarkót of Jamú, where, leaving the river, it strikes to the summit of the Dhab mountain, about 6 miles, and then follows the ridge of that very elevated mountain until lost in the snow, the water falling into the River Kishan Ganga belonging to Jamú, that received by the Nainsuk being British.

"Here also no boundary pillars are required, the mountain ridge being the best possible boundary. In the snow aforesaid terminates the boundary common to British India and Jamú—the British boundary afterwards meeting with lands inhabited by independent tribes."

The Hazára settlement report says that Kághán, part of the Hazára district, is separated from these independent countries by the Kághán range, and from Kashmír by the mountain range bordering the left bank of the Kunhar river. So, too, Mr. Drew (Jamú and Kashmír Territories, page 496) states that from the confluence of the Jhelum and Kághán (or Kunhar) rivers "the boundary line, still fixed and undisputed, follows the ridge which divides the drainage of Kághán from that of Kishan Ganga."

Southern Boundary.—(1) *From the Jhelum to the Rawl.*—The only portion of the British-Kashmír boundary which has been demarcated with bound-

¹ In an unofficial note to Mr. Crawford.

aries is that which lies between the Rivers Jhelum and Ravi, from a point above Dulial to Madhopúr, i.e., from lat. $32^{\circ} 58'$, long. $73^{\circ} 45'$, to lat. $32^{\circ} 22'$, long. $75^{\circ} 39'$.

(2) *From the Ravi to the Lahoul border.*—The southward curve of the

River Ravi is the boundary for most of the border between Madhopúr and a point about 14 miles west-north-west of the town of Chamba. In regard to this portion* the Boundary Commissioner explained the principles which he had followed thus:—

“It was impossible in some cases to avoid the river boundaries.

“When the river was a single clear stream, without cultivated islands, the main current was laid down as the boundary, and one boundary pillar of masonry was planted where the boundary from the east first entered the river, and another where it left the river, though the interval should be of many miles.

“When the boundary ran through the inhabited islands of a river, as in the Jhelum above the town so named, pillars were built all along the line dividing lands, and on either side of the subordinate arms of the river where these formed the boundary.

“Where the boundary line entered a river and ran up the main stream for miles, the boundary pillars were generally of greater size and stability than the ordinary pillars.

“As rivers in India are constantly encroaching upon the land at their salient curves, and receding from it at their re-entering curves, and village lands become thus transferred from one State to the other, it was ruled that the proprietor of such village should remain, notwithstanding, still proprietor, paying his dues to each State according to the extent and value of his lands in either.”

The Chamba border was apparently† demarcated with pillars by Captain Abbott in 1848-49. It reaches the westward limit of the Lahoul boundary defined‡ by Captain Cunningham's Commission at a point 29 miles due north of the confluence of the Chandra Bhága tributaries of the Chenáb, and about the same distance west-north-west of the Bara Lacha pass. There is apparently§ no doubt about the boundary on the Chamba border.

* Letter from Captain Abbott, to the Resident at Lahore, No. 259, dated 23rd March 1848.

† Foreign Department Consultation, 30th December 1848, No. 161.

‡ Foreign Department Consultation, 30th December 1847, Nos. 701 and 702.

§ Drew's “Jamú and Kashmír Territories,” page 497.

PHYSICAL GEOGRAPHY.

Natural features.—The form of the ground of the Maharaja's territories is thus generally described by Drew:—

The lowest part is the strip of plain on the south-west, which is continuous with the great level plain of the Panjáb; it is 900 to 1,000 feet above the sea.

The mountains begin along a very definite line; the first ridge is a line of hills from 2,000 to 3,000 feet above the sea. Next comes a tract of rugged country which includes various ridges (3,000 to 4,000 feet) running nearly parallel to the first one, with long narrow valleys (2,000 feet) between them.

The foregoing is on the whole a rugged space, partly covered by a low forest or scrub, partly of bare sandstone rock.

Next within is a tract occupied by hills, commonly of 8,000 to 10,000 feet, covered with pasture, or else with forest. These hills are not like the last, in parallel lines, but in ramifications, divided by equally ramifying valleys, some of the latter being as low as 2,500 feet.

More lofty mountains are then met with, which rise first to rocky heights, and then to the region of perpetual snow. A great chain of snowy mountains running south-east and north-west divides the drainage of the Chenáb and Jhelum rivers from that of the higher branches of the Indus. The summits vary from 27,000 to 15,000 feet. Branches from this enclose the valley of Kashmír (5,000 to 6,000 feet) with hills, many of which are 14,000 to 15,000 feet high.

All beyond is a wide tract of mountainous country, the whole of which is at a high level with peaks from 17,000 to 22,000 feet and more; it is the north-west part of Tibet; and Ladák, Baltistán, and Gilgit are divisions of it. The valleys of this region vary very much in character: in the south-east part are high, level, flat valleys from 1 to 5 miles in width, at elevations of 14,000 and 15,000 feet; from that in a north-west direction their height descends (the space at the same time narrowing, lofty mountains always bounding them) ultimately to as low as 5,000 feet; at the lower levels also are sometimes widenings of the valley bottom.

In a few places are table-lands (too wide to be called valleys) surrounded by mountains. The most remarkable are the Deosai plateau (12,000 to 13,000 feet) and the Lingaithang and Kuenlun plains (16,000 to 17,000 feet).

Vigne remarks that the general character of the southern slopes of the Himalaya is, that they are comparatively bare of trees, although covered with long grass, and that the northern side of Kashmír, although so far from the plains and divided from them by four or five intervening ranges, is, in accordance with this rule, nearly free from jungle, although covered with long grass and verdure, whilst the southern side on the contrary is nearly one mass of forest. He adds—"The reasons for this given to me by the Kashmírís were, in the first place, that no trees would grow where the bank was open to the hot winds from India, and further that no jungle will grow where the ground is not exposed to the rays of the morning sun."

It is certainly true that the fruits of the southern side of the valley are always the best. The reasons thus given are more plausible than satisfactory, but the fact of there being in many places so little forest on the southern abutments of the lower Himalaya, and still less on those of Kashmír, is simply owing to their receiving the rays of the sun more vertically than the long slopes on the opposite side of the valley.

Shaw gives the following graphic description of the difference in the aspect of the country on the two sides of the main Himalayan ridge:—

"The Bera Lacha pass is the boundary between two separate regions distinguished by their physical characters. On the southern side is what may be called the true Himalayan region.

Here the gigantic ranges are covered with perpetual snow, furrowed by glaciers, and they rise from amidst dense forests which clothe their flanks up to a certain elevation.

"They are separated by deep gorges, whose sides are precipices, and through which large rivers flow. In fact the scenery is alpine.

"Once across the Bara Lacha pass, however (or any other pass on the same range), you enter a region where all gorges or valleys appear to have been filled up by an encroaching sea of gravel, which has risen to within a few hundred yards of the summits of the ranges. The space between the mountains no longer plunges down in a seemingly bottomless ravine whose sides narrow down till they barely leave room for the stream. Instead of that it is occupied by a broad, high level plain, out of which the summit ranges merely rise like undulations. We noticed the prevalence of the *horizontal* after the *vertical* lines to which the Himalaya has accustomed us. It is like leaving a *Gothic cathedral* and approaching the *Parthenon*. At the same time, a kind of drought seems to have fallen over the face of the country.

"There are no vast fields of snow to supply streams of water, and no frequent showers to maintain verdure. It seems as if we had here a rough block from which nature intended hereafter to carve out the usual features of a mountain country by some change of climate which would bring snow and ice and water to sweep out the masses of earth or gravel by which the mountain ranges are now glued together. Crossing the Bara Lacha pass we are in barren or Tibetan region, where green spots are about as rare as islands in the ocean, and universal gravel is the rule.

"But there is one deep broad trench, which divides the region into two, lengthwise, that is (roughly) from south-east to north-west. This is the valley of the Upper Indus or Ladák. This trench, however, does not descend below 10,000 or 11,000 feet of elevation.

"The round barren hills resemble nothing so much as a gigantic gravel-pit, unless it be a series of heaps of cinders, and have not a blade of verdure on them. There is hardly any snow even on the highest mountains around, for the outer ranges intercept every particle of moisture almost which could fall in the shape of snow.

"So that here at 15,000 feet they have no more snow in winter than on the Kangra range at 5,000 feet. But the dry cold and the bitter wind are in the inverse proportion."

Extent.—The dominions of the Kashmír Maharája extend approximately—

From south-east to north-west	400	miles.
„ south-west to north-east	350	„
„ south to north	240	„
„ east to west	350 to 400	„

The area is estimated at 64,000 square miles.

Plains and Valleys.—Vigne estimates the plains in the valley of Kashmír, including the *wudars*, to contain, at a rough calculation, about 650 square miles, and that on the neighbouring mountains there is an extent of at least 150 square miles of pasturage. Mr. Vigne's estimate, however, is too low. Mr. Drew considers the area of the valley to be more probably between 1,800 and 1,900 square miles, and a calculation for the purposes of the land settlement in progress, based upon partial measurement compared with the total revenue, shows that the area within which culturable land lies cannot be less than 1,500 to 1,600 square miles, omitting the lakes. The pasture lands are very extensive and valuable; the Kashmír cattle grazing during the summer up to the confines of Ladák, while the higher altitudes are covered with thousands of sheep. But 150 square miles does not even adequately represent the grazing area of the valley itself. About one third of the valley may be

said to afford grass, and the swamps and edges of the lakes produce very nourishing food for cows, besides which the slopes of the mountains, properly belonging to the villages below, can hardly be reckoned at less than a rim of two square miles along an edge of, say, 180 miles.—(*Wingate*).

The *margs* or mountain-downs, which are numerous on the tops of the range of hills immediately below the Pír Panjál, and also upon the northern slopes of those mountains which enclose the north-eastern side of the valley, are a peculiar feature of the country; covered with rich pasturage, they afford sustenance during the summer months to large herds of ponies, cattle, sheep, and goats. The principal of these *margs* frequented by Europeans are Gulmarg, above Baramúla, to the eastward of Srinagar; Killan, about 1,000 feet above Gulmarg, Sonamarg in the Sind valley, and Tosha Maidán a few miles south of Gulmarg.

The most considerable of the minor valleys are the Loláb to the north, the Sind valley and Tilail to the north-east, the Nowbúg and Maru Wardwán valleys to the south-east, and the Lidar valley also south-east.

Ladák is one of the most elevated regions of the earth, and very barren.

The lowest valleys have an elevation of about 9,000 or 10,000 feet.

The principal plains are the Deosai on the north-eastern boundary of Kashmír, the Dipsang, south of the Karakoram pass; the Hanlé, the Kiang, the Lingti and the Linzithang or Aksai Chin. These plains are for the most part bare and unproductive, affording few means of subsistence to man or beast. The Hanlé plain is very green during the summer months, and gives good feeding to large flocks of sheep.

Mountains.—The great Himalaya, which bounds India on the north, in one continuous chain of gigantic peaks, from the southward bend of the Brahmaputra to the holy lake of Manasarowar, is extended to the westward from the sources of the Sutlej to the magnificent peaks of Nanga Parbat at the great bend of the Indus.

This western half forms the watershed parting between the Indus and its five affluents, and also divides the great Hindú family of India from the Bhots of Tibet; lastly, it divides the cold and dry climate of Tibet, with its dearth of trees, from the warm and humid climate of India, with its luxuriance of vegetable productions.

There is one marked difference between the eastern and western Himalayas: the inferior ranges of the eastern chain generally run at right angles to its axis, whereas those of the western chain are mostly disposed in subordinate parallel ranges. Thus we find no less than two distinct and independent ranges to the south of the western Himalaya, both stretching in the same general direction from south-east to north-west. These ranges may be called the middle Himalaya and the outer Himalaya.

Beyond the Himalaya the same system of parallel chains will be observed in at least three distinct ranges of mountains, which may be called the trans-Himalaya, the Kailas or Gangri range, and the Karakoram, beyond which

latter is the Kuenlun range, forming the northern slope of the Great Tibetan plateau as the Himalayas form the southern.

The Himalaya divides the headwaters of the Sullej from those of the Indus, and extends to the western limits of Astor and Rondú. The Kailas or Gangri range runs through the midst of Western Tibet along the right bank of the Indus to the junction of the Shyok.

The main range (the western Himalaya) has already been noticed.

The mid-Himalaya divides the valleys of Spítí, Lahoul, Kishtwár, and Kashmír on the north, from those of Kulu, Chamba, and Púñch on the south.

The outer Himalaya are those hills which occur between the mid-Himalaya and Siwaliks, or low hills which rise immediately out of the great plain of the Panjáb.

These different ranges form the principal features, and consequently the natural boundaries of the Hill States. The whole mass of mountains from the Kuenlun range to the plains of the Panjáb has an average breadth of nearly 300 miles. (*Cunningham.*)

Lakes.—The lakes of the Kashmír valley are numerous, and may be divided into those in the valley itself, and those upon the mountains surrounding it; of the former the following are the principal:—the Dal or “city lake,” which is situated on the north-east of Srinagar, and connected with the Jhelum by a canal called the Tsont-i-kul, or “apple-tree canal,” which enters it opposite the palace.

The Anchar is situated to the north of Srinagar; it is connected with the Dal by means of the Nálí Mār, and it flows into the Sind river near Shadipúr. It stretches as far south as the Idgah, where it is called the Kashal Sar; the portion midway near the village of Atsan is known as the Atsan Nambal; the Mār canal passes through it.

The Anchar can scarcely be called a lake; it is caused by the waters of the Sind overflowing the low ground to the north of the city.

The Manas Bal is situated near the right bank of the Jhelum, with which it is connected by a canal which enters it about 400 yards below the village of Súmbal.

The Wular is the largest of all the lakes, and is situated to the east of Sopúr; the Jhelum flows through it.

Among the mountain lakes the following are the most important:—the Kónsa Nág, situated on the top of the Pír Panjál range, above the village of Sedau; the Shísha Nág, situated above the head of the Lidar valley, on the road to the cave of Amrnáth; and Gangarbal Nág and Sarbal Nág, situated on the top of Haramuk, which overlooks the north-eastern shore of the Wular.

The city of Srinagar may be said to be surrounded with lakes and morasses, but only those to the north approach the actual limits of the city.

On the south, close to the left bank of the Jhelum, with which it communicates by a canal, the Vetnár stretches for some miles parallel with the belt of dry land which is traversed by the high road to Shupion; near to it is

the Nágat Nambal, and, to the west of the road, on the left bank of the Dúdh Ganga, lies the head of the Bimman, one of the series of morasses lying between the slopes on the south-west side of the valley and the Jhelum, which extend the entire distance to the Wular lake.

This lake extends from 5 to 6 miles from north to south, and is 2 to 3 miles from east to west at its broadest point. The mountains rise abruptly along its eastern edge.

The average depth of this lake is not more than 7 to 10 feet, though in one place it reaches 26 feet; the water being very clear, the bottom covered with weeds is almost constantly visible.

With a single exception, all the lakes in Ladák are land-locked, and, consequently, more or less salt. The principal are the Pangong lake, the Pangúr Tso, the Tsomoriri lake, and the Tso-kar. There are besides some extensive salt lakes scattered about the Kuenlun plains.

The lakes in Ladák are all at a great height; they are moreover gradually drying up, as becomes apparent by the unmistakeable marks of larger surfaces remaining from former times. There are two small mountain lakes in the range of hills east of Jamú, Surninsar, and Mausar, situated respectively 14 and 20 miles distant from Jamú.

One of the principal rivers of Kashmír is the Jhelum, which in its course nearly intersects the valley. Formed by the junction of three streams, the Arpat, the Bring, and the Sándran, which rise at the south-east end of the valley, it receives in its course numerous tributaries; among those which join it by the right bank are the Lider from the north-east near Islamabád, and the Sind from the east opposite Shadipúr, and after emerging from the Wular lake, the Pohru, which flows into it in the neighbourhood of Sopúr. By its left bank it is joined by the combined waters of the Veshau and Rembiára near Murháma, by the Rámchú at Karkarpúr, by the Dúdh Ganga at Srinagar, and by the Súknág near Shadipúr.

The Kishan Ganga, or river of Krishna, which has its sources on the edges of the Deosai plains and in the Tilail valley, is a very considerable stream; it flows in a north-north-westerly direction, and skirts the north-western extremity of Kashmír, joining the Jhelum just below the town of Mozafarabád, opposite the Domél dák bungalow.

The Maru Wardwán river drains the valley of that name; it takes its rise from the Saga glacier on the pass leading into Súrú at the north-eastern extremity of the valley, and flows southward, joining the Chenáb or Chandra Bhága above Kishtwár. This latter river traverses Kishtwár, Badrawár, and Ríasi, flowing into the plains at Aknúr some miles to the west of Jamú.

Of these rivers the Jhelum is navigable from the neighbourhood of Islamabád to Baramúla, a distance of about 60 miles. The boats used in Kashmír are of various kinds, viz., the *bahats*, *dúnga*, *shikára*, *khúch*, *tsátawar*, *larináo*, *chákwári*, *parinda*, and *dinbakháo*.

The *bahats* is the largest description of boat, and is employed exclusively

in the transport of grain and merchandise; some of these barges are of great size, and their draught is considerable, so much so that for about four months in winter there is not sufficient water in the river to float them. They have sloping mat-roofs running down the centre. For these boats a deep channel is maintained in the bed of the river, which enables them to traffic much longer than they otherwise could. The family live on board throughout the year. The smaller *bahats* is called *wákhát*.

The *dúnga* is the ordinary passenger boat of Kashmír; it is a long flat-bottomed craft, usually about 56 feet in length and 6 feet in width, drawing about 2 feet. It has a reed-mat roof, and similar mats are rolled up along the sides: when they are dropped a fairly comfortable room is made. The boat people live in a compartment at the back. In winter the *dúngas* engage in carrying *shádi* (paddy) to Srinagar.

The *shikdra* is of the same shape as the *dúnga*, but much smaller, being usually only about 36 feet long, 3½ feet wide, and 1 foot deep. It is chiefly used in and about Srinagar, and answers the purpose of a carriage.

The *káuck* is a very large boat without a roof or awning, and is used for the carriage of goods. It is also called *khačku*.

The *tsdtawar* is the smallest, lightest, and swiftest of all the boats used on the Kashmír lakes.

The *larindo* is a State barge, in which the boatmen are seated both before and behind the canopied portion occupied by the passenger. It is a sort of house-boat.

There are two other State boats, the *parinda* (a very light, long craft, with a small canopied space towards the fore part, propelled by 30 to 40 men, and possessing great speed) and the *chátwári*, a more substantial boat with a heavier canopy. All the boats on the Jhelum are propelled by heart-shaped paddles.

The *bahats*, or large grain-boats, are generally worked by poles, men on either side descending an inclined plane from the roof of the boat and chauting as they push.

The crew of the *dúnga* are most useful, and on shore will act in almost any capacity. Lastly, there is the *dimbaháo* (or *dhemáo*), a little "dug-out," used for the cultivation of the melon-beds of the Dal lake, and for carrying vegetables, &c., to market. It is worked by a man or woman, squatted in the bow, with one paddle.¹

The Jhelum is spanned by thirteen bridges in its course through the valley of Kashmír; they are of peculiar construction and are called *kadals*.

In Ladák and Baltistán the principal river is the Indus, which flows in a general north-west direction through the whole length of these two provinces in a deep trough between the trans-Himalayan range on its left bank and the Kailas and Karakoram ranges on its right bank. Its chief tributaries on the left bank are the Hanlé, Zanskár river, the Drás and Astor rivers, while on

¹ For further remarks on boats, see under the heading "Jhelum."

the right bank it receives the Shyok, the Shigar, and the Gilgit rivers. The Shyok receives the Nubrá and the Changehenmo rivers; while the Shigar is formed by the junction of the Básha and Braldú rivers.

Both the Jhelum and the Chenáb also join the Indus after it has entered the plains of the Panjáb. The most remarkable feature about the Indus and its tributaries is the general parallelism of their courses, which has been determined by the direction of the principal mountain chains, and the same similarity may be observed in the peculiar knee-bends which are common to all the rivers of the Panjáb. For the curious sweep southward, which occurs in the Sutlej below Bilaspúr, is also found in all the other rivers; in the Beas below Hajípúr; in the Raví near Basoli; in the Chenáb below Kishtwár; in the Jhelum below Mozafarabád; and in the Indus at the junction of the Gilgit river.

Cunningham gives the following account of the passage of rivers in Ladák:—

Passage of rivers.—The rivers are generally crossed by fording. *Gal* is the Tibetán term for a ford. In summer, the morning is the best time for fording, for after 10 or 11 A.M. the waters are much increased by the melting snows.

Ferry (grukha).—The common people are usually ferried over on a single inflated skin, but influential men are usually taken over on a raft, formed by placing a *charpái* on two inflated skins. The Shyok, opposite Satti, is crossed by boat in summer.

Bridges.—There are two kinds of bridges met with in Ladák—

- (1) The *sámpa*, or wooden bridge, made usually of large beams of poplars. Good specimens are to be seen at Léh and Khalsi.
- (2) The *chug-sam*, or suspension bridge, is common on the Indus and Shyok, above their junction. It is formed of two stout ropes of twisted birch twigs, about the thickness of a man's arm.

The *chug-sam* is a very cheap and easy mode of bridging a stream, and is, when new and well constructed, quite safe. The passage of old bridges is, however, often both difficult and dangerous. In them the suspension ropes form a great curve; the sides are frequently unwattled and completely open, and the roadway sometimes reduced to a single rope. (Cunningham.)

Climate.—Owing to the great variations of level, the climate must necessarily be different for every region.

The temperature ranges from more than the tropical heat of the Panjáb summer, to such an intensity of cold as keeps perpetual snow on the mountains. In inhabited places even, the variation is such, that in the lower parts the people go about nearly unclad; in the higher, sheepskins are worn, and in some places the people are confined to their houses for seven months in the year by snow. The element of moisture also causes much variety in climate, and consequently in aspect of country.

Regions of four different degrees may be roughly distinguished as follows:—

- (1) Where the periodical rains prevail, as in the southern portions of British territory, including the outer hills and middle mountains.
- (2) Where the rains do not reach, but there is rainfall enough for all crops, but rice, without irrigation. This area embraces Kashmír.
- (3) Where irrigation is necessary for crops, and the hillsides are bare, with the exception of a little forest. This is a semi-Tibetan climate, and includes Astor, part of Gilgit and of Baltistán.
- (4) A nearly rainless tract, where irrigation is necessary for crops, and the whole country is entirely bare. This has a Tibetan climate and includes the rest of Gilgit, the greater part of Baltistán, and all Ladák.

Communications.—The cart-road now under construction up the Jhelum valley from Marí to Srinagar is the only road practicable for wheeled traffic. The remainder are only practicable

Roads.

for pack animals. Mr. Girdlestone says of the roads:—

“On land the means of communication in the towns are narrow, tortuous streets, whose uneven pavement is exasperating to the feet, and in the country the tracks worn by passengers and cattle, and following the inequalities of the ground. In the side valleys, the footpath soon becomes difficult as the upper gorges are reached.”

Mr. Wynne reported in 1873 that the Maharaja intended henceforth to devote to the improvement of roads an annual sum of half a lakh of *chilki* (ten-anna) rupees. Up to date little or nothing has been done towards the repairs of the roads.

To Srinagar the principal roads from India are:—

- (a) The Marí road, nearly finished, suitable for wheeled traffic, and with little alteration for a narrow-gauge line.
- (b) The Pír Panjál route, which is very bad and much less used than formerly. Ponies go along it with difficulty.
- (c) The Sialkot-Jamú-Srinagar route, a good deal used by natives, suitable for baggage animals.

From Srinagar the principal roads are:—

- (a) To Gilgit *via* the Kamri or Dorikún passes, Astor and Búnj. This road is continued to Chitral and then by the Dorah pass into Zehak. It is passable for baggage animals, but very difficult in places.
- (b) To Léh *via* the Zoji La and thence on to Yárkand. A certain amount of money is being yearly spent by the Joint Commissioners on this road, and consequently it is generally very good going for baggage animals.
- (c) To Skardú *via* the Zoji La and Indus valley. From where it leaves the Léh road, this road is extremely bad and barely passable for baggage animals.

In the valley the best road is perhaps that leading from Srinagar to Shupion, and thence to the Pír Panjál pass. Other well-marked tracks are the roads from Baramúla to Srinagar on the one side, and to Islámábád and Vernág and thence to the Banihál pass on the other side; the road to Léh up the Sind valley and thence over the Zoji La, and the road to Gilgit following the course of the Jhelum, and then skirting the east side of the Wular lake. All the roads appear to date from the time of the Delhi Emperors. Of the village paths, it may be said that from any large village there is usually a decent track leading to Srinagar. But communication between villages is very difficult owing to rivers, canals, unbridged irrigation cuttings, rice-lands, and swamps. On all main tracks the villagers maintain little crossings of logs covered with mud over irrigation canals and streams. Near Srinagar the roads generally begin with a mile or two of poplar avenue. The traffic is by ponies, mules, and coolies. (*Wingate.*)

Bellew gives the following interesting account of the mode of tracking out a pass by the aid of yaks on the high passes of Ladák :—

"Before essaying the passage of the glacier, it is customary to drive a herd of ten or twelve yaks across to ascertain the route. These, in their way, sagacious animals, when urged up the side of the glacier, crowd together for a consultation on its edge, and after a good deal of grunting one of them takes the lead, the others following in single file. The leader, with his nose down on the snow, sniffs and grunts his way cautiously, and when tired, falls back for the next to take up the lead till land is reached on the other side. The Bhots follow the track of their brutes and erect little pillars of snow here and there along the route by way of guide in case of mists or snow obscuring the track."

Not unfrequently in the valley of the Indus, blocks of rocks are set in motion by the step of the wild sheep. These stoue avalanches are of constant occurrence in these hills after rain and during the period the winter snows are melting away; and they are one of the most dreaded dangers the traveller has to face. And hence it is that the Bhot never thinks of camping in the open in these valleys, but always takes shelter in the cavern of some secure bank, or scoops out, or walls in, some ready hollow under the lee of any firm rock.

Sandals.—In the Kashmír valley the better class of people wear *chaplís*, which consist of a soft-leather sock, laced, and over it a strong, thick leather sole, bound to the foot by thongs, terminating in one buckle. Coolies, both in the valley and in the mountains, wear sandals made of rice-straw. *Chaplís* are useless in wet weather, but the straw-shoe is good and safe, and worn over the European boot is comfortable, and safe for mountain climbing. (*Wingate.*) The Tibetán sandals, or mocassins, will wear for a surprisingly long time, provided they do not get wet. They are made of ibex-skin, and on account of their roughness and pliability they are admirably adapted to walking over steep or dangerous paths.

Communications.—In the valley of Kashmír the Jhelum and the canals connected with it are much used as a means of communication, and have hitherto served all the purposes of traffic. A description of the various kinds of boats used will be found under the heading "Jhelum."

Water.

To avoid the necessity of crossing the dangerous Wular lake, through which flows the main stream of the Jhelum, a navigable canal was constructed in very early times to connect Sopúr with Srinagar.

This canal, which is called the Nárú, leaves the left bank of the river immediately below Shadipúr and runs southward, dividing into two branches, the smaller of which continues straight on through the marshes to Patan and Palhallan, while the other turns to the right and finally enters the southern portion of the Wular lake.

When the water is high enough, this, which is the shorter route, is always selected by the boatmen when passing between Srinagar and Baramúla.

Irrigation channels are numerous; of these the Sháhkúl canal in the Khourpara *pargana*, and the Naindi and Ninnar canals, near Islamabad, are among the most important.

The construction of a canal connecting Aknúr with Jamú was commenced, but proving a failure was abandoned; it is called the Sháhnahár canal (*q.v.*). Rafts and small boats are floated down the Chenáb, but it cannot be called navigable above Aknúr. There are falls and rapids, near where the river makes the knee-bend, which are dangerous. The Indus is too rapid to be navigated in any part of its course through the Kashmír State.

Postal.—The earliest rules regarding postal communication with Kashmír were contained in Panjáb Notification No. 673, dated 16th March 1867, and provided for the conveyance of a sealed bag to and from the British Officer on duty at Srinagar, by the Maharája's agency. A fee equal to half the British postage was levied, on behalf of the Maharája, on all letters to and from visitors in the valley, who used what was termed "the Resident's dák."

Changes in 1870-71.—In 1870 the direct connection of the Srinagar post office with the office of the Officer on Special Duty was severed; but the Srinagar post office has always since been maintained by the Imperial post office during the Kashmír season of each year. At first sanction was experimentally given* in 1870; but it was continued † permanently in 1871. The establishment was as follows:—

	R
1 Deputy Postmaster on	100 per mensem.
1 Clerk	30 "
1 Munshi	10 "
2 Peons	14 "
Stationery	6 "

From 1st January 1886 Srinagar was constituted a permanent head office, which is now open throughout the year. The time of transit between Sialkot and Srinagar averages about 63 hours. The present establishment consists of—

	R
1 Postmaster at	150 per mensem.
2 Clerks "	30 "
1 Clerk	30 "
2 Postmen "	14 "
Stationery allowances	6 "

During the season (1st May to 31st October) one extra postman is entertained, and during the winter an allowance of Rs 3 per month is made for fire-wood.

During July and August, a branch office is established at Gulmarg.

Léh.—A sub-office was opened at Léh experimentally on the 1st June 1875; it was continued on the 1st January 1876, and was made permanent in August 1876. It is open throughout the year. The Kashmir postal charges and rules apply to Léh.

Letters from Financial Department to Director General of the Post Office, Nos. 488 and 2386, dated 25th January and 23rd August 1876.
E. Genl. B., September 1882.

Levy of Kashmir postage.—In addition to the British post office, the State maintains its own postal service, the chief offices being at Srinagar and Jamú. Their only regular service is between these two places, and it is so uncertain, that the inhabitants of Srinagar are largely using the British post office for all communication with India. Within the State, letters may take from a few days to a month or six weeks to reach the addressee. On all correspondence addressed to or emanating from its own subjects, the State charges postage at British India rates; and consequently if the letter is addressed to India, its sender must pay double postage, once in British stamps and again in Kashmir stamps, and the recipient of a letter from India must pay in cash the full amount of the British stamps thereon. This is a serious hindrance to trade. The charge is made whether the letter travels by the State or by the British office. Europeans are charged at half rates for all Indian correspondence, and 1 anna per letter, post-card, or newspaper going to or coming from Europe. Official correspondence is free of any Kashmir postage. Within the State the local officials use Kashmir service stamps, which are not paid for, but supplied on application. The Kashmir stamps in use are:—

Private.	Service.
$\frac{1}{2}$ anna.	$\frac{1}{2}$ anna.
$\frac{1}{4}$ "	$\frac{1}{4}$ "
$\frac{1}{2}$ "	1 "
1 "	2 annas.
2 annas.	4 "
4 "	8 "
8 "	

and post-cards.

The double postage is almost prohibitive of parcels, as the postage frequently exceeds the value, and even the half-postage rates charged to Europeans make it cheaper to use a special messenger. In maintaining such a system the State shows itself at once ignorant of its own advantages and neglectful of the interests of its subjects. (*Wingate.*)

Writing in 1874, Mr. Girdlestone says that the efficiency of the post between Srinagar and Jamú is noteworthy, for, notwithstanding that five ranges of hills have to be crossed, the usual time of transit does not exceed forty-eight hours, the distance being about 160 miles. To obtain this speed the daily packet is limited to a few pounds in weight, and the runners are relieved every 2 or 3 miles in the hills. At present (1889) a letter posted at

Lahore on Friday evening, would ordinarily be delivered in Srinagar on Tuesday, and from Bombay a letter is received after about 8 days. But the bags being limited in weight, in making them up newspapers are frequently left out, and occasionally letters. Heavy rain makes the route to Jamú very difficult, and heavy snow closes the Banihál pass (9,200 feet), although shelters for the runners exist every 200 or 300 yards. The post is thus occasionally interrupted for one or two days at a time. (*Wingate*).

The communication on the lines between Srinagar and Gilgit is maintained, not by regular runners, but through village agency, and therefore cannot be depended on for speed, though, so long as there is no snow on the road, the variation in time is slight. Between Srinagar and Léh, there are regular runners during the summer, but in winter, when the men cannot camp out, they go from village to village. In the summer a letter goes from Srinagar to Léh in seven or eight days: in winter much longer.

Mr. Ney Elias, in 1878, made the following report on the postal routes to Léh :—

"The Kulu route is closed to traffic for eight months in the year, and during the remaining four months, cannot be used as a dāk road, owing to its length and natural difficulties in the form of high passes. The Kashmir road, on the other hand, is in ordinary seasons open for dāk service the whole year, with the exception of a week or two during the winter, when heavy snow is falling, or when exceptionally boisterous weather prevails at a certain point. It is, moreover, a somewhat shorter route to Lahore than the Kulu route.

"But two serious obstacles to the Kashmir route exist—(1) the necessity of crossing the Zoji La pass in its present uncared-for condition; (2) the absence of an undivided and effectual control of the dāk service between the limits of the jurisdiction of the *saasir* of Kashmir (*vis.*, Sonamarg) and Ladāk."

From the account given of the Zoji La, it will be seen that the 7-mile section between Baltal and Greman is too long for the safety of the dāk men, and is the chief cause of the delay in running the mails between Kashmir and Ladāk.

From Sonamarg to Léh there are thirty-two dāk stages, to each of which in the summer two men are appointed, while between Sonamarg and Mátayan sixteen extra men are employed during the winter.

In the winter, instead of the dāk arriving daily at Léh, there is often an interval of a fortnight, and even more sometimes.

From Srinagar to Léh the transit under ordinary circumstance takes seven days, the distance being about 254 miles. Except on the part of officials, Europeans, and a few merchants, there does not appear to be much written correspondence in Kashmir.

A railway scheme¹ is under consideration for the extension of the Sialkot branch of the North-Western Railway to Jamú. The line would be about 27 miles long (9 British and 18 Kashmir territory), running through easy country, mostly fertile, especially the English portion, presenting no difficulty, except one bridge (about 1,060 feet). The work could be completed and carried out in twelve months from the date

Railways.

¹ This railway is now completed (1890).

of commencing operations. The total cost has been estimated at Rs1,000 per mile.

Four routes are considered practicable :—

1st.—Sialkot to the Kashmír plain, *viâ* Jamú and Ríasi, up the Chenáb and Bichlari valleys, with a long tunnel under the Banihál pass.

2nd.—From Jhelum, on the North-Western Railway, up the Púñch valley, *viâ* Koti and Púñch, with a tunnel under the Háji Pir, or adjoining pass, to Baramúla and Srinagar.

3rd.—Leaving the North-Western Railway at Mandra or New Rewát, starting *viâ* Kahúta, Panjar, and up the Jhelum valley to Baramúla and Sinagar.

4th.—From Kala-ki-Sarái station on the North-Western Railway, *viâ* Abbotabád, Mozafarabád, and up the Jhelum valley to Baramúla and Srinagar.

Telegraph.—A wire connects Jamú with Sialkot with an intermediate station at Nawashar, the head-quarters of the *zilla*.

From Jamú the wire is carried to Srinagar, with intermediate stations at Udampúr, Deogal, or Banihál on the south, and Vernág on the north side of the Banihál pass; and at Islamabad.

From Udampúr branch lines go to Ríasi and Rámnagar.

From Srinagar the line goes to Domél.

On this line the intermediate stations are Sopúr, Baramúla, and Urí.

Another line goes from Srinagar to Skardú, *viâ* Sind valley and Sonamarg (where there is an office), and thence to Drás, an isolated line connects Gilgit with Astor, with an intermediate office at Búnjí on the Indus.

No State charge is made for telegrams to or from British India beyond the charges current in British India, except for cable messages, on which a tax of Rs2 is levied. The service is well worked. All cable messages from Europe are stopped at Sialkot, whence they are forwarded by post to Srinagar. A cable message to Europe reaches in a few hours, whereas a cable message from Europe takes four or five days to reach Srinagar.

STATISTICS AND FINANCE.

Military Statistics.

Strength.—The total force at the disposal of the Kashmír Government is as follows :—

	Infantry.	Cavalry.	ARTILLERY.		Sappers and Miners.	Remarks.
			Men.	Guns.		
Jungi Fauj . . .	14,336	1,192	1,532	64	1,688	Enlisted camp-followers are not taken into calculation, nor any officers above the rank of commandant.
Khola Fauj . . .	3,896	...	...	...	...
Nizamát . . .	3,136	...	...	...	...
Maharaja's Body-guard .	600	300	...	...	...
Míán's Body-guard .	680	...	...	...	...
Púñch force . . .	1,000	...	...	...	...
Fort and outpost guards .	1,900	222	...	
TOTAL .	24,548	1,492	1,532	286	1,688	

GAZETTEER OF KASHMÍR AND LADÁK.

There is also a police force of 2,000 men, half of whom are kept at Jamú and half in Kashmír.

The above figures are Major Biddulph's, and show a paper strength of about 30,000. Mr. Henvey's information at the end of 1882 was much the same. And these two officers agree also in putting down the actual strength at about 20,000 men.

Distribution.—Mr. Henvey, at the end of 1882, described the distribution of the troops thus:—

Kashmír	5,648 men.
Jamú	12,730 "
Astor	1,604 "
Gilgit	3,116 "
Mozafarabád	300 "
Various forts	4,595 "

He also gives the distribution by commands, thus—

Name of Regiment or Corps.	Name of Officer.	Number of men.
GENERAL INDAR SINGH'S COMMAND.		
Rugo Partáb	Indar Singh	690
Bijl	Colonel Báj Singh	721
Rugonath	Nihalú, Commandant	821
Lachman	Devi, ditto	955
Bijráj	Gungá, ditto	785
Govind	Lukhá	841
GENERAL LABA'S COMMAND.		
Rudr	Chund	635
Shubnah	Manji	581
Rám	Bhagat	528
Fateh	Nuthá	695
Body-guard	Chundá	527
Artillery	Man Singh	760
GENERAL CHATAR SINGH'S COMMAND.		
Hanuman	Khoji	715
Partáb	Deviya, Colonel	533
Rámkol	Laha, Commandant	585
Bulbhuddr	Durga Pershad	755
Narain	Bulbhuddr, Commandant	590
Devi	Daru, Colonel	855
Rugbir	Suráj	925
GENERAL SHANKAR SINGH'S COMMAND.		
Sher Bueha	Pujar Singh, Colonel	425
Besheshur	Gunish, Commandant	599
Suráj	Narain Singh	735
Nur Singh	Devi, Commandant	455
Gopal	Mata Singh, Commandant	845
Cavalry	Colonel Hari Singh	996
Irregulars	Bakshi Mulráj	2,995
Ditto	Diwan Sunt Rám	3,311
Sepoys of Forts	Colonel Wazirí Hari Singh	4,595
Nizamát Regiment	Basava Singh, etc.	1,255
Police	Suba Khán, Commandant	483
Gagur		300
TOTAL		30,480

The following extracts from a report made by Mr. Henvey, Officer on Special Duty in Kashmír, give a short sketch of the system by which the army is recruited and maintained :—

"Term of service."—There is none, and consequently no pension list. Men are kept on until they drop or find substitutes.

"Recruits."—Formerly there was little difficulty in attracting as many Dográs as were wanted, but of late the service has become unpopular, and attempts have been made to force each *zamíndar's* family to produce one man for the army. This has caused much discontent, and desertions are more frequent than ever. Agents are sent out to collect Gúrkha recruits, probably in most cases men who have not succeeded in entering British corps, or relatives of Nipalese soldiers already enrolled in the Maharaja's army. For the *Khola Fauj*, or irregulars, see page 5 of Major Biddulph's report, which gives a true picture of the composition of the force.

"Militia and territorial forces."—The only corps which can be included under this denomination is the *nisamat*. It is, as Major Biddulph states, localized and kept apart from the army. I gather that the duties of the *nisamat* are rather those of a military police than of regular soldiers.

"Supply Departments."—The *Bakhshi*, or "*Officer-in-Charge*," is the person who arranges for supplies. Since the Maharaja's revenue is to a great extent collected in kind, the difficulty is how to convert the stores into money, not how to feed the troops. Only in outlying garrisons, such as those of Gilgit, is it necessary to procure grain, &c., from the Kashmír valley.

"Transport."—Mules and bullock-wagons are maintained at Jamú, and some time ago there was talk of arranging with the Kashmír people for ponies. But, as a rule, the transport consists of *begari* coolies, i.e., of villagers impressed for the purpose. The misery arising therefrom, especially in crossing the high mountain barrier between Kashmír and Astor towards Gilgit, is unspeakable. For movements within the valley of Kashmír boats are used to all points touched by the Jhelum and by the lakes.

"Forts."—Appendix II contains a list of all the forts in the Maharaja's territory. Whether it is complete or not I cannot say, for I have not been able to make a personal inspection of any of the forts except those of Harí Parvat, Bao*,

* Not Bao, as printed in Major Biddulph's paper.

(or Babu) near Jamú, and Udampúr. The forts of Harí Parvat and Bao are well described in Mr. Girdlestone's note on the Jamú and Kashmír army, dated 5th February 1872. Udampúr is perhaps hardly to be called a fort at all. It is rather a palace enclosed in a large quadrangle with walls, say 15 feet high, and only one large entrance. I never saw any armament or military garrison there. The building is situated on open ground, on the same plateau as the village of Udampúr, and flanked on the Jamú side by a deep ravine.

"Magazines and Arm. Factories."—I made enquiries as to these in 1880 and 1881, with the following results briefly stated :—

MAGAZINES.

"Jamú."—The principal magazine lies two miles north of the city, and is under the management of Míán Laldín. It is capable of producing 1,000 maunds of powder per annum. The arsenal is reported to contain as many as 300 brass guns of light calibre.

"Riasi."—There is a small magazine here producing 200 maunds of powder per annum.

"Kawachak."—Eight miles from Jamú; saltpetre is manufactured.

"Srinagar."—Near the fortress of Harí Parvat; produces 250 *kharwars* of powder yearly.

"Mozafarabád, Astor, and Gilgit" are usually supplied from Kashmír, but it is said that powder can be locally made.

ARMS FACTORIES.

"Jamú."—This is the principal factory. Two foremen and 150 workmen employed:

muzzle-loading rifles turned out at the rate of a dozen in two months, but workmanship bad. Small mountain guns (probably the '*dasti top*') are manufactured. Shells are made in large quantities, but in quality bad. Matchlocks, blunderbusses, bayonets, swords, &c., are freely made; and there are experiments constantly going on with Martini-Henry rifles, gatlings, and so forth, but local artisans are not capable of efficient work of this sort.

"*Srinagar*.—There is a factory near the *Chasani*; 60 workmen employed, and rifles and carbines made.

"*Zainagam*.—On the road to Gulmarg; 25 blacksmiths and 10 workmen engaged in the manufacture of muskets and swords.

"Besides the above, it must be borne in mind that there are many private gunsmiths in Kashmir who are exceedingly skilful in imitating European weapons. To my knowledge they can convert muzzle-loading into breech-loading rifles; and the Maharaja doubtless makes use of them as contractors for the manufacture of arms.

"*Barracks and Military Buildings*.—My attention has not been previously directed to this subject. Information could, if necessary, be collected next year; but speaking generally, it is probable that, with the exception of Jamú and Srinagar, the garrisons are located in the forts to which they are detailed.

"The Government of India is aware of the jealousy with which the Officer on Special Duty in Kashmir is prevented from obtaining knowledge of the Maharaja's internal affairs. The officer cannot make personal investigation into such matters as the army, forts, and arsenals, without exciting suspicion. He is therefore dependent upon the reports of native agents, who often draw upon their imagination for their facts. Of course, this is to be regretted, but it is the outcome of the peculiar relations subsisting between the Officer on Duty and the *darbár*, and it should be taken into account in estimating the value of his labors."

Ethnography.—The subjoined table has been extracted and translated from the Administration Report of Jamú and Kashmir for the year 1873, which was prepared in accordance with the command of His Highness the Maharaja by Díwan Kirpa Rám.

GAZETTEER OF KASHMIR AND LADÁK.

Census of the Jamú and Kashmir Territories for 1873.

	HINDUS.			MUHAMMADANS.			SUDRY CASTES.			BUDDHISTS.			TOTAL.		
	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.
Jamú districts .	233,129	214,162	437,271	174,271	163,273	337,544	43,742	42,515	86,277	...	...	...	441,137	419,940	861,076
Kashmir .	38,719	22,413	61,132	219,454	208,034	427,488	1,754	1,472	3,226	...	...	...	259,927	231,919	491,846
Ladák, Skardd, and Gilgit .	2,566	3	2,569	41,947	39,715	81,662	...	...	...	10,784	3,470	20,254	55,297	49,188	104,485
Punch .	3,011	2,713	5,724	36,024	35,818	71,842	...	...	...	...	...	...	39,035	38,531	77,566
TOTAL	267,418	239,281	506,699	471,696	446,840	918,536	45,496	43,987	89,483	10,784	3,470	20,254	795,394	736,578	1,534,972

Races.—Varied as is the form of this country, and its other physical characters, its population is not less so. The several tribes that dwell here dotted over the lower hills, or sheltering in the valleys that divide the loftier mountains, are some of widely different origin, and some, though of nearer relation, of widely different character.

The races may be thus classified :—

ARYAN.

Dográs—(Hindús)
Chibhálís—(Muhammadans) } occupying all the lower hills on the south.

Paháris—Principally Hindús, inhabiting the east part of the next higher mountains, on which snow falls to a considerable extent.

Kashmírís—Principally Muhammadans, but some fraction are still Hindús, living for the most part in the mountain-bound country of Kashmír.

Dáreds—Chiefly Muhammadans, dwelling in the mountainous country north of Kashmír; the Tibetán Baltís being their neighbours on the east and the Patháns or Afgháns on the west.

TURANIAN.

Tibetán—Subdivided into—

Baltís—(Muhammadans), living at elevations of 6,000 to 11,000 feet.

Ladákís—(Buddhists), dwelling in villages 9,500 to 13,500 feet. Engaged chiefly in agriculture.

Champás—(Buddhists), wandering among the high level valleys of Rupshu for pastoral purposes.

This classification is more national than tribal. For the southern parts especially, another division might be attempted, that is one by castes, but our information about the various subdivisions of the castes is not sufficient to do this. Each race will be separately described, but here, too, a few words may be said.

The Dográs and Chibhálís were originally one, but they have now become separated in many characteristics, the latter having become Muhammadans, while the Dográs remained Hindús. They are well featured and of rather slight build.

The Paháris are a stouter race, as befits those who live for part of the year among snow.

The Kashmírís, though allied to the Paháris, possess some very marked characters; they are large-made, robust, and of a cast of feature really fine.

The Dáreds are a race who, though Aryan also, are very different and easily distinguishable from Kashmírís.

All these hitherto enumerated races have features distinctly of the Aryan type, still with marked differences among themselves.

The Tibetán races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese are the instances most known to Englishmen) in varying degree. The two last of these sub-

divisions are Buddhist in religion, the first Muhammadan, principally of the Shíá sect.

Religion.—Mr. Drew has described the religions of the Kashmír State in these words :—

"There are four religions. Only three, indeed, are of much importance as regards this country. These are three widespread religions of Buddhism, Hindúism, and Muhammadanism. The fourth is the Sikh sect of the Hindús, which is very sparingly represented.

"The Buddhists comprise two out of the three Tibetán races—the Champás and the Ladákís. They comprise also the inhabitants of several Dárd villages who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dárd villages follow this religion who, it was shown, have acquired the Tibetán tongue and lost their own, but several others also who retain their own Dárd speech.

"The Muhammadans include the Baltís who, as before said, are but Ladákís converted to Islam; nearly all the Dárds, the Kashmírís (taking them generally), and the Chibháls.

"Of the Hindú faith are the Paháris and Dográs.

"Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelum valley, and there is a Sikh temple and *granth* or book on the banks of the Chenáb.

"It is the case that within the Hindú area are many Muhammadans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is specially the case in the towns. On the other hand, in every town in the Muhammadan country Hindús are settled chiefly as traders; and again, in Kashmír a proportion of the inhabitants retain their old Hindú faith; these are the Kashmírí Brahmins."

Muhammadan fanaticism in Srinagar.—In September 1872, a serious riot occurred in Srinagar between the Muhammadan sects of Shíás and Sunís. The cause was religious fanaticism. Great loss of property was inflicted.

Languages.—The following is Mr. Drew's account of the languages of the Kashmír State. Below are given an enumeration of thirteen languages, or dialects spoken within the Kashmír State. It would be possible, no doubt, to make a greater number of subdivisions, since the speech is apt to vary in these mountain countries within very short distances; the greater number of subdivisions one makes, the less, of course, will be the difference between any two adjoining ones; in the present list the differences are very marked indeed. To mark out the relationships of the thirteen dialects, the classification is indicated by the bracketing on the left-hand side of the accompanying list, where all the Pahárl dialects and Kashmírí being put together, *four* great groups are constituted.

The following is the list :—

ARYAN (Southern Division).

{	Dogrí.	{	Pahárl.
	Chibálí.		
{	Rámbarí.		
	Bradarwání.		
	Padarí.		
	Dialect of Doda.		
	Kishtwárl.		
	Kashmírí.		

Dárd { Dialect of Dáh.
 „ of Astor, Gúrais, and Drás.
 „ of Gilgit.

TURANIAN (*Southern Division*).

Tibetán { Language of Baltistán and Ladák.
 „ of the Champás.

An account of these languages will be found in the description of the provinces in which they occur.

With all these different languages, it can be understood that in carrying on the government some difficulties occur through their variety. The official written language is Persian. Orders given by the Maharája are written in Persian character and language. The government's accounts are also written in Persian, and in almost every case that language is the medium of official communication, though in some cases Dogrí is used.

Though Persian is so commonly written, that all who would aspire to an office of any estimation must become acquainted with it, yet it is very seldom spoken in Jamú, only, indeed, when some trader or other traveller from Kábul or Yárkand comes, unacquainted with the more familiar dialects, and makes himself understood with Persian, which is the French of Asia.

Besides the Persian character, which in this State is hardly ever applied to any but the Persian language, there are three written characters used for the languages spoken. These are Dogrí, Kashmíri, and Tibetán. In its old form the Dogrí character was imperfect, and not easy to read either accurately or quickly. For this reason, a few years ago, the Maharája caused to be invented a modification of it; by this it was brought nearer to the Devanagrí—so near, that the system is quite one with that, though the forms are somewhat different. The new Dogrí is used for the petitions which are brought up before the Maharája; for this purpose it has replaced Persian; but it has not generally displaced either Persian or the old Dogrí. The old Dogrí character is made use of only for writing the Dogrí language; it is allowed in certain official documents, as in reports from officers of the army, who are of a class by whom Persian is hardly ever acquired; also many accounts are kept in duplicate in Persian and Dogrí; the accountants of one class are considered a check on the other—a continuous side-by-side system of audit being thus carried out.

Chibhálí and the Pabári dialects are unwritten. Kashmíri is written, but seldom only. The Dárd dialects are not written. Of the people who speak Tibetán, the Ladákis are the only one who can at all generally write it.

Four alphabets are used by natives of the country, *viz.*, Persian, Dogrí, Kashmíri, and Tibetán. People who come to Jamú from other parts not uncommonly have some other character which they write, specially applicable probably to the vernacular of their native place. Thus, Sikhs from the Panjáb have their Gurmakhí writing, Hindús from the centre of Hindústán will write either in Devanagrí or some allied form of character. Bengalís will have their own Bengali writing, and so on.

MINERAL PRODUCTIONS.

Iron.—The best iron is found in the vicinity of Ríasí in Jamú, while the iron found at Sof and Kothar is not so good. Iron of good quality, but inferior to that of Ríasí, is found in Púneh and in the hills south of Badrawár.

The outturn of the iron mines would appear to be very small, as Vigne mentions that the total yield of the forges at Sof in the Bring *pargana*, then, as now, the principal ironworks in the valley, was only 5,760 lbs. per month; these mines, together with those in the Kuthár *pargana*, now yield about 50 tons annually.

Iron is also mined near Choan, in the Sháhabád valley, at Shár, near Pam-púr, and Arwan, in the Zainagír *pargana*, but the amount produced at these places is inconsiderable and of inferior quality.

Mr. Girdlestone says there are iron mines at Chrár, but neither Drew nor Bates mentions their existence; he also mentions Nihari as a place where iron ore is found and worked.

Verchére, in his description of the mines at Kothar in the Kuthár *pargana*, says he has no doubt the amount of ore obtained could be supplemented considerably by increasing the mines and adopting better furnaces with a blast worked by water-power, wind-mills, or horse-power; but the miners and other inhabitants of the villages take great care not to mention to the Maharája's official any valuable deposit of ore which may be worked with advantage; they pretend that the Maharája takes away all the iron for his arsenal and pays nothing for it, and that when a supply of any ore is discovered near a village, the inhabitants have to work it by *corvées*, so that the discovery of a vein of valuable mineral is a calamity to the people of the neighbourhood. "But," adds Mr. Verchére, "this is probably untrue in many ways; the iron they supply is taken in lieu of taxes; the care with which many of the holes are concealed with bushes and rubbish induces me to believe that a good deal of iron is smelted in a contraband way; and last, but not least, making a secret of mineral wealth is quite consistent with the love of hoarding riches so prevalent amongst natives." In Kashmír, moreover, the Maharája's government entertain the same childish fear, lest the mineral wealth of the country should become known. In Ladák, the only place where iron is found appears to be Yelchang. Dr. Aitchison says it is called *chaks* by the Bhotís, and is a trade article from the Panjáb, chiefly *via* Kulu, in the form of rods and flat bars; also as large iron dishes and horse-shoes. All of it that is imported into Léh is expended either in Ladák proper or in Baltistán. Horse-shoes are brought in greater or less quantity from Yárkand, as well as from Kulu and Kashmír. The Bhot term for horse-shoes is *mikpah*, and for nails *zurú*.

Lead is known to exist in the vicinity of Sof, in Kashmír, but it does not appear to be worked at all. A large quantity of sulphuret of lead is brought down from Ríasí to Amritsár.

Copper.—Vigne says vaguely—

"Veins of lead, copper, and, as I was informed, also of silver and even of gold, are known

to exist in the long grass-covered hills in the neighbourhood of Sof, but the iron alone is worked."

According to Moorcroft, some copper mines are said to have been discovered towards Kashmír. He probably refers to the mine near the village of Harpat-nar, at the northern extremity of the Kuhár *pargana*, where a copper mine is said to have been worked until of late years. Jacquemont found copper ore in the Lidar valley, on the south-west side of the range which divides Kashmír from Súrú. Baron Hügel also found copper ore, but mentions that the mines are not worked; this traveller also states that plumbago abounds in the Pír Panjál mountains; and it has lately been found of inferior quality in the Goinai *sala* on the east side of the Maru Wardwán valley, between the villages of Inshin and Maru.

Bellew says that copper is found in several spots in the Nubrá and Shyok valleys. The ore is worked in the vicinity of Charása, in the Nubrá valley. Some specimens of the ore obtained in the Shyok valley were found to contain some nuggets of the kind called "peacock ore," mixed up with crude sulphate of copper. Copper is also found in the Indus, close to Léh, by the people when they are washing for gold. Copper glance is found at Rondú, in Baltistán.

Silver.—According to Vigne, silver exists near Sof, in Kashmír, but it is not worked.

Gold.—Hügel is probably correct in his statement that neither gold nor silver has been found; but he adds, "neither do the streams bear down gold-dust, as in the neighbouring countries." This latter statement is disproved, as far as concerns the Shingo river, by Captain Montgomerie, R.E., who, in his account of the progress of the Kashmír survey, gives the following particulars regarding gold-washing in that stream:—

"The drainage, escaping from the plains of Deesai, through a not easily distinguished gorge near the Katsari station, falls into the Drás river above Kirkitchu. This tributary of the Drás river is called the Shigar and sometimes the Shingo river; it brings down gold with its waters, and gold-washing is carried on just below the junction. The Indus itself and several of its tributaries are known to produce gold.

"The gold-washing is said not to be valuable, but it does sometimes give as much as one or two small rupees a day to a man, though a most barbarous method is employed in washing the earth. This earth is taken from the detritus which, I think, now generally lies above the highest flood line. After two or three washings, a black, heavyish sort of sand is left with the pieces of gold scattered here and there. As far as my own experience goes, I should say it was not a very profitable business, for after half an hour's washing I only got five very tiny nuggets hardly worth an anna, and I had, at the time, the benefit of the assistance of an Australian gentleman. This gentleman thought that something might be done by investing in a cradle and apparatus. He said that a substance like the black sand mentioned above had proved valuable in Australia."

Gold-washing is also carried on on the banks of the Jhelum, in the neighbourhood of Tangrot, north of Jhelum, but to a very trifling extent.

In the trans-Himalayan province gold is found in the beds of the Zaskár, Indus, and Básha rivers. The people of Skardú are in the habit of coming

every spring to the junction of the Zanskár river with the Indus, to search for gold brought down by the meltings of the winter snow. Vigne says that on the banks of the Básha stream more gold is produced than in any other part of Baltistán, and this was the only place which the former rája reserved to himself. Any other person might wash the sand for gold elsewhere, but the value of the quantity collected and of the time expended is so nearly balanced that Vigne never saw any gold-diggers but on one occasion (at Kiris). Here four or five men were employed, and must have washed and sifted a great many bushels of earth, but the quantity of gold dust obtained was not more than would cover a shilling.

Salt (common) is found on the banks of the Tso-kar, where it is collected by the Rupshu shepherds (*Ohampás*). It is of a very inferior quality, but the Bhots consume it.

Borax is obtained in the Puga valley, in Ladák. There it is collected in an impure state on the borders of certain lakes, as they dry up, depositing the salt. The material is smeared with fat to prevent loss by evaporation, and is then transported across the Himalaya to the plains. It is used in medicine; in the arts as a glaze for pottery; as also by jewellers to clean gold, silver, &c.

Soda is found in the Thogji Chanmo plain, the banks of the Tso-kar being quite white with it. The salt found here is natron, or subcarbonate of soda. It also is found in extensive patches on portions of the Kuenlun plains, and in the Nubrá valley, where Dr. Bellew says 3,000 maunds of this salt had been collected in 1873 for the Kashmir market. It is used by the Tibetáns to improve the color, and draw out the flavor, of their tea.

Sulphur.—Dr. Ince mentions sulphur among the minerals of Kashmir, but both Hügel and Moorcroft agree that though sulphureous springs are numerous, the mineral has nowhere been found in the valley in a solid state, and most of it is imported from the Panjáb; a small supply is said to be obtained from Kishtwár. In Ladák it is obtained only at Puga, in a mine worked by the Kashmir government.

Gypsum is found at the sulphur mines on the Puga stream, at the celebrated cave of Amrnáth, in Kashmir, near Baramúla, and in the Cheuáb valley.

Chalk is found abundantly in most parts of the Kashmir valley.

Clay.—Extensive deposits of the finest clays of all colours are found throughout Ladák. They are all lacustrine formations.

Steatite is found in a defile, about six miles north-east of Shigar, in Baltistán; it is turned into cups and plates by the Baltís.

Slate is quarried in the neighbourhood of Baramúla.

Limestone.—The fossiliferous limestone of Kashmir takes a very high polish, and Major Cunningham remarks that the splendid marble pillars of the Shalimár are the only beautiful things now remaining in that once beautiful garden. Mr. Girdlestone says that limestone comes from the neighbour-

hood of Baramúla, Sopúr, and Manas Bal; and at the village of Kandabal, on the edge of the Manas Bal lake, are many lime-kilns.

In Ladák it is the most prevalent rock, and forms the range that divides Rupshu from Zanskár; and is also found throughout the latter district, and on both banks of the Indus—on the Fotu La and Hanú passes. It also occurs at both sides of the Pangong lake, and extends from the Saser pass to the Karakoram range. Owing to scarcity of wood, only the wealthy can afford to use lime mortar in building their houses.

Serpentine is found in Skardú and Shigar, where it is cut into variously-shaped cups, which are supposed to protect the owner from being poisoned, as upon any poison being put in, they at once break to pieces.

White marble is met with at the head of the Muglib valley, and near the Kumdan glaciers, in the bed of the Shyok river.

Sulphide of lead (surma) is found in the Jamú hills, and samples of coal from the same locality were exhibited in the Lahore Exhibition. Mr. Baden-Powell states that the prospect of Kashmír coal in the Jamú territory at one time attracted considerable attention, more especially as the engineer who noticed the workings at Dandéla confidently reported the strata to be of the carboniferous series. Since then, however, the coal of Dandéla has proved to be, like the rest, of eocene origin among nummulitic limestones; but undoubtedly the coal may be of local value: a large lump now in the Lahore Museum might pass for "Wallsend," so good is its appearance. The rocks in the immediate vicinity of Dandéla are thin carbonaceous shales and grits with earthy ferruginous limestones; among them is "the bed or seam of coal or anthracite, varying in thickness from 1 inch to nearly 2 feet, undulating in chambers or bunches, more than in a continuous even seam." This is Mr. Calvert's description of the spot he selected from which to take his samples, and it may serve as a favorable type of all that is actually visible.

The strata, he describes, are thickly strewn with fossils of the nummulitic formation which is characteristic of the lower tertiary period. From a close comparison of these rocks with the descriptions given in Dr. Flemming's report on the Salt Range, there can be no doubt that these coal-measures are the same as what is there described as "lignite or salt-range coal."

The general character of the coal is that of a hard anthracite.

Lignite also occurs at Kotli, in the Jamú territory, in a bed from 15 to 18 inches thick.

The following is an analysis of two specimens of coal from Kotli:—

No. 1.				No. 2.			
Carbon	.	.	90.5 per cent.	Carbon	.	.	90 per cent.
Volatile matter	.	.	4.0 " "	Volatile	.	.	6 " "
Ash	.	.	5.5 " "	Ash	.	.	4 " "

Several outcrops of coal occur in the vicinity of the Sangarmarg hill, and this field in 1888 was under examination by an officer of the Geological Survey of India.

Saldjít, or lignite, is also, it is said, found in Kashmír.

Vigne found surface coal of inferior quality at Tata Pani, about one day's march to the east of Rájauri.

Crystal is brought from Kargil, and there is a tradition of its having been found in parts of the Kamrāj, and of emeralds in the mountain of Haramosh, but there is no knowledge now of the site of the mines. Crystal is found in the north-east extremity of the Maru Wardwán valley, at the foot of the Saga glacier.

Garnets abound in Kashmír; some, too, of an inferior kind, and of a dark-brown color, were found at Puga by Dr. Thomson. Their existence is unknown to the natives.

Jade occurs in a now disused quarry near Bulakchi, on the banks of the Karakash. Mr. Girdlestone says that is exported from Skardú.

Sang-i-dalam.—A good, hard, yellowish fire-clay is found at Banihál. It is used by metal-workers for making crucibles.

Sang-i-nalwat.—A kind of soapstone, grey, yellow, and green, which is found at Dachinpara. It is much used for making small drinking-cups and plates, which are sold to the numerous pilgrims as mementos of Kashmír.

VEGETABLE PRODUCTIONS.

In a country whose form and climate vary so much, it of necessity follows that the vegetable productions of the different parts must differ greatly both in kind and in quantity. Thus, in the Jamú district, the sugarcane and plantain are grown; in the Kashmír valley fruits grow wild in the greatest luxuriance, while in Ladák the ordinary grains are cultivated very scantily, and the fruits are few. The brothers de Schlagentweit give us the following statistics of the limit of vegetation:—

"In the Himalaya trees grow very generally up to 11,800 feet altitude, and in most parts there are extensive forests covering the side of the mountains at but a little distance below this limit. In the trans-Himalayan districts nothing is found at all corresponding to a forest. Apricot trees, willows, and poplars are frequently cultivated on a large scale.

"In the Kuenlun we found the trees on its northern side not to grow above 9,100 feet. On the southern side we found no trees at all; here the considerable height of the valleys we passed through excluded them.

"The cultivation of grain coincides in most cases with the highest permanently inhabited villages; but the extremes of cultivated grain remain below the limit of permanent habitation. In the Himalaya the cultivation of grain does not exceed 11,800 feet, in Tibet 14,700 feet, and in the Kuenlun 3,700 feet. The upper mean limit of grass vegetation is, in the Himalaya, 15,400 feet; in the trans-Himalayan districts 16,500; in the Kuenlun grass is not found above 14,800 feet. Shrubs grow in the Himalaya up to 15,200 feet; in the trans-Himalayan districts as high as 17,000 feet. On the plateaux north of the Karakoram, shrubs are found at 16,905 feet, and, what is more remarkable, they occasionally grow there in considerable quantities on spots destitute of grass.

"In the Kuenlun the upper limit of shrubs does not exceed 12,700 feet; above this height grass is still plentiful; and shrubs being here, as generally everywhere else, confined to a limit below vegetation of grass, the range presents in this respect an essential contrast to the characteristic aspect of the Karakoram."

Cultivation.—In the plain, at the foot of the hills, the land is often irrigated by canals from the Tawi and Ujh rivers, and in the Kashmír valley irri-

gation by canals is also resorted to; but for the most part in the hills the land is *baráni*, i.e., dependent on rain entirely, plots of ground being terraced out of the hills the better to retain the rain-water. In Ladák, all cultivated land is called *zhing*, and this term is also generally used for a field of any kind. Cultivation is confined to the lands watered by the small streams and to the banks of the great rivers.

Before entering on the enumeration of the woods of the Kashmír State, it is proper to say a few words regarding the source of production of these woods. The main economic value of these timbers (apart from considerations of strength, durability, texture, and color) will depend on the quantity in which they can be produced for buildings, for railways, and the many purposes for which timber is indispensable; nor is the supply of timber for building and furniture-making purposes all that we have to consider. In a country destitute of coal, the supply of fuel, both for the manufactories as well as for domestic consumption, is an important item in the consideration of the timber resources. The wood resources may be classified as follows:—

1st.—The intramontane forests, by which are meant those vast expanses of wooded hillside and valley to be found in the interior of the Himalaya. The most accessible of these are situated along the great rivers, the Chenáb and the Jhelum.

2nd.—Those submontane forests which clothe the sides of the lowest hills.

Intramontane Forests.—Our knowledge of these is, to some extent, limited: the vast network of the Himalaya presents surface so varied and so difficult of access, that it is impossible to describe *all* the tracts of primeval forests that may exist. Our knowledge is principally derived from those who, following the valleys of the great rivers as inlets into the mountain fastnesses, have described what they witnessed.

For practical purposes, it is to be remembered that forests are only specially noteworthy when they exist where there is a possibility of floating their timber on the great rivers, or their tributaries, or when very easy carriage to such places for launching is possible. Of the whole gigantic network of the Himalaya, the physical features are of course extraordinarily varied. In many parts, principally in the trans-Himalayan districts, for miles around not a tree is seen; dreary wastes of glaciers, rocky peaks, and tracts covered with boulders and rocky fragments, are the characteristics; in other parts we have beautifully wooded valleys, while elsewhere there are dense forests of the stately deodar, or some of the less valuable pines.

Timber-catching.—This brings much employment and gain to the people. Far back in the mountains, the deodars are felled and cut up, and the logs rolled down to the edge to await the rising of the river. In May the logs are launched. No further care has to be taken of them; they are left to the chance of finding their way down a distance of from 150 to 200 miles. From Riasi, 20 miles above Aknúr, to a place as far below it, this 40 miles is the space along which the logs are caught and brought to land. Nearly the whole population of the places along the river bank occupy themselves in the

work, for it comes at a time when farm work is slack. The plan is to provide what is called a *sarná*, a goat-skin carefully taken off and carefully closed wherever an opening occurs; the end of one foreleg only is left open for inflating; the skin is blown out tight, and the end fastened up with a bit of string; to the hind legs are attached loops through which the man puts his bare legs, and the stiff inflated skin comes up in front of his chest. Standing at a point whence he knows the current will force him out into mid-channel, the man waits till a log of timber comes opposite to him, and dashing in he soon reaches it; and, exerting force and skill, guides it to a sheltered nook. The places convenient for this are known, and men are ready at each to receive the logs, while a *munshí* is by to measure the timber. There are some thirty stations for this work within the space mentioned. Few logs escape. Some of the timber comes from as far away as the Chamba territory, above Pádar, where the Panjáb forest department fell it. Some is felled by the Maharaja's forest department.

The plan is to fell the tree with axes and cut "it into logs of length varying, according to the use the timber is to be put to, from 10 to 20 feet or more, and to mark them in some distinctive way. The logs are then rolled down the sides of the hills, or down some small ravine of regular slope, to the river.

"The work is done in the spring and early summer, or if deferred till autumn, it would be but in preparation for the next year. So that on the rising of the river, from the snow-melting, in May, June, July, and August, the logs may float away. In spite of some of them becoming stuck on the rocks or stranded on the shore, a good many will find their way through the mountain country to where the river debouches into the plains." (*Drew.*)

Some others belong to contractors, to whom the right of felling has been sold. These different properties are recognised by the marks cut on the logs in the forest. Thousands of logs are caught in this way every season; 20,000 logs, belonging to the Maharaja's forest department, have been caught in one year; these would average 20 or 25 cubic feet of timber, and would have a value of more than £20,000. The next stage in the timber business is to concentrate the logs, especially to bring down to Aknúr those that have been caught higher up. This is done, when the force of the current has slightly moderated, by forming small rafts of three or four logs each and guiding them down. Collected at Aknúr, the timber is either sold there or made up into larger rafts of fifty or sixty logs, and floated down some 50 miles to Wazirabád, whence it is distributed over the Panjáb. The felled timber used to be nearly all deodar, that being the wood that stands best against the destructive white-ant; but latterly *Pinus excelsa* has been tried for railway sleepers; young trees of *Pirus longifolia* have always been sent down for roofing the small houses of the natives. (*Drew.*)

We will now very briefly describe the characteristics of the forest tracts as far as is known.

Beginning with the most eastern portion of our Himalayan districts, we

have firstly the valley of the Chenáb. The river offers remarkable facilities for the transport of timber, and above Aknúr túrus (swimmers) are hardly needed to disengage the logs. Pádar is the highest tract in Kashmír territories on the Chenáb river; from it a large amount of deodar is obtained, the forests being favorably situated for the felling of the trees. In Pádar the upper part of the forests consists mostly of silver fir and *Pinus excelsa*; a little lower down appears the spruce fir; the deodars continue nearly to the river, a few hundred feet only at the lowest part being covered with high brushwood. The Chenáb is here a rapid stream, running through a deep, rocky channel. On the north side the forest is much more luxuriant than on the opposite, and then it usually is on slopes facing south; this is caused by the great depth and narrowness of the ravine through which the river flows. The south side of the valley, where not absolutely precipitous, is covered with forest, most frequently of pine. On the north side, though the upper parts are often bare and grassy, yet the banks of the river are usually well-wooded, and all the ravines which are deep and shady are filled with a dense forest of deodar, horse-chestnut, hazel, sycamore, birch, and many other trees. Poplars are planted near the villages, and also apricots and walnuts. West of Ashdari is a forest of oak (*Quercus Ilex*). Following the Chenáb downwards towards Kishtwár we find at the lower part of the slopes, wherever a little ledge has enabled the seed to lodge, deodar trees crowning the rocks: the banks of the river consist of great broken cliffs, or rocky slopes that rise direct from the river for 6,000 or 7,000 feet. On the south side are dense forests, which, between Bagni and Kishtwár, consist of deodar, *Pinus excelsa*, oak, chestnut, with underwood of hazel. Lower down the river, at Rámbán, the north side of the valley is partially covered with a forest, but from the general southerly aspect not a great proportion; it is only where side-slopes give a more shady outlook that thick forest can be found, but over a good part of the rest trees and bushes are scattered. In a shady ravine, through which the road to the Banihál pass runs, there is a wood in which alder, oak, walnut, and *cellis* are found. On the slope above Rámbán, *Pinus longifolia* grows scattered on the hillside; near the river there is no forest in any part of the valley, but a few trees of the *Pinus longifolia* scattered about the banks. On the south side, scattered woods of this same tree are at first met with, and at 4,000 feet the *Quercus lanata* appears. Round the village of Balota are some fine table-topped deodars, perhaps the relic of a former forest. At 6,000 feet a fine forest commences. Between Rámbán and Ríasí the lower slopes on the south side, which have been greatly denuded of trees, were formerly covered with fir forest.

Between Ríasí and Aknúr the timber is caught as described above.

In the lower part of the Bhutna valley woods of oak, alder, horse-chestnut, and ash are met with. Higher up, forests of pines, and above Hamúri, in the ravines, are groves of poplar and walnut; a few trees of the same kind and birch being scattered about the hillsides. At Machel the mountain sides are barer; there are some stunted deodars, but at a height of 3,800 feet the

growth of that tree altogether ends; spruce and silver fir continue further; birch, which first appears at 8,000 feet, grows higher than all the others.

The sides of the Banihál stream are beautifully wooded; among the trees being deodar, oak, *Pinus longifolia*, rhododendron, silver fir, elm, alder, *celtis*, poplar, willow, *Pinus excelsa*, and walnut.

These tributaries are all rapid in their course, and have rocky beds; the angles they flow in are often considerable, and they are generally practicable only for logs of sleeper or other short lengths.

The Jhelum, with its great tributary the Kishan Ganga, is the next great river upon which timber-felling operations can be carried on. The Kashmír government monopolises the timber trade, and the only kind of wood (besides some *chál* (*Pinus longifolia*) from the Púneh, a small tributary) sent down is the deodar, which is despatched as soon as the snow melts, and is collected and sold at Jhelum, in British territory. It is calculated that the average supply, exclusive of British timber from Kághán, is about 2,000 logs, and some of the timber is 50 feet in length.

Besides the deodar, the *Pinus excelsa*, *Pinus longifolia*, ash, olive, plane, hazel, walnut, and maple, are procurable.

The valley of the Indus, in that part which is within Kashmír territories, is almost bare of trees. No forests are seen; in the district of Rondú one first sees anything approaching to a wood; here the *Pinus excelsa* grows in small groves in several places on the south side of the river. Thomson says that during the winter he spent at Skardú, the wood supplied for fuel was almost entirely *eleagnus*, no wild timber growing in the country. Poplar and willow, and in Rondú the plane tree, are cultivated round the villages in all parts of the Indus valley. The pencil cedar is rather common in Rondú. Colonel Tanner makes the following remarks regarding the vegetation round about Gilgit:—

"The pencil cedar I have found continually from 14,400 feet down to 6,000 feet. The *Pinus excelsa* has a more limited range, as it grows only between 3,500 and 12,000 feet. The deodar does not grow in Gilgit. The edible pine grows in Astor. It is also found around Chaprot, and thick forests of it occur just below Gor. The birch is very common throughout Gilgit. Besides these, the tamarisk appears to thrive well. There are no oaks, and the wild olive is rare."

In the Astor valley the birch and *Pinus excelsa* are found.

The second class of forest lands are the hillsides of the inferior Himalaya, where access to the plains is comparatively easy. Between the Chenáb and the Ravi the hills bordering the plains are clothed with forest; it is a close forest of trees, 20 to 30 feet high, mostly of two species of acacia and of *Zizyphus Jujuba*, with an underwood of the shrub called *brenkar*, which grows to a height of 3 or 4 feet. Between the Chenáb and the Jhelum, the hills in the eastern portion are covered with brushwood and aspen trees scattered; more to the westward, by the Púneh river, the low hills have the acacia and others, with the undergrowth of *brenkar*; on the higher ridge is forest of long-leaved pine.

These forests in the low hills sometimes spread down into the plain ; the greatest space of flat ground now occupied by one, is close below Jamú, the forest having here been preserved by command.

Further within these outer hills there is not such a growth as to make a forest ; it is rather a straggling, bushy scrub, partly of the same trees in a shrubby form, with *euphorbia*, which grows to a large size, and occasionally *mango*, *pípál*, *banyan*, *bambú* and palm. The *Pinus longifolia* is usually found first as one goes inwards on the north slope of the outermost ridge. (*Drew*.)

Trees.—Of trees, the *deodar* or Himalayan cedar (*Cedrus Deodara*, supposed to be identical with the cedar of Lebanon) merits the first notice. Its botanical range extends from 7,000 to 12,000 feet above the sea-level, and in its most congenial locality it reaches a height of from 100 to 200 feet, and has a girth ranging from 20 to 40 feet. The *deodar* forests are very extensive and of great value. So durable is its timber, that some used in the construction of one of the wooden bridges over the Jhelum was found little decayed after exposure to the weather and water for above 400 years.

Vigne writes :—

"A *deodar*, so large as to require fifteen men to carry it on their shoulders, is worth about R15 on its arrival at the city ; and a circular block of the same wood, a yard in height and thickness, is worth about a shilling. No wood but the *deodar* is used, I was told, in heating a bath, on account of its superior perfume."

Drew says :—

"The *deodar* here is much more like the cedar of Lebanon than the tree, still young ; growing in England, would lead one to suppose, the bending form of the boughs, as well as the particular light tint of green of the young plant, are lost as the tree grows, and the branches come to jut straight out and to make flat dark-leaved layers.

"In Pádár, *deodar* forests occur in such positions as make it practicable to fell the trees for timber for use in the Panjáb. The necessary condition is, that the slope on which the trees grow should be near a large stream ; without an extreme amount of labor the logs can be moved or slid, without fear of splitting, into the water, where they will float away down the stream.

"Since the beginning of British rule in the Panjáb, the demand for *deodar* timber has been great. In former times, to some extent, but still more since the British came there, the Panjáb has called on the Himalayas to supply it with timber ; of all the Himalayan trees the *deodar* has been proved to be the best to resist destructive insects, especially the white-ants, which abound in the plains.

"In the course of years the most favorably situated forests in the Chenáb valley have been felled, and there now remain chiefly trees which are either of a less girth than can be used to be the best advantage, or at such a distance from the stream-bank that the transport of the logs to the water is difficult, or, may be, would involve a prohibitory expense.

"What was considered a good tree was one whose girth a few feet above the ground would not be under 9 feet, and whose height, for useful timber, was 60 to 70 feet ; now in the forests we passed through, from Kishtwár to Pádár, the common girth was 5 or 6 feet only."

A dark, strong-smelling oil, of powerful antiseptic properties, is made from the *deodar*. It is of the nature of a wood-oil, and between an oleo-resin and a true oil.

An oil is also made from the seeds of the deodar cones. These oils are used in preparing inflated skins for river use, and to preserve timber from insects. Tar is made from the dry distillation of pine chips, both of deodar and *Pinus longifolia*. One seer of wood yields about 2·6 chitaks of tar and 4·3 chitaks of charcoal. To procure a seer of tar requires about six seers four chitaks of wood chips to charge the pot, and two maunds six seers and nine chitaks of chips for fuel. A resin is also made from the deodar. "Although nearly all the easily-reached deodar trees of large size have been cut down, there still remain in the valleys of the Chenáb and its tributaries forests that may be made available by longer slides; and there are besides, in places very accessible, numbers of trees which, though not of full size, will yet produce much useful timber."

Pencil cedar.—This cedar is found in Kashmír and Ladák. At Hemis Shukpa is a grove of 100 or 200. The girth of several of these trees is 6 or 7 feet, and some that have irregular trunks measure 10 feet and more. They taper quickly upwards, reaching to a height of 40 feet.

Pinus longifolia.—The long-leaved pine (whose native names are *chál* and *chér*¹), a tree whose needle foliage is of a light, bright-green color, is usually first found, as one goes inwards, on the north slope of the outermost ridge. Drew found it there at a level of 1,400 feet, but only of a stunted form. On the broken plateaux and dry hillsides one sees fair-sized trees of it scattered about at 3,000 and 4,000 feet; at favorable spots, one sees whole woods of it, but even these are not so close and thick as those of the *Pinus excelsa* which cover the higher hills. The highest range of *Pinus longifolia* seems to be 5,500 feet, or it may be a little more (Baden-Powell says 7,000 feet). From the facility of obtaining this wood and its lower price, little else is used in many places in the Panjáb. There are two varieties known to traders—one with straight and the other with twisted fibre; the former is much preferred, especially when required for planks. The bark is employed in preparation of charcoal, and the resin for dressing sores. Barnes says that in hot and exposed positions the growth is stunted, and the wood worth little or nothing. In sheltered localities, however, the forest consists almost entirely of erect, well-shaped trees, some of which will yield beams 30 feet long, and planks upwards of 2 feet in width. The luxuriance and compactness of the timber increase with the elevation up to 5,000 or 5,500 feet, and the climate of this region appears to be the best suited for its development; above and below this point the tree gradually deteriorates. *Chér* is useless for railway sleepers, as it will not stand exposure to weather.

The bark is of great lightness, but immense thickness, being formed of a series of almost cork-like layers, till it is nearly 4 inches thick in some cases.

The turpentine made from this tree acts as a stimulant diuretic, and is principally used in diseases of the urinary organs, chronic bronchitis and hemorrhages, also in rheumatism and fevers.

Tar is made from the chips. It is a stimulant diuretic, principally used in

¹ Not *yár*, as stated in Major Bates' Gazetteer. *Yár* is the native name for the *Pinus excelsa*.

chronic bronchitis and skin diseases; also in phthisis, and as an application to ulcers. It is also used to remedy itching of the skin in camels during the cold season.

Pinus excelsa.—Lofty pine (called *yár* in Kashmír). It grows at an elevation of from 7,000 to 11,000 feet, and its name (*excelsa*) refers to the height at which it flourishes, not to its stature, which in general is nothing remarkable, though specimens occur of 120 feet in height. It does not, however, grow as high as the deodar. Thomson mentions seeing a stunted tree at 12,500 feet on the north-east side of the Runang pass (Kanáwar). The wood is white and free from knots, and so resinous as to be used for flambeaux. It is the principal building material at Marí; as it retains its resin, it is stronger and superior to all other pines, and is much esteemed for charcoal for smelting iron ore. It grows in all parts of the cis-Himalayan districts, and also in Rondú in Baltistán.¹ It does not grow in Ladák.

Thomson writes:—

"The *Pinus excelsa* occurs in small groves in several places on the south side of the River Indus near Rondú at elevations of from 8,000 to 10,000 feet. It was first observed opposite the village of Siri (Tsári), but is more plentiful about the foot of Rondú. One or two trees occur close to the river on the north bank. The occurrence of this tree must be considered to indicate a greater degree of humidity than exists in the upper part of the Indus valley. Godwin-Austen says it is here of tall growth."

Pinus Gerardiana, or the edible pine.—The only places where Drew has met with it in the Kashmír State are in Pádar and near Dúin in the Astor valley; it is a large spreading tree with smooth bark. Scattered individual trees are found in the Pádar forests. Thomson thus describes these trees:—

"They are quite distinct from the *Pinus longifolia* and *Pinus excelsa*, being more compact, with much shorter leaves and a very peculiar bark, falling off in large patches so as to leave the trunk nearly smooth. They bear an abundance of large pendulous cones, about the size of a small pineapple, containing, like the stone pine of Europe, edible nuts of an elongate, oblong form, which, when roasted like chestnuts, are agreeable to the taste, though with a little flavor of turpentine. This tree has been repeatedly tried in the rainy districts of the Himalaya, but will not succeed, a dry climate being essential to it. The wood is not used."

Firs.—The only firs appear to be the silver fir and the spruce fir. Thomson mentions seeing what he thought was a silver fir on the south side of the Chenáb valley in Pádar; it also grows in Badrawár. Elevation 8,000 to 11,000 feet. The wood is not so much valued as that of the other pines, but is used for shingles in roofing, being cleft, not sawn into pieces. This tree much resembles the spruce fir. This latter occurs in Pádar, Badrawár, and in the Stok valley, north of the Indus in Baltistán. The wood when under cover lasts pretty well, but is generally not much valued as it splits easily. It makes beautiful laths. It grows plentifully at an elevation of 9,000 to 11,000 feet, and is often 100 feet high and 5 feet in diameter. It is the least valued of all the Indian conifers.

¹ Godwin-Austen was told that this tree occurred in all the shady ravines in the watershed between the Indus and Shigar.

Yew (Taxus baccata).—The common yew, called "postal," abounds. The bark of this tree is exported to Ladák, where it is used by the Bhots as a substitute for tea. In Léh it is called *sang*.

The timber is good, heavy, and durable, and takes a good polish. It is used for bows and *jampán* poles. It grows at an elevation of from 9,000 to 10,500 feet. It alters its appearance, as well as its form of growth, very much when it grows in the higher latitudes and in deep forests. It is a large tree with a naked trunk. It is often of great thickness, but seldom attains any great height; the thick trunk generally dwindles away or divides into branches at a few feet above the ground. The leaves and berries are poisonous to cattle. The former are said to be sedative and are used in epilepsy. A drug is made from it which is used in epilepsy and indigestion.

Oak.—It is a remarkable fact—one that has been noticed by Dr. Falconer, Dr. Thomson, and Mr. Drew—that on the south side of the Kashmir valley, one does not see the oak and rhododendron, although the elevation of the ground corresponds to that where, on the other side of the Panjáb hills, these trees are abundant.

There are several varieties. The *Quercus demicarpifolia*, called by the natives *kruá*, flourishes on hills that have a southern aspect; it grows certainly as high as 11,500 feet, and Drew thinks it reaches to close on 12,000 feet. The timber is much esteemed by the natives, but on account of the height at which it grows, it is seldom brought to market. The tree is very tall and straight. It seldom grows below 8,000 feet. Another variety is the *Quercus flex*; its wood is hard, heavy, and tough. It is always a small rigid tree.

The timber of all oaks is hard and good, and so heavy that it will not float, and consequently when the logs are launched into the rivers they are supported between pines or *bambús*.

All the Himalayan species are evergreen, and the leaves afford valuable nourishment in winter to sheep and goats.

Elm.—The elm is frequently met with in the cis-Himalayan district. Thomson writes :—

"A small-leaved elm which is common near Tagar, in Nubrá, is apparently wild. I have not met with this tree elsewhere in Tibet, but Mr. Vigne mentions that he met with an elm in the mountains between Shigar and Khapalu. It appears to be the same as a species common in the forests of the lower valleys of Kashmir."

The wood of the large-leaved elm is porous, but durable when constantly wet. It is therefore much used for damp foundations. The wood of the small-leaved elm is more open-grained than the English elm, and is less esteemed than the last named.

Cypress.—The cypress (native *sarú*) is common in gardens, but does not appear to be indigenous. Thomson mentions a very small species which grew in the watercourses in the valley of the Shyok; it appeared to be a dwarf state of a species common in the plains of India. The wood of the *sarú* is remarkably durable. A drug is made from the cypress, which is used as an aromatic stimulant in piles, and to purify the blood. The wood and fruit are said to be astringent and anthelmintic.

Chunár.—The *báin* or *chunár*, a species of palm tree (*Platanus orientalis*), is also considered an exotic, but is probably nowhere found more abundant or luxuriant than in Kashmír. By order of the Mogul emperors, a grove, composed of *chunárs* and poplars, was planted in every village in Kashmír, and these, now at their full growth, are among the greatest ornaments of the valley. Most of these are ascribed to the philanthropic governor of Kashmír, Alí Mardán Khán, who exercised his office under Sháh Jahán from 1642 to 1657. Baron Hügel proves the *chunár* to be exotic from the fact that it has ceased to be reproductive in this soil; and Vigne, who saw a *chunár* tree at Tháqa, and believes that it is nowhere found nearer the plains of India, states that the largest specimens he ever met with were in the valley opposite to Therapia, on the Bosphorus, and at a village in Avin, under the Elburz mountains near Tíhrán; this latter measured 66 feet in girth. Dr. Elmslie says that he has not seen a *chunár* tree in Kashmír with a greater girth than 37 feet. The wood is said to be good for building purposes, but there is a prohibition against cutting it. It is used in the manufacture of *papier-maché* boxes. It is rather soft, but well suited for furniture, doors, and turnery. Its bark is sometimes subject to a morbid hypertrophy, which has many, if not all, the properties of cork.

The propagation of the *chunár* tree is said to be a matter of considerable difficulty; planting barley round the young cuttings is supposed to accelerate their growth.

Poplar.—Poplars (*páras*) and lime trees attain great size and luxuriance; of the former there are two species in the valley, one of which is called the Kashmír poplar, the other the Kábul poplar.

The poplars in the trans-Himalayan districts are of two sorts—one a spreading tree with large cordate leaves, which is common in all the villages up to the highest limit of tree cultivation; it is quite identical with the *Populus balsamifera*. The other is a tall, erect, and slender tree, with much darker foliage and smaller leaves; it seems to be the common black poplar of Europe.

The wood of all poplars is soft, white, easily worked, and suitable for carving.

The *Populus alba* seems to be indigenous in some of the Himalayan valleys south of Kashmír; and also occurs in Chorbat in Baltistán. It is used for roofing in Ladák.

A drug is made from the *Populus alba* which acts as a tonic. It is used for purifying the blood and in skin diseases. Its bark is said to be useful in strangury.

The *Populus euphratica* occurs at intervals along the valley of the Indus, but appears to be far from common, and to confine itself to hot sandy places. In several parts of Nubrá it is common enough, but only, as far as Thomson observed, on the south side of the Shyok. This poplar is also remarkable for the changeable shape of its leaves, which vary from broadly deltoid, and coarsely toothed, to narrow, linear, and quite entire. The tree is much used

for fuel. The timber is good, not very hard, white or yellow, and suitable for turning. The twigs are used for tooth-brushes.

The wood of the *Populus ciliata* is not valued. The coma of the seed is good for paper-material.

Chestnut.—The mountain glades produce a species of wild chestnut tree (*kánakdún*), which attains a size in general far exceeding that of the European variety.

Maple.—Common in Kashmír; wood not much esteemed.

Birch.—The *bhojpatr* or birch (*Betula tarturica*), and alder, approach the limit of perpetual congelation.

The birch is more hardy than the alder, and extends to a greater elevation. The bark is easily detached without injury to the tree, and is largely used by the natives of the valley for spreading over the roofs of houses, and, separated into thin sheets or leaves, as paper for packing goods in; it keeps out the damp most thoroughly. It is also used for umbrellas, for writing upon, for the flexible tubes of *kúkas*, and even for lining clothes. The wood is good, used for cups, common turnery, and for fuel by travellers. From the birch tree a drug is made which is used in sprains and bruises. It is said to be useful in disorders of the bile and blood, also ear-ache.

Alder.—This tree occurs in the shady ravines in Kashmír. The timber is hard, firm, and difficult to cut, of a pale brownish-red color. It is used for gunpowder charcoal, but not for iron furnaces. The bark is useful in tanning.

Ash.—This tree does not occur frequently, but is found in Rondú in Baltistán, as well as the cis-Himalayan districts. There are two kinds, the large ash and the crab ash. The wood of the former is excellent, strong, tough, and elastic, like English ash. The latter furnishes a good elastic wood of small size, suited for staves, *jampán* poles, and ploughs. Grows at a height of 5,000 to 7,000 feet.

Hazel.—This tree is met with in Kashmír. The timber is elastic, but small, used in making rings for coolies, hoops, &c. Elevation 8,000 feet. From the nut a drug is made, which is used for coughs and special diseases.

Holly.—In the valleys of Badrawár a species of holly (*knrau*) is very abundant, and is used as fodder for goats; it is doubtful if it ever produces berries. The wood is heavy, hard, and fine-grained, and is used for various purposes of carpentry.

Acacia.—Close forests of these trees, 20 and 30 feet in height, are met with in the outermost range of hills nearest the plains. There are two kinds, the *Acacia arabica* (native *kíkar*) and the *Acacia modesta* (native *phuldi*). The wood of the former is dark brown, hard, tough, and often crooked. It is most extensively used for agricultural implements, makes excellent tent pegs, and, except box and olive, is the best wood for cog-wheels, teeth of machinery, and blocking tackle. The tree is of rapid growth, requires no water, and is worthy of cultivation. It produces a useful gum, and its pods are a favorite food for sheep and goats. The bark is used for tanning, and gives a reddish tinge to the leather; it is also used by the natives in snake-bites, and as an application to cancer and ulcers, and in fermenting sugar for distilling. The

gum exudes principally in March and April: there are two kinds, the red and the white; the former is the most efficacious. It is used in coughs, rheumatism, mucous discharges, &c. It has been employed as a local application in bleeding and burns.

The timber of the *Acacia modesta* is hard and tough, but inferior to that of the *Acacia arabica*. It is used for charcoal, ploughs, and wheelbarrows. It grows readily in poor sandy soils. A gum is made from it which is sometimes used instead of gum-arabic. The roots are made into slow matches; they are first beaten, to separate the bark, and then twisted into a match and dried.

Willow.—Two varieties of willow (*Salix alba*) grow in the Kashmír valley: the musk willow, *muska vîr* and the *vota vîr*. The twigs are used in basket-making, and the Hindús of the valley clean their teeth with them; they also chew them to sweeten their breath and improve the digestion.

The native *hakîms* regard a pediluvium of the leaves as very efficacious in cholera. Branches of the willow are cut and the leaves stored up as fodder for oxen, sheep, and goats in the winter time. The weeping willow does not grow in Kashmír, but is said to be found on the Rattan Pír, to the south of the Panjál range.

The willow occurs in Baltistán and Ladák, where it is often grown in regular plantations, being planted in rows, and frequently pollarded, the twigs being in great demand for baskets and other useful purposes in so treeless a country. When allowed to grow to their full size, they spread much, and attain a length of upwards of 30 feet. The cultivated willows of Tibet are mostly European forms. *Salix fragilis* and *s. alba* are the most common. The wood of the latter is used for boarding, and the leaves are highly valued in winter as food for sheep. From the latter tree a drug is made which acts as a tonic, and is used for purifying the blood and in skin diseases.

Zizyphus Jujuba.—This tree is found on the outermost hills bordering on the plains; the natives call it *bér*. The wood is hard and durable, and, when of sufficient size, may be turned to many useful purposes. It is made into combs, *charpais*, clogs, and saddletrees; all these purposes indicate toughness.

The fruit called jujube is said to be nourishing. The berries are considered by the natives to purify the blood and to assist digestion.

The bark is said to be a remedy for diarrhœa. The root is said to be used as a decoction in fever, and also, powdered, to be applied to ulcers and old wounds. The leaves are used to polish gems. The seeds are used as an astringent in diarrhœa.

Euphorbia.—This grows in the outermost hills, and is confined to the hottest and driest slopes; it is remarkable for its peculiar shape, its thick, fleshy, five-angled branches, and its milky juice. It frequently attains a considerable height, 20 to 30 feet. When old, the stem contains a regular, though loose and fibrous, wood, and it is often used for firewood. A gutta-percha-like substance is obtained from the juice, which may be used as a waterproof coating.

Elaeagnus conferta.—Moorcroft states that the *sanjit*, a species of *elaagnus*,

is plentiful in Kashmír ; its fruit by distillation yields a beverage which the Chinese hold to be not inferior to that of the grape. The wood is small.

Thomson mentions this tree both in Baltistán and Nubrá.

Juniper.—Junipers (*yettu*) and rhododendrons (*tázak-tsun*) grow on the mountains at a height of 11,000 feet, and furnish the only fuel procurable at that elevation.

Rhododendron.—The wood of this tree is coarse, brittle, and brown in color, and little used except for fuel. It may be had, however, for posts, &c., as large as 6 inches in diameter. The flowers are made into a jelly.

Daphne.—This grows in the hills from 5,000 to 8,000 feet ; it is known in Kashmír as *sanarkat*. From the bark paper is made. The fibre of the bark also possesses great tenacity and makes strong ropes.

Berberry.—The fruit of this is dried for currants, and its yellow-juiced root and wood yield an extract called *ras*. Wood too small to be of much use except for firewood.

Celtis.—The *brimij* (*Celtis caucasica*), a species of nettle tree, abounds in the cemeteries and near *zírats* and shrines, but is not found in the forests. It is the most tropical of all the plants that grow in the Kashmír valley. The timber is rather soft, and used for firewood. It is a large, rapid-growing tree. Its bark is used as cordage. The inner fibres of the bark are by the native reticulated into a kind of fabric. The leaves are said to be used in polishing horns.

Banyán (*Ficus indica*) is found among the low hills bordering the plains. The wood of all the *ficus* family (which includes the *pípal*) is soft, and seldom used except for firewood. Neither the *banyán* nor the *pípal* are allowed to be cut by villagers. The leaves afford valuable food for camels. The aerial roots were much used by the Sikhs for making slow matches for their matchlocks. The roots are beaten to separate the bark, and the fibres are twisted into a match and dried. The leaves are applied to bruises. The juice contains caoutchouc ; it is occasionally used in toothache, and also applied to cracked soles of the feet. The bark is supposed to be a tonic.

Pípal (*Ficus religiosa*) is also found among the low hills near the plains, and is considered sacred. From it a drug is made, used in cough and asthma ; it is considered by the natives cool and dry ; the young leaves are said to be useful in affections of the skin and boils. The bark is noted to be an astringent. The fruit is said to be laxative and to promote digestion.

Bambú.—This tree is found among the lower hills. The varied uses of this valuable plant are admirably described by Major Drury, some extracts of whose account follow :—

“Of it are made implements for weaving ; the post and frames of the roofs of huts ; scaffolding for buildings ; portable stages for native processions ; raised floors for granaries ; stakes for nets in rivers ; rafts, masts, oars, yards, spars, and boat decks. It is used for building bridges across creeks ; for fences ; as a lever for raising water for irrigation ; and for flag poles. Several agricultural implements are made of it, as are also carts, doolies or litters, and biers ; the shafts of spears, bows, and arrows, clubs, and fishing rods. A joint of *bambú* serves as a holder for pens, small instruments, and tools. It is used as a case in which

things of little bulk are sent to a distance. A joint of *bambú* answers the purposes of a bottle; and a section of it as a measure for solids and liquids in the bazar. A piece of it is used as a blowpipe, and as a tube in a distilling apparatus. A small bit of it, split at one end, serves as tongs to take up burning charcoal; and a thin slip of it is sharp enough to be used as a knife in shelling betel-nuts, &c. Its surface is so hard, that it answers the purpose of a whetstone upon which the ryots sharpen their bill-hooks, sickles, &c. Cut into lengths, and with the partitions knocked out, the stems form durable water-pipes, or by a little contrivance are made into cases for holding papers; slit into strips, they afford a most durable material for weaving into mats, baskets, window-blinds, and even the sails of boats. The fibre is used for rope and for paper-making."

Date-palm.—The wild date (*Phoenix sylvestris*) is another of the tropical trees found among the lower hills near the plains. Rafters may be made from it; also pillars and water-troughs. It yields a rope fibre. Its leaves are fibrous, and fans and mats are abundantly made from them. The fruit, in some parts of the Panjáb, forms a staple of food. Dates are carefully preserved when beginning to get ripe, by a piece of matting being put over them to prevent the ravages of birds.

Fothergilla involucreata.—This tree is common in Kashmír and the Chenáb valley, but is of small size. The wood is hard and tough, and is used for pegs and indoor work; also for the suspension bridges called *jhúla*.

Chob-i-Paut.—Vigne mentions a tree, called *chob-i-paut*, in the Persian language, which he thus describes:—

"In general form it resembles a gigantic hazel or the ground ash, having straight branches, averaging about 2½ inches in diameter, and 10 or 15 feet in height. The leaf is a small one, but somewhat resembles that of the hazel in shape. Its fruit is in clusters of small nuts. Its wood is remarkable for its hardness, and is much used by the natives when wood of that quality is required. In hardness and general appearance it much resembles box, though somewhat darker in color. I should think that it would make an excellent lance-wood. The best kind of tent-pegs are made from it, as they do not split under the mallet; and they can be made so thin as scarcely to occupy more than half the space of those made from other wood. The *chob-i-paut*, which is, I am told, a *fothergilla*, is very common in the straths and mountain sides at the western end of Kashmír, but I do not remember to have seen it in the eastern. I found it in Badrawár, but nowhere to the south of Doda. The elevation at which it grows is between 5,500 and 4,400 feet, and, as far as I can judge, I should say that a circle whose opposite poles were placed upon the two last-mentioned places, would embrace the entire region in which I should expect to find it."

Sandalwood.—Elselie states that there is said to be a forest of sandalwood (*tsandum*) in Wama Díví, in the Kuthár *pargana*, beyond Islamabad.

Sycamore.—Thomson mentions this as occurring in Pádar on the north side of the Chenáb, in the Banihál valley.

Plane tree (*Platanus orientalis*) called *chunár* (*q.v.*) by the natives.

Fruits.—Hügel, a sound and well-informed botanist, who, however, made but a short stay in the valley in the depth of winter, considers Kashmír superior to all other countries in the abundance and excellence of its fruits; Vigne, on the contrary, esteemed them inferior to those of Little Tibet and Kandahár. Girdlestone says it is rare to get any fruits of first-rate quality in Kashmír, simply because they are allowed to run wild, no heed being given to manuring, pruning, and grafting.

Mulberry.—The mulberry grows very abundantly in Kashmír, and the

people eat largely of the fruit, of which they are very fond. The Kashmírís have a saying that God has been very good to provide the bears with such excellent food. The fruit lies scattered, and rots around the villages so abundant is it, and the bears are surfeited with its lusciousness. The mulberry is also cultivated in parts of the Indus valley.

The wood of all old mulberry trees is hard, and highly esteemed; it is used for furniture, parts of boats, &c. The leaves form a valuable fodder for cattle.

Girdlestone enumerates the following eight kinds of mulberry—*síáh* (black), *safid*, *bedána*, *charituf*, *sháhtuf*, *tút kabulí*, *chokaktál*, *tútdoshakháh*.

Walnut.—The walnut tree flourishes in a remarkable manner in Kashmír. The nuts ripen about the middle of September, the trees are then beaten, and the fall of the nut to the ground detaches the outer rind. The trees yield from four to six thousand nuts annually; some few as many as ten thousand, or even more.

The government share is nominally half the crop, but the villagers assert that after the numerous officials interested in the collection of the government dues have been satisfied, only about a quarter of the crop remains to the cultivator.

The government share, which is estimated while the fruit is on the trees, is either paid in cash or in the oil which is extracted from the nuts.

Walnut oil is extensively used for all culinary purposes and is highly esteemed by the natives, but strangers to the valley cannot indulge in it with impunity. For illuminating purposes it is mixed with linseed (*alsi*) and other oils, as when used by itself it does not burn freely.

Almost the whole of the walnuts produced in Kashmír are converted into oil, only a very small proportion being preserved for food.

The shells, which are used for fuel, are removed before the kernels are sent to the oil-press. Walnut trees are always raised from seeds, which are sown in March and germinate in about two months; the earth is previously prepared and manured.

The rind, in its fresh state, gives a greenish dye much used for the cloth of which the undress uniform of the soldiers is made; and, in its dry state, a darker shade almost amounting to black.

The walnut tree grows in nearly every part of the Kashmír State, but is generally cultivated, and so much valued for its fruit that little of its timber is available.

The following are the three principal species:—

Kagazi.—This is the finest and most shady tree, and bears the best fruit, but the yield is not large; *burzal*, inferior to the *kagazi*; *want*, the commonest species, but yields the largest amount of fruit.

Vigne states that five kinds of walnuts are found in Kashmír; among them the *bulbul dun*, the shell of which is so soft that the nightingales are said to peck holes in it!

The wood of the walnut, when old, is hard and dark. It is used for cabinet work, *popier-maché* boxes, and gun-stocks.

Flies are greatly attracted by the fragrance of the leaves; and the bark is frequently used for cleaning the teeth. Moorcroft gives the following particulars regarding the culture of the walnut and the use of the oil in Kashmir:—

"The *kagazi* is so called from its shell being nearly as thin as paper (*kagaz*), so that it may be readily broken by the hand; it is the largest of the whole, and its kernel is large and easily extracted. Its superiority is said to be attributable to its having been originally engrafted; however this may be, it is now raised from seed alone, and does not degenerate. The nuts steeped in water for eight days are planted in the beginning of March, and the shoot generally makes its appearance in about forty days. If reared by grafts, the process is performed when the plant is five years old; the head, being cut off horizontally, at a convenient height, is partially slit or opened in its circumference, and the scions are inserted into the slits without any binding; but clay-mortar, worked up with rice-husks, is put round it, and kept from being washed away by being enveloped in broad slips of birch-bark.

"In Kashmir the walnut tree begins to bear fruit ordinarily when seven years old, but two or three years more elapse before it is in full bearing. This is conceived to be the case, when on a single tree the average annual number of nuts brought to maturity amounts to about twenty-five thousand. It has been observed that after a few seasons of full bearing, walnut trees fall off in producing fruit, and run with great luxuriance to leaf and branch. To this latter condition the Kashmiris apply the appellation of "*must*," and to remedy it cut down all the small branches, bringing the tree to the state of a pollard. During the year following shoots and leaves alone are produced, which are succeeded by a crop of fruit, in that ensuing, so abundant as to compensate for the absence of nuts in the preceding season. The walnuts which fall whilst green furnish the material for a color of this tint, which, however, is not permanent; but the husks of the ripe fruit are sold to the dyers as a basis for a fixed black.

"The country-people break the walnuts at home, and carry the kernel alone to market, where it is sold to oil-pressers. Each ass-load of kernel yields eight *paji* of oil, each weighing six seers, or forty-eight seers in the whole. About 12,000 ass-loads of walnut-kernels are annually appropriated to the oil-press in Kashmir. Walnut oil is preferred to linseed oil for all the uses to which the latter is applied; and in Kashmir, as on the continent of Europe, it is employed in cookery, and also for burning in lamps, neither much clogging the wick, nor yielding much smoke. It is, however, inferior both for cooking and burning to the oil of *tíl* (sesamum). This oil is sufficiently free from smell to admit of being made the medium for extracting the perfume of the *jámin* (*yámin*), the tuberose (*zambak*), narcissus (*nerghiz*), chamomile (*babena*), and of the yellow rose (*zeba*). The process is managed by adding one weight of flowers to three weights of oil in a bottle, which being corked is exposed to the rays of the sun for forty days, when the oil is supposed to be sufficiently impregnated for use. Walnut oil is exported to Tibet and brings a considerable profit.

"By ancient custom the crop of nuts was equally divided between the government and the owner of the tree, but at present the former takes three fourths, leaving but one fourth to remunerate the farmer; yet, under this oppression, the cultivation of the walnut is extended, and Kashmir, in proportion to its surface, produces a much larger quantity of nuts than any portion of Europe. Vegetable oils are extensively used in Kashmir, and various substances are used in their production; nine people out of ten eat oil with their food instead of *ghí* or clarified butter."

Cherry.—The cherry tree is cultivated in Kashmir. There are two kinds, *habshi* and *sarkh*. The bird-cherry also grows in some parts of the cis-Himalayan districts; the fruit of it is edible, and the kernel yields a poisonous volatile oil, similar to oil of almonds.

Apricot.—Large quantities of dried apricots are imported into Kashmir

from Baltistán, and the following different varieties are produced in the valley :—*bota tsera*, *tsoki tsera*, *modari tsera*, *letka tsera*, *khas tsera gordol*.

In Tibetán the fruit is called *chuli*. It is one of the great cultivated vegetable products of Baltistán, and upon which the people are largely dependent for food. Apricots also grow freely on the lower-lying parts of Ladák.

The flesh of the apricot is separated from the stone and spread out on the house-tops to dry ; when nearly so, it is collected and pressed into the form of cakes or round balls, not uncommonly having the kernels put among the flesh. This is called "*pating*" by the Bhots. The best is produced at Shigar and in Skardú. Dr. Aitchison writes—

"I can only liken it to very dry fruit lozenges, with the full flavor of the apricot, the substance melting away upon eating it, without any fibre or leathery consistency. I fancy it owes its superiority to the dryness of the climate in which it is prepared, as well as to the quality of the fruit."

The Bhots call the stones of the apricot *raktsi*, and the kernels, which are bitter, *stígú*. From the kernels an oil is extracted, and for this purpose they are largely imported into Léh, as well as the oil itself, called *stígú-mur*.

The wood is hard, but rarely met with sound. It is used for making boards of books in Ladák, which are often carved.

An amber-colored and soluble gum is made from the apricot tree.

Apple and Pear.—Apples and pears ripen in the valley early in September, and are garnered about the middle of that month. Nature is so bountiful that a large proportion of the crop falls to the ground, and is either eaten by the cattle or rots uncared for. What remains is collected early in September, the men climb the trees and shake the branches ; the fruit which falls to the ground is then gathered into heaps, and, if not quite ripe, is spread for a day or two in the sun until it reaches maturity. The fruit is then cut up into halves or quarters, and the pieces threaded on long strings, which are hung to the rafters of the dwellings ; if, however, the crop is large, it is consigned to capacious *kiltas* or baskets ; in this case great care must be taken that the fruit is thoroughly dried before it is put away, otherwise fermentation ensues and it decays. If carefully dried, it is said that apples can be preserved for a year ; but pears do not usually keep good for more than about two months. The variety of apple known as the *ambir tséut* is the most esteemed, and the *nák* pear has the preference, both for eating and preserving.

Dried fruit forms an important article of food in Kashmír during the winter ; as it is considered a heating diet, it is always eaten at the morning meal ; and, for the same reason, whatever remains on the disappearance of the winter snows and the advent of spring is given to the cattle.

It is commonly prepared by being pounded and mixed with walnuts and the seeds of the amaranth (*gamkár*) ; it is also frequently boiled with milk or butter-milk (*guruz*).

Dried apples are called *tséutkút* and dried pears *taught*.

The following list comprises the different varieties of apples most commonly produced, arranged according to their quality :—

Ambir tsúnt.—Best description; ripens late in the autumn; yields the largest crop.

Kudu seri-tsúnt.

Safrkund tsúnt.—Earliest variety.

Silbrál-tsúnt.

Nabid trál tsúnt.

Tsúk tsúnt.

Tetshukur and *balapár*.—Worst descriptions.

The following varieties of pears grow in the valley :—

Goshi búg.—The earliest variety and best for eating.

Nák.—Latest and best for keeping.

Koter nul.—An early sort; a good eating pear.

Har nák.—Inferior description.

Dr. Elmslie mentions a species of pear with a thick skin called *tanj*, of which there are the following varieties :—*tsok tanj*, *modur tanj*, *khar tanj*, *sikra tanj*. The country-people cook the *tanj* in warm water.

Apple trees and pear trees are raised from cuttings.

The manufacture of cider and perry was attempted under government direction in 1864, but it failed, owing chiefly to the bad quality of the casks.

The wood of the apple tree is pretty hard and close, good for cog-wheels and gun-stocks, but inferior to that of the pear tree. Quantities of apples and pears are grown at Basaoli and exported to the plains. They are also grown in Ladák and Baltistán. Wild apples, called *ské*, grow on the banks of the Chenáb.

The wood of the pear tree is good for carving; it is procurable 6 to 10 inches in diameter, but rare. The wood of the wild pear is brown and compact, used in Ladák for boards of books and printing-blocks. The fruit is eaten when overripe and decaying, like the European medlar.

Plum.—The plum tree is cultivated in Kashmir, but does not appear to grow wild. The wood is not generally sound, but handsome, resembling pear or cherry. It is used in turning; not available in any quantity.

Peach.—There are two varieties of peach—*modur tsunuu*, the sweet peach, and *tyut tsunuu*, the sour peach.

Quince.—There are two varieties of quince produced in Kashmir—*sot bamsúnt* and *modur bamsúnt*, the sour quince and the sweet quince. This fruit ripens in the month of October and is of superior quality; the tree is propagated from cuttings.

The seeds act as demulcents, and are used by the natives in diarrhoea, dysentery, sore-throat, and fevers. The dried fruit is used as a refrigerant.

Orange.—Neither orange, lemon, nor any other species of *citrus* arrives at maturity in Kashmir, though many attempts have been made to introduce them, as the cold of winter proves invariably fatal to them, though Vigne imagines both might be grown with the assistance of a little artificial heat.

In the low hills and plains of Jamú they are cultivated, and as far inland as Rámabán. The timber of the orange tree is hard, but not available in quantity, as the tree is scarce, and so much valued for its fruit.

Guava.—Cultivated in Kashmír. The wood is small, but very hard, and is used for handles of tools, mallets, &c.

Almond.—Cultivated in Kashmír. The sweet almonds are considered dry and warm remedies, and are used in headaches and debilities. Oil is made of them. A branch of the tree is said to keep flies out of the room in which it is placed.

Mango.—The mango tree is frequently planted in groves in the low hills and plains of the Jamú province. The wood is open, yet durable if not exposed to wet; it is liable to be worm-eaten. It is much used for packing chests. The fruit is much eaten and is used as an aperient and a tonic. Though this fruit is grown extensively, there are very few good mangoes to be obtained; the majority are small in size, very fibrous, sweet, but abounding in turpentine. Natives usually prefer mangoes when they are quite flabby and soft.

Olive.—This tree grows in the Chenáb valley and the low hills. The wood is strong, heavy, and compact, good for all mechanical purposes, but generally not obtainable of large size. It is used for the teeth of wheels in the Madhopúr workshops, or combs, tool handles, &c.

Plantain.—Grows in the lower portion of the Chenáb valley and in the low hills and plains. The leaves are used to apply to inflamed or ulcerated skin as in blisters. The root and stem are considered by natives tonics, and useful in disorders of the blood. The fruit is sweet and nutritive, and is considered by some to be the original food of man in Paradise; hence its name (*Musa paradisiaca*).

The art of making flour from the plantain or preserving it, is apparently unknown.

It is said that the plantain will grow in the poorest soil. A sucker being planted, soon attains maturity—some varieties in eight months, others within a year—each producing a bunch of fruit which may weigh from 25 to 40 lbs. Each throws out from its roots, and around its stem, from six and seven to eight and ten fresh suckers. These form each a distinctive plant. The suckers are cut down annually. The fibres may be easily separated; they are then washed to free them from pulpy matter and dried in the shade. Ropes may then be made.

Paper of excellent quality has been made of the plantain tree in the Gújrát jail in the Panjáb.

Vine.—There are said to be at least six varieties of grape growing in Kashmír, of which Dr. Elmslie gives the following enumeration:—*kishmishi dach*, *krikun dach* or *kávir dach*, *apaiman dach*, *dán dach* or *pan dach*, *hasain dach*, *kawa dach*. The last variety is so named from its being as black as a crow. The first, third, and fifth varieties are said to be the finest. Grapes are in

season in Kashmir in the month of September. Unripe grapes, of which the Kashmiris make excellent vinegar, are called *kwr*. Moorcroft writes :—

"There are said to be eighteen or twenty varieties of grapes in Kashmir, of which four only are of foreign introduction. These are the *sakibi*, of an oblong shape and red colour; the *maska*, round and yellowish-white; the *kocxini*, of the same colour but long; and the *kishkiskish*, yellowish-white or green, round and seedless; this last is small, but the other three are large, the *sakibi* sometimes measuring 4 inches in its largest circumference. They are all thin-skinned, and grow in considerable bunches; those of the *maska* are not unfrequently of the weight of five or six pounds. The *sakibi* and *maska* are both fine table-grapes: wine and raisins might be made from the other two. These sorts are usually cultivated on high horizontal trellises of wood. The indigenous vines are generally planted at the foot of a poplar and run up to the height of 50 or 60 feet, bearing abundance of fruit. The grapes are commonly thick-skinned, and rather rough and astringent, but juicy. They are gathered about October and are kept through the winter in shallow earthen vessels till the spring, when they are applied to the fabrication of wine, vinegar, and brandy. The making of wine, which was discountenanced under the Afghan government, has been revived. The manufacture is ill-conducted, and the liquor is kept in bottles, which are stopped only with plugs of wood, or twisted bark, or paper. No wonder, therefore, that the beverage is indifferent; but such as it is, sufficiently good to show that, with proper treatment and care, the wines of Kashmir might be made to rival many of those of Europe."

Since the above was written, the manufacture of red and white light wine has been successfully undertaken, the manufactory being on the east side of the Takht-i-Sulimán, and the vineyards covering the slopes on the opposite side of the Dal lake, near Chasma Sahai spring. French specialists are in charge of the vine-growing and wine-making.

The wines are light and wholesome. Brandy and champagne have been tried. The experiment is conducted by the State, and is not remunerative as yet, but great pains are being taken with the grapes, and to raise first-class fruit trees; and as Kashmir is likely in future to owe much of its prosperity to its fruit, this is one of the most paying directions in which the public revenue could be expended. The best indigenous grapes grow at the mouth of the Sind valley, and chiefly on the north side, where the vines get a southern aspect.

The officer in charge makes the following report :—

"The average of wine made yearly is 35,000 bottles, half red and half white, and between 6,000 and 7,000 bottles are disposed of to visitors at Rs 14 per dozen. There are about 100 acres of vines now in full bearing, and 50 acres more have been recently planted. One hundred and thirty acres planted in 1883-84 are now useless owing to neglect. The whole valley is suitable for vine cultivation, and where the soil is rich, cognac could be advantageously made. The wines now made are similar to Medoc and Barsac, and are of first quality, containing naturally all the principles necessary to their conservation and travelling. It should be mentioned that there are two difficulties to contend with—(1) that irrigation is necessary, for which, however, there is plenty of canal water; (2) that the disease known as "oidium" causes much damage, though by using precautions it can be got rid of. The indigenous vines are every year covered with this fungus."

Pomegranats.—Three species of pomegranate grow in Kashmir—*tsok dan*, *modur dan*, and *jigari dan*.

This fruit ripens in September; it is of inferior quality.

The rind of the fruit may be used in tanning; it is also powdered, and boiled with milk as an astringent in diarrhoea. The fruit is used in fevers and debility of the stomach. The husk is used in dyeing.

Strawberry.—Strawberries are particularly plentiful in the western portion of the Gúrais valley, and it is said that a beverage is prepared from the roots of the plant, which are collected for the purpose in October.

Currant.—A currant, corresponding to the English zante currant, is grown in Baltistán, where it is called *basho*. The currant is also met with wild in Kashmír.

Raspberry.—The raspberry is found in Kashmír.

Cotton.—Cotton (*pham*) is grown, but not extensively; it is sown in May, and chiefly upon the *wudars*, as it does not require much irrigation; the cotton is gathered in September and October. Vigne states that it was formerly produced in considerable abundance and of good quality.

Tobacco.—Vigne remarks that the tobacco of Kashmír, of which little is grown, has not the pungency of that grown elsewhere. Small quantities of tobacco are exported from Kashmír to Ladák. It is grown too in the Súrú valley.

Hemp.—This plant grows spontaneously along the banks of the Jhelum, in the Kashmír valley, forming dense thickets, often 12 to 15 feet in height, and almost impenetrable. It is only used in the manufacture of an intoxicating drink called *charas*, and for smoking. The plant is preserved entire in store-houses in the town of Srinagar, till required for consumption.

In some parts of the Himalaya the fibre has been used, and a coarse cloth for grain-bags and even for personal wear, called *dhangela*, has been made; also a strong rope called *sel*. Shoes, or knotted sandals are also made of hemp twine.

Prangos.—*Prangos* (*fitrásalyás*), a plant somewhat resembling fennel, and possessing an aromatic smell, is found in situations about 6,000 or 7,000 feet high, and is especially abundant in the Tilail and Drás valleys to the north of Kashmír; it is collected and used as winter fodder for cattle; the leaves are said to be used by the shepherds of Kashmír as a cure for rot in sheep; it is also said that they successfully cure the foot-rot by an application of a decoction of peach leaves. There seem to be two varieties of prangos; the smaller species has yellow seeds, which shoot out above the plant; the larger kind, which throws out a seed-stalk, 4 or 5 feet high, is called *kápat kanapér*; this variety is not eaten by cattle, but the bears are said to be very fond of the root.

The seed when eaten by horses is said to produce inflammation of the eyes and temporary blindness. The properties of *prangos* as a food appear to be heating, producing fatness in a space of time singularly short. Its highly nutritious qualities, its vast yield, its easy culture, its great duration, its capa-

bility of flourishing on land of the most inferior quality and wholly unadapted to tillage, impart to it a general character of probable utility unrivalled in the history of agricultural productions.

When once in possession of the ground, for which the preparation is easy, it requires no subsequent weeding, ploughing, manuring, nor other operation, save that of cutting and of converting the foliage to hay. Burnes saw this plant eaten by his fellow-travellers.

Kuts or wild indigo (*Indigofera heterantha*) abounds, but the climate is said to be too rigorous to permit of the secretion of the coloring matter.

Kut (*Aucklandia costus*) grows abundantly on the mountains of Kashmír, at a minimum elevation of 7,000 feet above the sea. The plant has a leaf something like a small cabbage, and a large parsnip-like root which is powerfully aromatic. It belongs to the *cynaracephala*, a sub-order of the *asteracea*, of the family *composita*. It is a perennial plant which matures in September, the stem and leaves dying yearly down to the root-stock. It is supposed to be the same as the ancient *costus*. The government monopolises it, and compels each village near to the habitats of this root to collect a certain weight annually; each plant is said to yield about ten seers. It is all brought to Srinagar, whence it is exported to the Panjáb. It thereafter finds its way to Bombay, and after that to China, where it is said the Chinese burn it in their temples for its fragrant odour. There are said to be four varieties—(1) *kut*; (2) *drankhar*; (3) *poshkar*; (4) *kor*.

For a maund of the dried article, which only represents half the weight of the root as it leaves the ground, Company's R14 are given at Srinagar, and a man in one day will not dry more than six seers.

The plant is used in Kashmír as an application to ulcers, a hair-wash, a remedy in cholera, a preservative of cloth against the ravages of moths and other vermin, a fumigatory; and by the native *hakims* as an expectorant; it is also said to be used to purify water in wells.

Saffron.—The crocus is extensively cultivated upon the plains around Pampúr; from the stigmata of the flowers (*Crocus sativus*) saffron (*kong*) is obtained. Dr. Elmslie writes:—

“Last year 1,380 *tráks* of saffron were produced, and of this quantity 693 *tráks* were taken by the government. When the season is dry and warm, as many as 2,000 *tráks* are produced. From six to eight annas, or from nine pence to a shilling, is given for a tola weight or 180 grains of saffron.”

Saffron is used as a frequent condiment and medicine. The Muhammadans of the valley are generally unable to buy it. The mark on the forehead of a Hindú pandit is partially formed of saffron. The soil on which the saffron is grown is said to be composed of a light ferruginous clay, and to have been dug up near the Jhelum and conveyed at great labor to the fields. Some 1,600lbs. of saffron are exported yearly from Kashmír to Ladák.

There are five *kserwás* on which saffron is cultivated, all in the neighbourhood of Pampúr, and all on the right bank of the Jhelum, between the river

and the mountains. The soil is of extraordinary fertility. The names of the *kurendás* are—

(1) Sonakrund, (2) Litpúra and Sambára, (3) Avía, (4) Ladú and Chand-hár, (5) Bara Odar.

The area is very limited owing to the bulbs having been eaten during the famine of 1834.

Saffron lands are neither irrigated nor manured. The land must be left fallow 8 to 12 years. Once planted, saffron will go on bearing well for 10 years, some say 20 years. The land is first ploughed up and divided into small squares of 7 to 8 feet sides, the soil of the furrows dividing the squares being used to raise the interior area. The squares are called *kingwári* or *chamanking*. Each square is divided into three ridges, and each ridge is set with bulbs 5 to 6 inches apart, at a depth of 10 to 12 inches. Twenty-five squares make one *phatú*.

Seventy-two tolas of bulbs are required for planting each square. The planting is done chiefly in July and August. Once planted, no further care is required beyond digging up the surface soil three or four times a year. In the year of planting, the bulbs yield only about 5 local seers of flower per 100 squares; in the second year about 9 local seers, and in the third year about 18. This last outturn is maintained for 10 years, after which the field gradually diminishes.

There are two kinds of saffron, 1st quality called *mángra*; 2nd quality called *pack*; out of 6 local seers of fresh flowers only 8 tolas of saffron are got.

The first sprout appears about September, and the second a few days later. Both sprouts ought to bear flowers, and the bloom continues for about a month, chiefly during October. The flowering depends upon the moisture in the soil. Good rain is looked for in April and May, which generally suffices.

The flowers are picked and consigned to sacks which the cultivator carries to the tax collector, who (without opening the bags) selects half as the government share. The cultivator is required to remove what remains to him to the left bank of the river, and customs officials are stationed along the bank to enforce this regulation. The flowers are then dried in the sun, and the leaves separated from the stigmata. The merchants buy the saffron from the cultivator, but if he fails to find a purchaser, or wishes to keep it for his own consumption, he has to get permission to remove it again to the right bank of the river.

Another estimate of the produce states that each sack of flowers is calculated to weigh 24 seers, and yields, on an average, 12 chitaks of saffron and 10 of leaves; the rest is called *bakkas*, and is of little or no value. A seer weight of saffron is usually worth R20, and a *trák* (6 seers) of leaves about a rupee.

The outturn of saffron in 1871 is said to have been 200 *kharnúras* 24,800lbs), of which the government share was one half.

It is said that Colonel Meah Sing attempted the cultivation of saffron on

the Damdur *wadar*, in the Yech *pargana*, and near Martund; though the soil and climate in those places much resemble the neighbourhood of Pampúr, the experiment for some reason or other failed. It is, however, successfully cultivated in the neighbourhood of Kishtwár, though of inferior quality.

Dr. Wakefield says:—

"The red and white stamens alone are of value; the yellow being generally given to the cattle. The former, however, after careful preparation, yield that principal ingredient of oriental cooking, the well known dye-stuff, and the article called saffron employed in medicine. The demand for it has fallen off; and as its medicinal value has long been declining, very little is needed in Europe for the uses to which it is now applied—the flavoring and coloring of confectionery and other articles of food."

Saffron is extensively used by the Kashmírís as a condiment, for which purpose it is mixed with water and pounded, and eaten with fish and meat, to which it imparts a pungent flavor.

The very strong scent which the saffron flower possesses is thus referred to by the Emperor Jahángír in his "Journal":—

"I accompanied my father to this spot during the season of flowers. In some places the beds of saffron flowers extend to a *kos*. Their appearance is best at a distance, and when they are plucked they emit a strong smell. My attendants were all seized with a headache, and though I was myself at the time intoxicated with liquor, I felt also my head affected. I enquired of the brutal Kashmírís who were employed in plucking them what was their condition, and they replied that they never had a headache in their lifetime."

Sugarcane.—This plant will not thrive in Kashmír, the climate being too rigorous. In the lower hills, though not largely cultivated, it grows fairly well, and it has even been introduced at Púñch, which is 3,300 feet above the sea. In the plains below Jamú it thrives well without irrigation.

Poppy.—The poppy (*gul lala*) is very little cultivated in Kashmír, chiefly about the city and more extensively in Badrawár; the people eat the young leaves. The common red poppy is abundant.

The head, or seed vessel, has two distinct uses—(1) while growing it yields, on being scarified, the milky juice, which, when concreted, is called opium; (2) the fresh or dry heads when infused in water yield a liquor, which is narcotic and intoxicating.

Hops.—The cultivation of hops has lately been attempted on a small scale. In 1884 an area of 120 acres under cultivation yielded 600 maunds. This yield is not bad, considering that the average yield throughout England is rather less than more, being only six per acre. The quality of the Kashmír hops is good, though probably not of the highest. It is a State experiment, and still continued.

Rhubarb.—Rhubarb is variously called *pambatsalam*, *pambash*, *rewand*, and *rewand chini*; the stalk is called *pambahák*; both Hindús and Muhammadans eat stalk and blade with fondness. Rhubarb grows abundantly on the mountains. Montgomerie says that below Haramuk, to the north-west, some of the finest specimens are met with, the stalks being two feet long and of a goodly thickness, the leaves of which might serve for an umbrella: he adds, there are two kinds—one a deep crimson and very acid; the other a pale green, the leaves looking as if they had been steeped in gum-water.

The dried root is found in the bazar; it is used as a purgative, and, when pounded and mixed with oil, as an application to ulcers. "Mr. Moorcroft sent some rhubarb from near Léh, which for compactness of texture, color, and properties were as fine as any I have ever seen." (Royle.)

Iris.—There are at least four species of the *sosan* or iris (*Iris nipalensis*) to be found in Kashmir—the yellow, the white, the purple and the mauve.

The graveyards of Kashmir are covered with the mauve and the white iris. The flowers are in their glory in the months of April and May, beautifying and rendering fragrant the abodes of the departed.

The root of the red species is bruised, mixed with honey, and given in cases of amenorrhœa. An infusion of this same root, mixed with olive oil, is dropped into the ear for noises in the ear. A purple dye known as *sosani* is said to be extracted from the root.

Fungi.—Fungi and mushrooms (*hedur*) are abundant, and the edible sorts are gathered in great quantity, and largely eaten both by Hindús and Muham-madans, who cook them with *ghí* and condiments.

The people in the districts preserve them by drying, and large quantities are said to be annually exported to the Panjáb. Lieutenant Lowther, in his notes on the products of Kashmir, writes:—

"I saw fungi of all sizes and hues daily collected and devoured by old women, which in Europe would have entailed death to the eater. Either the soil of this favored valley, or the stomachs of these hungry beldames, must be of an uncommon order. On the green slopes, which are constantly grazed on by sheep and horned cattle, I gathered quantities of superior mushrooms, and observed numerous champignons (a French dainty) in the thickets on the hills. Morels or truffles are produced, which are dried and sold in the chief markets."

The writer goes on to mention a morel which sells at two annas per seer, and is called *kanaguch* or *kanagich*; it imparts a rich mushroom-like flavor to soups and gravies.

Lucerne.—This plant is grown in Ladák and is used as fodder for cattle.

Dhup.—There is a plant called *dhup* by the Kashmirís, which yields a resin somewhat like gutta-percha, the utility of which has yet to be determined.

Medicinal plants.—Many medicinal plants are found growing wild in various parts of the country, as wormwood (*tetwan*), chiretta, of which there is said to be more than one variety, aloe, colocynth, nettle, indian hemp, and many others.

Various roses, both wild and cultivated, grow in vast profusion; the two great varieties in Kashmir are the *lal guláb* or the red rose, and the *arawal* or yellow rose; besides these *pákkur* or honeysuckle (*Lonicera quinquelocularis*), heartease, sweet pea, syringa, jasmine, ivy, pinks, violets, and a species of smylax are met with, also two varieties of marigold, the *shashbarg japhiri* and the *makhmal japhiri*, which is small and fragrant. Of wild plants, rhubarb, thyme, various kinds of chrysanthema, and primula, saxifrage, lilies, narcissus, crocus, iris, are found, and a host of annua's.

It is said that wild thyme made into balls with salt is given to milch cows and goats to increase and enrich their milk.

Abundance of fruit grows wild in Kashmir; the strawberry (*ingrack*), rasp-

berry (*chanck*), and currant are met with, and many thousands of acres skirt-ing the foot of the hills are covered with apple and pear trees and vines in full bearing; they are also cultivated, as are apricots, peaches, cherries (*gilas*), and plums.

Amongst other useful plants occur the *alisma plantago*, formerly regarded as a specific against hydrophobia; the *erthamus tinctorius*; and a tall, strong reed called *pets* which grows in the lakes, and is made into excellent matting.

Mistletoe (*Viscum album*), called *wahal*, or *ahalu*, is commonly found in Kashmír on walnut trees, and sometimes it is said on the apricot, but never, it is believed, on apple trees.

Grains—Rice.—The staple of cultivation in Kashmír is rice, of which Dr. Elmalie enumerates the following varieties:—*safid dányi*, *zag dányi*, *lárbyol dányi*, *reban dányi*, *káthachhan dányi*, *púthibrar dányi*, *mushkabbudij dányi*, *sukhdás dányi*, *wúlag dányi*, *bras dányi*, *yimbirzal dányi*, *kunji dányi*, *basmati dányi*, *chogal dányi*. The last three varieties named are the best. The *kunji dányi* grows near a village called Godasut, in the Yech *pargana*; the *basmati dányi* grows near to Natipúra, in the same *pargana*; and *chogal dányi*, the finest of all, grows in Telbal, in the *pargana* of Phak.

His Highness the Maharája contributed specimens of five varieties of rice, the produce of Jamú and Kashmír, to the Lahore Exhibition in 1864, viz.:—

Basmati, which sells at thirty-six seers per rupee (the paddy).

Basmati, second quality, one maund per rupee (the paddy).

Sukhdás, one maund of the paddy for ten annas.

Rice is either sown broadcast in the place where it is intended to stand till ripe, or thickly in beds, from which it is transplanted when the blade is about a foot high. As soon as the season will admit after the 21st March, the land is opened by one or more ploughings, according to its strength, and the clods are broken down by blows with wooden mattocks, managed in general by women, with great regularity and address, after which water is let upon the soil, which, for the most part, of a reddish clay or foxy earth, is converted into a smooth soft mud.

The seed-grain, put into a sack of woven grass, is submerged in a running stream until it begins to sprout, which happens sooner or later according to the temperature of the water and of the atmosphere, but ordinarily takes place in three or four days.

This precaution is adopted for the purpose of getting the young shoot as quickly as possible out of the way of a small snail which abounds in some of the watered lands of Kashmír, but sometimes proves insufficient to defend it against the activity of this diminutive enemy. When the farmer suspects, by the scanty appearance of the plants above the water in which the grain has been sown, and by the presence of the snail drawn up in the mud, that his hopes of a crop are likely to be disappointed, he repeats the sowing, throwing into the water some fresh leaves of the prangos, called *krangos*, which either poison the snails or cause them to descend out of the reach of its influence. The seed is, for the most part, thrown broadcast into about 4 or 5 inches of

water, which depth is endeavoured to be maintained. Difference of practice exists as to watering, but it seems generally agreed that rice can scarcely have too much water, provided it be not submerged; except for a few days before it ripens, when a drier state is supposed to hasten and to perfect the maturity, whilst it improves the quality of the grain. In general, the culture of rice is not very expensive, though more so in Kashmír than in Hindústán, from its being customary in the former country to manure the rice-lands, which is never done in the latter. This manure for the most part consists of rice-straw rejected by the cattle, and mixed with cow-dung. It is conveyed from the homestead to the fields by women in small wicker-baskets, and is spread on the land with more liberality than might have been expected from the distance it is carried. With reference to the use of manure in Kashmír, Dr. Elmslie states:—

"The farmers have several ways of manuring their ground. At times the manure is all put in one place, and water is then poured on it, and this water is made to cover the whole field by means of small channels; at other times the manure is spread over the fields, as is the way with British farmers; and at other times the manure is first dried and then burned, and the ashes scattered over the fields. The ordure of oxen (*gukh*) is used for manuring the cereals, while human ordure (*pah*) is employed for manuring vegetables."

Rice—method of cultivation in Kashmír.—The ground is prepared for *sháli* (paddy) by ploughing, and, if necessary, applying manure, ordinary farmyard or fresh turf, sods cut from neighbouring waste land, from the middle of March to the end of April or middle of May. The best lands do not require the application of manure or turf. Sowings continue during May, and may last on through the first fortnight of June. The usual custom is to prepare seed-beds and transplant; a fortnight after transplanting, *khushába*, or weeding and breaking the surface soil, is done, and the operation is repeated at intervals of a fortnight to three weeks. The excellence of the crop largely depends upon the care and frequency with which this is done. Reaping goes on throughout October and into November, and *chúmba*, or threshing, through the winter. Except in marshy land, called *nambal*, where the water moves slowly, water is constantly flowing through the rice-fields. Channels are taken off from every river and stream and divided and subdivided till the whole surface is a network of rills. *Khushába* may be done by cattle, tied together, and driven round and round the plot, but this is a wasteful method. The reapers tie up the *sháli* into bundles, and these are then bound 12 together and form one *kúrú*. These *kúrús* are immediately stacked to await *chúmba*. The weight of rice-straw per acre runs about 26 maunds, and there would be 150 to 175 *kúrús*, but the weight of course varies. The process of threshing is laborious. Two or three massive planks are set up on edge, the plank sloping towards a row of men who stand behind. Each man seizes a bundle of *sháli*, raises it in both hands, and strikes it again and again against the broad, smooth face of the planks till the grain is all beaten out. He then tosses the bundle far back and takes up another. One or two men untie the *kúrús* and supply the new bundles, another constantly sweeps up and cleans the grain, collecting it into a heap, and another ties up the threshed bundles

into *kúrús* again. By this process some grain is scattered and lost, and some is left in the straw. Threshing may follow almost immediately on reaping. The straw is the main fodder for cattle in winter, besides being used for many purposes.

Variations in the season affect the harvest. For example, a wet spring would injure the young crop, or insufficient snows would diminish the water-supply, but famine appears only to be caused by heavy rain and cold at the time of ripening or reaping; and fortunately this is a rare occurrence. It is, however, always important that the *sháli* crop should be cut and garnered with the utmost expedition, and any revenue system which tends to delay that operation must in a critical season seriously aggravate the disaster. Severe famine has occurred twice since the beginning of the century, caused each time by heavy and continuous autumn rains in 1831 and 1877, and on each occasion producing a scarcity that lasted till the reaping of the second *sháli* harvest after the failure.

With regard to outturn, the produce per acre depends upon situation and supply of water. The most productive lands are said to lie at the upper or Islamabad end of the valley. The outturn is popularly said to vary between 10 and 60 maunds per acre, but 20 to 40 maunds per acre would probably cover most of the rice lands of the valley. In the hills the rice is inferior and the outturn less. The quantity of seed sown is ordinarily 22 to 24 seers *pucca* per acre.

Rice is of many varieties, but the main division is into white and red. The latter is the food of the poor. Of the former, two or three kinds are specially esteemed, but the best and dearest is the *basmati*. *Sháli* is husked either by women pounding it in a large wooden mortar, with a pole which they grasp in both hands by the middle, or on a larger scale by a lever mill or heavy beam slung near the middle, from one end of which a wooden pestle projects into a hollow in the ground; the other end two men press down with their weight and suddenly get off when the pestle falls heavily on the *sháli*.

The price of *sháli* is now regulated by the State. Before 1846 it used to be about eight annas per *kharwár* and varied with the harvest. For some time after the famine of 1831, the price remained as high as $\text{Rs } 1\frac{1}{4}$ per *kharwár*. Since 1846, the present system of collecting *sháli* in large granaries in the city and selling it by retail, through government officials, was introduced, and the price of *sháli* with a brief interval, about 1879, when it was raised to $\text{Rs } 1\frac{1}{4}$, has remained fixed at $\text{Rs } 1\frac{1}{4}$ imperial per *kharwár* of 15 *tráts* = 2 maunds and 1 seer of standard weight at 80 tolas per seer. The fixed price for red rice is 32 local seers per rupee imperial, and for white rice 28 to 30 seers, and for *basmati* 18 seers. But the system is open to so many abuses, that large profits are made by the officials and their friends on the sale of rice, and the poor cannot buy it at the government rates. While *sháli* is directed to be publicly and freely sold at $\text{Rs } 1\frac{1}{4}$ per 81 seers, rice is frequently as dear in the bazar as 10 to 20 seers per rupee. For husking a *kharwár* of *sháli*, $7\frac{1}{2}$ seers

are paid, and of the rest three parts are cleaned rice and two parts husk, so that 32 seers per rupee is a fair price. There is no export of rice except to Gilgit, Léh, and Skardú, the former place being supplied by Government and the two latter by merchants.

Besides the usual dressing of manure, fresh earth is frequently spread over the fields.

Many of the rice-lands are situated much higher than might be thought convenient in Hindústán, and are rather pressed into this species of culture than naturally inviting it, but still yield good crops, through the facility with which water is brought upon them from the streams which fall down the face of the neighbouring hills. In common seasons the return of grain is from thirty to forty for one, on an average, besides the straw; in very favorable seasons it is sometimes as high as fifty or sixty fold.

In the time of Zein-ul-abdin the annual produce of the rice crops is said to have been seventy-seven lakhs of ass-loads, of which the sovereign received one half. When Moorcroft visited the valley, the quantity did not exceed twenty lakhs of loads.

At the close of the rice harvest, His Highness the Maharája gives a feast called *ankút jag*, corresponding to our harvest home, to the inhabitants of Kashmír.

It is estimated that 12,35,358 *kharwárs*, or about 25,00,000 maunds, are yearly garnered in the valley.

In Jamú rice is grown between the Ravi and Ujh rivers to a considerable extent in the tract of country known as the *Chak Andar*, the irrigation being by channels led out of these rivers and from streams issuing from the lower hills. In the hills themselves wherever there is water it is led over terraced fields, and elsewhere the fields are banked to retain the rain-water. The system of cultivation is the same as obtains along the outer edge of the Himalayas. Rice-lands in the Jamú districts are known as *pek*. The price of rice, husked or unhusked, here follows the Panjáb market prices, and the cultivation or sale are not interfered with, the revenue being collected chiefly in cash.

Wheat.—Of the four varieties of wheat, the produce of Kashmír, exhibited at the Lahore Exhibition in 1864, it was recorded that the first kind sells for thirty-six seers per rupee, and is the produce of the spring harvest. The second, grown in the autumn harvest, sells at twenty seers. The other two are valued at twenty-nine seers.

The cultivation of wheat in Kashmír is almost entirely confined to the dry soils, and, with barley, *sarson*, and *tíl gogal*, forms the greater part of the *rabí* crop. But the *rabí* harvest is not of importance in Kashmír, and is looked upon very much as an extra, which is most useful if the spring rains have been sufficient, but which is more often seriously damaged by their insufficiency. Wheat-lands are mostly found upon the *karewás*. They are never manured, and the fields are generally full of weeds, and usually lie fallow for one or two years according to quality of the land. Good *karewá* land produces about 8 maunds per acre. As already stated, the *karewás* near Pampúr are of excep-

tional fertility, and yield up to 20 maunds per acre without irrigation or manure. The seed is sown, usually broadcast, in the late autumn, germinates during the winter, and the crop is cut in July. It is chiefly hard red wheat, with some white, and the quality is not very good. The State takes its share from the cultivators at a fixed price, *viz.*, *chilki* Rs 5-2-6 per *kharwár* of 15 *tráks* (=81 *pucca* seers). The *chilki* rupee is worth ten annas. This price has been fixed since 1866.

In the Jamú districts wheat is a very important crop, and in the best lands is sown year after year, but mostly alternates with a *kharif* crop. If water is available, it is irrigated, but generally the crop is a dry one. (*Wingate*.)

In the valley of the Indus it first appears at Upshi and Chimray, between 11,000 and 12,000 feet.

Buckwheat (*tromba*) is grown in all parts of the Kashmír territories. It is a very hardy grain, and will grow at great heights. The cultivation is mostly confined to the hills, and forms an autumn crop; the seeds yield a hard, bitter, and unpalatable bread, which is said to be heating. The leaves resemble clover, and the seed is like small black wheat. The flower is white and aromatic, and covers the field closely.

Barley is grown in all parts of the Kashmír territories. Beardless barley (*grím*) grows at an elevation of 15,000 feet. Barley is cultivated much in the same way as wheat, but is ready for cutting somewhat sooner. It grows much on *barání* land (*i.e.*, land dependent on rain for moisture). It is much less esteemed than wheat, and sells much cheaper, though it produces much more on worse lands. In the hills barley succeeds better than wheat, and is much cultivated.

Of the produce of Kashmír exhibited at the Lahore Exhibition in 1864, the prices recorded were:—

First quality barley, twenty-three seers per rupee.

Second quality barley, one maund eight seers per rupee.

Third quality, two maunds per rupee.

Krím or *Grím*.—A coarse hill-grain, like barley, which grows at great elevations, and with buckwheat (*tromba*) forms one of the staples of the mountaineers' diet. Mr. Drew met with it at 11,000 feet, and describes it as a kind of barley, the grain of which becomes loosened from its husk like the grain of wheat. Like all hill crops, it is a rain crop. (*Wingate*.)

Maize or *Indian-corn* (*Makai*).—This grain is largely grown in both Kashmír and Jamú, as well as throughout the hills. It requires neither irrigation nor manure. The *karewás* are also largely cultivated with maize, and though the grain is small and hard compared with that grown on moist lands, yet *karewá makai* is reckoned to be sweeter and more nourishing. The grain is either stored in the cob, or, after drying, it is beaten out from the cobs on the threshing-floor with sticks. Next to *shádi* it is the staple crop of Kashmír, and is bought and sold at the same fixed price, *viz.*, Rs 2 *chilki* per 15 *trák kharwár* if in cob, or per 12 *trák kharwár* if the grain has been separ-

ated. Of the crop $\frac{1}{2}$ of the weight is reckoned as cob and $\frac{1}{2}$ grain. The cost of transport to Srinagar is borne by the villagers. A fair crop is from 10 to 14 maunds per acre of separated grain (*Wingate*.)

In Upper Drawár, where there is only one harvest annually, *makai* (Indian-corn) grows most luxuriantly, and may be said to be the only crop. The young stalks are used as fodder, the parched grain is eaten. It is cut and stacked out about ten days in the open field, and then the cobs are taken off and beaten to separate the grain. Maize grows everywhere throughout the hills, and appears to flourish just as well in a temperate as in a tropical climate. The upland maize is an admirably-suited crop. It is very hardy, requires little rain, and is rapidly matured. In sixty days from the date of sowing the cobs are fit to eat; but the grain will not keep. Weevils attack it in preference to any other grain, and it is a popular saying that the life of maize is only a year long. It sells at 30 seers per rupee. The method of separating the grain is peculiar. The stiff ears of the maize bruise the feet of the cattle, so the maize is threshed by men with *bambú* sticks. For this purpose the cobs are gathered together on the floor in a heap; a screen of blankets is set up against the door to prevent loss of flying grain, and two or three persons are seated near to replace in the heap cobs that are thrown out of the range of the blows.

Báira, like other millets, is said to be heating and to produce diarrhoea. The stalk is used as fodder when dry, but cattle are sometimes fed on the young crop as it stands. This is only met with on the low hills bordering on the plains. It is largely grown in the Jamú districts.

Oats and barley are not eaten by the Hindú inhabitants of the valley, except in times of scarcity, but are largely consumed by the Muhammadans.

In Ladák the crops consist of bearded and beardless barley, lucerne, peas, wheat, buckwheat, turnips, murne, prangos, &c., &c.

According to General Strachey, the whole of Tibet is classified into two portions—the *kong*, or country of deep valleys, and the *changthang*, or elevated plains. Cultivation is chiefly carried on in the former, on the alluvial plateaux along the river-banks.

In Baltistán and Gilgit the productions are much the same as in Ladák, but in very small quantities, which hardly suffice for the inhabitants.

In Upper Drawár, where there is only one harvest annually, *makai* (Indian-corn) grows most luxuriantly, and may be said to be the only crop raised, except on the occasion of an unusually rainy season, when a little *tromba* and *pinga* is sown. Peas are not cultivated, as the sandy soil which suits the *makai* so admirably does not favor them. In Lower Drawár rice is extensively cultivated, but it does not extend in a northerly direction beyond the village of Kasur, opposite Karen. The harvest is gathered towards the end of September, the Indian-corn and rice ripening at the same time.

In Púñch rice is grown in considerable quantities, also *makai*, *kanak*, *jao*, and *dál*, and the grazing lands being extensive, *gháí* is produced in large quantities.

The valleys of Badrawár are exceedingly fruitful, producing rice in large

quantities beyond the requirements of the inhabitants; the surplus is exported to less favored districts.

Pulses.—Most of the pulses are used when the seed is split and forms what is called *ddl*. They are used by the natives, boiled either alone or with rice, and cooked with oil or *ghí*, red pepper, &c. Some kinds are eaten boiled when green as vegetables.

Mung.—A *kharíf* crop, entirely dependent on rain; is not suited to low-lying or inundated lands, but grows in *bangar* and bar edge lands. This is the green grain, and there is a black variety called *Phaseolus max*.

Mung from the Jamú territory was exhibited at the Lahore Exhibition, 1864.

Másh.—Botanical name *Phaseolus Roxburghi*.—This is grown extensively on *sailabi* land as a *kharíf* crop. The stalk is excellent fodder, and the grain is said not to be attacked by insects. There are two varieties, black and green. Black *másh* is called *karóthi*.

Moth.—Botanical name *Phaseolus aconitifolius*.—This is a *kharíf* pulse, unsuited for growth on *sailabi* lands, but well grown on any other; it is dependent on rain for its growth, and is reckoned inferior as a pulse to the foregoing species.

Gram.—Botanical name *Cicer arietinum*.—This is a *rabí* crop; after cutting it is left several days in the field to dry, and is eventually trodden out by cattle. It does not seem to be grown in the hills, but in the plains at the foot of the hills. It is later parched, or is ground into a flour, called *besan*; it forms the principal food of horses and goats. Two varieties were sent from the Jamú province to the Lahore Exhibition, 1864. None is grown in Kashmír as the frost kills it.

Lentils or *Alasúr*.—This pulse is used as a *ddl*, but it is said to be heating and to produce eruptions if too freely indulged in. A sample was sent from Kashmír to the Lahore Exhibition, 1864.

Beans.—The garden bean (*bákla*) and the red and white haricot beans were exhibited from Kashmír.

Peas.—Peas are grown in nearly all parts of the Kashmír State.

Formerly there was a great deal of fallow land in Kashmír, but now it is probable that upwards of one half is cultivated. There are supposed to be three harvests in the Kashmír valley—*rabí*, *kímiti*, and *kharíf*. But the *kímiti* is a mere name for those crops of either harvest which have always possessed a money value, as, for example, *tíl gogal*, *arson*, linseed, tobacco, cotton, &c. The distinction between such crops and food crops is said to date back to the time of Todar Mal. In Kashmír, the *rabí* crops are sown mostly before winter and ripen during June and July; the *kharíf* crops are sown in spring and ripen in autumn. In Jamú the harvests follow the Panjáb routine. In the higher hills there is only one harvest. In the Kashmír valley there is practically no double-cropped land, except vegetable and garden plots, such as are seen in quantity about Srinagar. The irrigation is all rice, and such land can only produce rice, and only yields one crop annually. The rest of the land is mostly dry, dependent on rainfall, and only lands retentive of moisture in favorable situations are capable of even producing one crop annually.

The following statement gives a list of the chief crops of Kashmir, with the ordinary dates of sowing and reaping, amount of seed per acre, and a popular view of the outturn in a favorable year :—

Statement of Crops in Kashmir.

No.	Name of crop in Kashmir.	Name of crop in Urdu.	Name of crop in Panjābi.	Date of sowing.	Date of reaping.	Seeds sown per acre.	MAXIMUM PRODUCE		Remarks.
							Per <i>kharuār</i> = 4 acres.	Per acre.	
RABÍ HARVEST.									
						Local weight.	<i>Kharuār</i> .	<i>Kharuār</i> .	
1	Úthá .	Jaw .	Jawn .	Asój . . .	1st to 15th Hár .	Seers. 24	16	4	N.B.—A <i>kharuār</i> = 16 <i>tricks</i> of 6 local seers per <i>trick</i> , the local seer usually being reckoned at 7½ local tolas, equivalent to 72 imperial tolas. One <i>kharuār</i> is therefore = 2 maunds, 6 seers, 88 tolas, at 80 tolas per seer, imperial weight, or = 8 tolas less than 173 lbs.
2	Kanah .	Gebda .	Kanak .	Asój and Katik .	20th to end Hár .	27	8	2	
3	Til gogal .	Loriyá .	Loriyá .	Ditto . . .	15th to end Jeet .	6	16	4	
4	Sandaj, Manse-mi .	Sareon .	Saryon .	10th to end Bha-don .	20th to end Jeet .	6	20	5	
5	Sandaj, Pabári .	Ditto .	Ditto .	25th Phárgan to 15th Cheet .	25th Jeet to end of Hár .	6	20	5	
6	Karkh .	Matiar .	Matiar .	Katik . . .	15th to end Jeet .	12	6	14	
7	Maneür .	Masoor .	Masar .	1st to 15th Asój .	8th to end Jeet .	12	6	14	
8	Khaakhásh .	Khaakhásh .	.....	15th Katik to end Poh .	8th to end Hár .	3	...	...	This is very little sown, and therefore the amount of produce is not given.
9	Dánawal .	Kashnis .	Dhaniya .	15th to end Cheet .	1st to 20th Hár .	9	...	...	Ditto.
10	Álá .	Álá .	Álá .	Cheet . . .	Hár and Sáwan .	...	...	...	Ditto.
11	Ásur .	Khardal .	Rái .	15th to end Cheet .	1st to 20th Sáwan .	...	...	...	Ditto.
12	Ajwand .	Ajwein .	Jawáin .	Ditto . . .	20th to end Sáwan .	...	...	...	Ditto.
13	Zur .	Zirah Siyah .	Kalásirah .	Bisakh, self-sown .	15th to end Jeet .	...	...	...	Ditto.

KHARIF HARVEST.									
	Aleah	Alai	Alai	Alai	Alai	Alai	Alai	Alai	Alai
14	Aleah	Alai	Alai	Alai	Alai	Alai	Alai	Alai	Alai
15	Kipás	Kipás	Kipás	Kipás	Kipás	Kipás	Kipás	Kipás	Kipás
16	Mung	Mung	Mung	Mung	Mung	Mung	Mung	Mung	Mung
17	Máh	Máh and Urid	Máh	Máh	Máh	Máh	Máh	Máh	Máh
18	Shot	.....	Rawán	Rawán	Rawán	Rawán	Rawán	Rawán	Rawán
19	Razth Máh	Lobá	Lobá	Lobá	Lobá	Lobá	Lobá	Lobá	Lobá
20	Baklá	.....	.....	.....	.....	.....	.....	.....	.....
21	Wármúth	.....	.....	.....	.....	.....	.....	.....	.....
22	Tel.	TU	TU	TU	TU	TU	TU	TU	TU
23	Mirch Wángan	Lál mirich (oh- lies).	Lál mirich	Lál mirich	Lál mirich	Lál mirich	Lál mirich	Lál mirich	Lál mirich
24	Tamák	Tamák	Tamák	Tamák	Tamák	Tamák	Tamák	Tamák	Tamák
25	Kállátr	Kállátr	Kállátr	Kállátr	Kállátr	Kállátr	Kállátr	Kállátr	Kállátr
26	Mazíth	Majith	Majith	Majith	Majith	Majith	Majith	Majith	Majith
27	Káng	Záhrán	Kear	Kear	Kear	Kear	Kear	Kear	Kear
28	Shali	Dhan	Dhani or Munji	Dhani or Munji	Dhani or Munji	Dhani or Munji	Dhani or Munji	Dhani or Munji	Dhani or Munji
29	Hára Matsi	Makki	Hára maki or harjowar.	Hára maki or harjowar.	Hára maki or harjowar.	Hára maki or harjowar.	Hára maki or harjowar.	Hára maki or harjowar.	Hára maki or harjowar.

Statement of Crops in Kashmir—concluded.

No.	Name of crop in Kashmir.	Name of crop in Urdu.	Name of crop in Panjābi.	Date of sowing.	Date of reaping.	Seeds sown per acre.	MAXIMUM PRODUCE		Remarks.
							Per Kharodr = 4 acres.	Per acre.	
				Kharif HARVEST—concluded.					
						Local weight. Seer.	Kharodr.	Kharodr.	
30	Makhi . .	Makhi . .	Bari Jawar . .	10th to end of Jeet.	1st to 10th Asōj .	18	24	6	
31	Shol . .	Kangni . .	Kangni . .	As for Shāli . .	. . .	9	18	4½	
32	Pangah . .	Chennā . .	Chennā . .	Hār . . .	1st to 15th Asōj .	12	32	8	
33	Tromba . .	Darw . .	Darw . .	20th Jeet to 10th Hār.	10th to end Asōj .	24	24	6	
34	Mitt . .	.....	.....	1st Bisakh to 20 Jeet.	Asōj . . .	12	60	15	
35	Kudar . .	Kodrá . .	Kodrá . .	20th Bisakh to 8th Hār.	Ditto . . .	12	...	...
36	Gambār . .	Siwal . .	Sool . .	Jeet . . .	Ditto . . .	6	40	10	
37	Karūth . .	.....	Kulth . .	20th Bisakh to 8th Hār.	Ditto . . .	12	...	...

(Wingate.)

Vegetables.—There is a great variety and abundance of esculent vegetables. Hügel enumerates fifteen different sorts not known in Europe. The potato, cauliflower, carrot, rhubarb, and, in short, garden vegetables generally, may be grown of the finest description and in any quantity; but the only kinds which the natives cultivate to any extent are cabbages, cauliflowers, tomatoes, and potatoes. For the rest they revel in the indigenous pumpkins, egg plants, cucumbers, coarse spinach and radishes, which grow with a minimum of trouble in the lake gardens.

Potato.—This is grown in Kashmír very successfully.

Yam.—Specimens were sent from Kashmír to the Lahore Exhibition.

Kachálu.—The root, when fried, is not bad, though very inferior to a potato.

Turár.—The natives of the Jamú hills assert that this root is wild.

Onions.—Wild onions (*prán*) are found all over the hills of Kashmír; they are also cultivated. The Hindú inhabitants of the valley do not eat the onion. They say that the ancient Hindús would not eat it on account of its aphrodisiac effects, which they did not wish to experience, as they had given themselves to the worship of God. The onion is a favorite article of diet with the Muhammadans, who also eat the leek (*gandaprán*) and carrot (*gázar*), both of which vegetables are eschewed by Hindús.

Pumpkins.—Three varieties of pumpkins grow in Kashmír, viz., *kashir al*, *páryim al*, and *mashád al*. The Hindús do not eat the last variety; Muhammadans, on the contrary, are very fond of it.

Turnips.—In the winter time both Hindús and Muhammadans consume large numbers of turnips (*gogij*); those produced at Haripúr are said to be the best in the valley. Turnips are also cultivated in Ladák. Mixed with chilies the Kashmírís make them into round cakes with a hole in the middle. These are as hard as bricks, and are strung up for the winter consumption, a little being used with every dish as a condiment.

Beetroot.—Many years ago the eccentric Dr. Honigberger represented to Maharája Guláb Singh the suitability of the soil of the valley of Kashmír for the cultivation of beetroot, and was granted a monopoly for the establishment of a sugar manufactory, but the enterprise was never pursued. Late experiments, both in a private garden in Srinagar and in the Sarkáfi Bágh, have led to the most promising results; in the former, beetroots were grown, weighing ten seers each, which were very rich in saccharine matter, yielding both sugar and alcohol of excellent quality. The experiment, however, was made on a very small scale.

Endive.—Three varieties of endive are said to be produced in the valley, viz., *rubu hand*, *arim hand*, and *wan hand*. This last variety is given along with rice and other articles of diet to the parturient patient for ten days after the birth of the child.

Cucumbers—Melons.—The floating gardens of Kashmír are so peculiar as to deserve some notice. They are common on the city lake, where they produce abundant crops of fine cucumbers and melons. For forming these islands,

choice is made of a shallow part of the lake overgrown with reeds and other aquatic plants, which are cut off about 2 feet below the surface, and then pressed close to each other without otherwise disturbing the position in which they grow. They are subsequently mowed down nearly to the surface, and the parts thus taken off are spread evenly over the floats, and covered with a thin layer of mud drawn up from the bottom; on the level thus formed are arranged, close to each other, conical heaps of weeds, about 2 feet across and 2 feet high, having each at top a small hollow filled with fresh mud.

In each hollow are set three plants of cucumber or melon, and no further care or trouble is required but to gather the produce, which is invariably fine and abundant. The floating gardens are generally cut off from the body of the lake by a belt of floating reeds, which also serve, in some degree, to protect the cones against the winds. Each bed is about 2 yards wide; the length is variable. The bed is kept in its place by a stake of willow, sent through it at each end and driven into the bottom of the lake.

The melons produced in this way are obviously wholesome, as those who live entirely on them soon become fat.

The season lasts for three months and a half, beginning in June. The fruit is seldom or ever pulled in the small or girkin state, and differs in weight when of a proper age for the market, from eight to sixteen ounces to a pound and a quarter, or a pound and a half. From the first setting of the fruit to the time of pulling, seven or eight days are the ordinary period. The gardeners stated that thirty full-sized fruits for every plant, or from ninety to one hundred, were the average crop of one cone in the season.

Lotus.—The leaf-stalks of the *pamposh*, *nymphaea lotus*, or Egyptian water-lily (*Nelumbum speciosum*), are used as an article of food. In the autumn, after the plate of the leaf has begun to decay, these have acquired maturity, and when boiled till tender they are both a palatable and nutritious food; the beans which it bears are regarded as a delicacy when eaten unripe. This splendid lily adorns the city lake and most other standing waters with its foliage and large poppy-like rose-colored flowers, which bloom in August and September. As is well known, this flower is regarded by the Hindús with the utmost reverence, and, when performing their devotions on the banks of the Jhelum, they throw handfuls of the lotus petals into the river.

Waternut.—But the most valuable product of the uncultivated vegetation is the *singhára* (*Trapa bispinosa*) or horned waternut, called by the Kashmíris *gárl*, *górú* or *gór*. It grows on the bottom of the Wular lake in such profusion that 60,000 tons are, it is said, raised every year, constituting almost the only food of at least 30,000 persons for five months in the year. It ripens in the month of October. The nut is dried and then formed into a flour or meal, of which cakes are made; these the Kashmíris eat with salt, *gáí*, and flesh. The *pandits* or Hindú portion of the native population of the valley are in the habit of fasting two days in every month, and during these two days they eat nothing but a little flour made out of the *gárl* or water chestnut, which flour, when cooked, is called *gáryi-wugara* or *phalháar*, which latter word is the term applied to this simple dish by the *pandits* themselves.

But the most common preparation is boiling one seer of the flour with two quarts of water, so as to form a sort of gruel. Though insipid, these nuts are so nutritious that those who live exclusively on them are in no respect inferior in strength or condition to the rest of the population, and find this diet so agreeable to their constitution that they sicken if obliged to have recourse to any other.

The inhabitants consider this nut so great a blessing that they attribute its introduction to Lakshmi, the goddess of prosperity. As the superficial extent of the Wular lake is about 100 square miles, it supports three hundred persons to the square mile, or a number showing a relative density of population greater than that of France.

Manufactures.—Our attention is now claimed by the arts and manufactures of the country. In weaving embroidery, and working in metals, the Kashmírís have a great reputation; but they are also very expert in the manufacture of wooden articles, such as toys and turnery, ornamental carving, inlaid work in wood, ivory, mother-of-pearl, *papier-maché*, jewellery, paper, leather, and attá of roses. The jewellery is, however, very inferior.

The artificial productions of Ladák and Baltistán are confined to the manufacture of blankets and coarse woollens, chiefly for home consumption, and of black tents, ropes, &c., made from the hair of the yak and goat.

Shawls.—In an enumeration of the manufactures of Kashmír, that of the shawls, for which the country is celebrated throughout the world, naturally claims precedence. An exhaustive account of their manufacture is to be found in Moorcroft's *Travels in the Himlayan Provinces*, Vol. 2, Chap. III.

As the primary object of his visit to the valley was the study of the shawl trade, in view to its introduction into British possessions, he may be considered a safe authority on the subject. Though he failed in the object of his visit (his premature death preventing his reaping the advantages of the knowledge he had gained), there is no doubt that the shawl trade of Europe profited largely by the information he transmitted to his friends.

The shawls which are manufactured in Kashmír are of two sorts—the loom-made and those which are worked by hand; and different classes of people are employed in each branch of the trade. Dr. Elmslie states that the number of shawl-makers (*khándawán*) has greatly diminished of late years, many having made their escape to the Panjáb with their wives and families. There are now about 23,000 shawl-weavers in the valley of Kashmír, who form the most miserable portion of the population, both physically and morally.¹

In the loom system the *kár-khándár* is the shawl manufacturer, who employs under him a number from 20 to 300 *shál-báfs* or *shagirds* (scholars). He buys the spun thread from the *pai-moin* or dealer, to whom it is disposed of by the spinners, and gets it dyed of different colors before it is distributed among his workmen.

¹ The shawl trade is practically extinct. The great buyers were the Paris and New York markets. Shawls which formerly fetched Rs1,00 are available at Rs400. (*Ward*.)

There were about 100 *kár-khándárs* in Kashmír, all of whom lived either in Srinagar or Islamabad, but the houses in which the *shál-báfs* work are in different parts of the valley, the largest number being in the towns of Pampúr and Sopúr. A number of overseers are therefore necessary to superintend the work, to be responsible for the *pashmína*, and to draw the pay of the workmen, &c.

These people are called *ustád* (master or teacher); there is usually one over every twenty-five or thirty *shál-báfs*. The sum realised by the *shál-báf* is usually from three to five *chilki* rupees (each worth ten annas) a month; but as this is inclusive of the amount deducted by the government for rice, which is supplied to the workmen at unfavorable rates through government agency (to the limit of eleven *kharwárs* each annually), the balance is not sufficient to support a family with any approach to comfort, even in so fertile a country as Kashmír. Dr. Elmslie estimates the average earnings of a *shál-báf* at three pence of our money a day; a first-rate workman will earn from four pence to five pence a day.

An annual tax of Rs23 was levied by the government on each *kár-khándár* for every *shál-báf* in his employ; previous to 1867 this tax stood at Rs30. It is now wholly remitted.

In the hand-work shawl system the *sádú-báf* is the workman who makes the plain *pashmína* from the spun *pashm*, which he buys for himself directly in the bazar. Upon this plain *pashmína* the colored threads are afterwards worked with needles by a workman who is called a *rafúga*.

The position of the *sádú-báf*, though slightly better than his brother of the loom the *shál-báf*, is stated to be very miserable, owing to the oppressive taxes levied by the government.

The circumstances of the *rafúga*, on the other hand, are stated to be tolerably comfortable, he being permitted the privilege of changing or giving up his trade, should he wish to do so.

The shawl manufacture in Kashmír is superintended by a large government office at Srinagar, called the *dagsháli*, which is presided over by an official called the *darógha* of the *dagsháli*. This office is farmed out by the government, and, as it admits of immense profits, specially to the unscrupulous, it is an object of keen competition among the wealthy ruling class.

The late Rájá Kák, who was over the shawl trade until about 1866, when he died, was greatly respected by the people. Dr. Elmslie says that after his death the revenue from shawls dwindled away to half its former amount, which was twelve lakhs of rupees. On account of this great falling off in the revenue, Budh Ráj, son of Partáb Sháh, a name well known in Kashmír, was removed from the office of *díwan* of the shawl department, and Badri Náth, commissioner of finance and revenue, was put in his place. There are about two hundred *pandits* attached to the *dagsháli*, who are continually employed inspecting the different *kár-khánas* (manufactories), with a view to prevent the *kár-khándár* putting in hand a shawl until the necessary permission has been obtained and the preliminary taxes paid; these *pandits* are charged

with demanding and receiving from the *kár-khándárs* illegal remuneration for their boat-hire, road expenses, &c. The revenue from shawls is now a very insignificant item, and the trade is practically free from all taxes and restrictions.

The wool of which the shawls are manufactured (*kil phawb*) is found upon the goats which are pastured upon the elevated regions of Changthang, Turfán, &c. It is undoubtedly a provision of nature against the cold and killing blasts to which they are exposed, and is found not only on the goat, but upon the yak and the shepherd's dog used in the same inhospitable regions.

Attempts to introduce the shawl-goat into other parts of the world have, as far as the production of this particular description of wool is concerned, failed; notably that made by M. Lavanchi in the Pyrenees, where, the elevation and climate approaching those of their native pastures, success might reasonably have been anticipated. In 1847 the tribute of shawl-goats, paid by the Maharaja as an acknowledgment of the supremacy of the British Government under article 10 of the treaty, was excused in consequence of the animals dying at Dharmasála, where they were kept.

The wool employed in the manufacture of shawls is of two kinds—the fleece of the domesticated animals, and that from the animal in its wild state; of this latter sort, which is called *asli tus*, but a small proportion is imported.

The interests of the Maharaja of Kashmir and his manufacturers are identified in the endeavour to retain the monopoly of the shawl-wool.

Major Cunningham, R.E., states that the average price of shawl-wool in Ladák is Rs per seer: 128,000lbs. of shawl-wool are annually imported into Kashmir from Ladák.

On arrival in Kashmir the wool is bought by a *pashm farosh*, or wool-retailer, who disposes of it to the women, who spin it into yarn.

Moorcroft states the girls begin to spin at the age of ten, and that a hundred thousand females were employed in this occupation in Kashmir.

The first task of the spinner is to separate the different materials of which the fleece consists, usually in about the following proportions:—

Coarse hair	. . . . .	1½ seers.
Seconds or <i>phirs</i>	. . . . .	0½ „
Dust and foreign substances	. . . . .	2½ „
Fine wool	. . . . .	2 „
		—
		6 seers or 1 <i>trák</i> .
		—

The cleaned wool is then spread on a board, and a paste, composed of pounded rice and water, is rubbed into it (soap is never used, as it makes it harsh), after which it is dried, teased out, and spun into thread by the women, who work with little intermission the whole day. Moorcroft calculates the general earnings of an industrious and expert spinner to be only Rs. 1.8 per month, and they are probably less.

The shawl thread (*phamb-pan*) is double. The finest brings one *chilki* rupees for one tola weight; of a coarser kind two and three tolas are given for one rupee; and a still coarser quality, called *phár*, is sold at the same price for four or five tolas.

The merchants, who buy the thread from the spinners, sell it to the shawl manufacturers, making a profit of two or three annas on the rupee.

The yarn, being divided into skeins according to the pattern decided upon, is then delivered to the *rangrez*, or dyer; he professes to be able to give it sixty-four tints, most of which are permanent; that called *kiram dani*, rich crimson, being the most expensive. The art of dyeing is said to have been introduced into Kashmír in the reign of the Emperor Akbar.

When the body of the cloth is to be left plain, the *phiri*, or second yarn, is alone given to be dyed; being of a coarser quality, it is preferred for employment in flowers and other ornaments, from its standing higher, and being, as it were, embossed upon the ground.

The distribution of the colors is regulated by the thickness of the thread, the thinner threads being appropriated to the lighter tints.

The *tarfarosh* adjusts the yarn for the warp and for the weft; he receives the yarn in hanks, but returns it in balls; he can prepare in one day the warp and weft for two shawls.

The yarn, which has been cut and reeled, is then taken by the *pennakam gurn*, or warp-dresser, who dips it into thick boiled rice water, by which process each length becomes stiffened and set apart from the rest.

Silk is generally used for the warp on the border of the shawl, and has the advantage of showing the darker colors of the dyed wool more prominently than a warp of yarn, as well as hardening and strengthening and giving more body to the edge of the cloth.

When the border is very narrow, it is woven with the body of the shawl, but when broader, it is worked on a different loom and afterwards sewn on the edge of the shawl by the *rafúga*, or fine drawer, with such nicety that the union can scarcely be detected. The operation of drawing or passing the yarns of the warp through the heddles is performed precisely in the same way as in Europe, and the warp is then taken by the *shál-básf*, or weaver, to the loom, which differs not in principle from that of Europe, but is of inferior workmanship.

When the warp is fixed in the loom, the *nakásh*, or pattern-drawer, and *tarfarosh* and *gandanwol*, or persons who determine the proportion of yarn of different colors to be employed, are again consulted. The first brings the drawing of the pattern (*sigatara*) in black and white, done with charcoal pencils; this branch of the trade is said to be confined to six or seven families. The *gandanwol*, having well considered it, points out the disposition of the colors, beginning at the foot of the pattern and calling out the color, the number of threads to which it is to extend, that by which it is to be followed, and so on in succession until the whole pattern has been described.

From his dictation the *kitābwala* writes down the particulars in a species of stenography, and delivers a copy of the document (*ta'lim*) to the weavers.

The workmen prepare the *tilis*, or needles, by arming each with colored yarn of the weight of about four grains. These needles, without eyes, are made of light, smooth wood, and have both their sharp ends slightly charred to prevent their becoming rough or jagged through working.

Under the superintendence of the *gandanwol* the weavers knot the yarn of the *tilis* to the warp.

The face or right side of the cloth is placed next to the ground, the work being carried on at the back or reverse, on which the needles are disposed in a row, and differing in number from four hundred to fifteen hundred according to the lightness or otherwise of the embroidery.

As soon as the *ustād* is satisfied that the work of one line or warp is completed, the comb is brought down upon it with a vigour and repetition apparently very disproportionate to the delicacy of the materials.

On a shawl being taken in hand, a small piece at the edge is first completed by which a rough estimate of its value is formed, and on which an *ad valorem* duty of 25 per cent. is levied by the government; of this amount, a portion is paid down, the shawl is stamped, and the manufacturer is then at liberty to proceed with the work, the value being adjusted and the balance paid on completion.

In addition to the import duties on the material, poll-tax on the workmen, and the *ad valorem* duty on the value of the shawl, which are paid directly to the government, the *kār-khāndār* is obliged to fee liberally all government officials in any way connected with the trade, and it is affirmed, apparently on good grounds, that this *dastūrī*, or illegal gratification, is shared in by the highest officers of the State down to the lowest *pandit* connected with the *dagshāli*: these fees are stated to amount to little less than another 25 per cent.

When finished, the shawls are submitted to the *purzagar*, or cleaner, whose business it is to free the shawl from discolored hairs or yarn, and from ends or knots; he either pulls them out severally with a pair of tweezers, or shaves the reverse face of the cloth with a sharp knife; any defects arising from either operation are immediately repaired by the *rafāga*.

Previous to being washed the shawl has to be taken to the office of the *darōga* of the *dagshāli* for a permit. After registering it and collecting the tax (*lāgut*) of 25 per cent. *ad valorem*, one of the *pandits* removes the government stamp which was impressed upon it at its commencement, by dipping the corner of the shawl into water; a receipt (*vāgunār*) is then given to the owner to testify that all dues have been paid upon it.

The goods are now handed over to the *wafurosh*, or person who has advanced money on them to the manufacturer, and to the *mohkās*, or broker, and these two settle the price and effect the sale to the merchant; the former charges interest on his advance, the latter a commission varying from 2 to 5 per cent.

The purchaser takes the goods unwashed and sometimes in pieces, and the fine-drawer and washerman have still to do their part. When partly washed, the *dhobí* brings the shawls to the merchant, that they may be examined for any holes or imperfections; should such occur, they are remedied at the expense of the seller. It is necessary to wash the shawls, in order to deprive them of the stiffness of the rice-starch remaining in the thread, and for the purpose of softening them generally. The best water for this is found in the canal between the lake and the floodgates at the Drogjun, and in the cold waters of the Tel Bal stream near the Shalimár. In the former locality some ruins in large limestone blocks are lying on the washing-place, and in one of these is a round hole, about a foot and a half in diameter and a foot in depth; in this the shawl is placed, and water being poured over it, it is stamped on by naked feet for about five minutes, and then taken into the canal by a man standing in the water. One end is gathered up in his hand, and the shawl swung round and beaten with great force upon a flat stone, being dipped into the canal between every three or four strokes. They are then dried in the shade, as the hot sun spoils the colors; and in ten days afterwards the colored shawls undergo a similar process, but occupying less time.

The white ones, after being submitted to the process, on the first day are spread in the sun and bleached by water sprinkled over them; they then are again treated to the same process as the colored shawls, being stamped upon and beaten a second time and then bleached again till they are dry, and then for a third time beaten, stamped upon, and finally dried in the sun.

In the second time of stamping, soap is sometimes used, but is not good generally, and is never used for the colored shawls, as the alkali might affect the colors. Sulphur fumes are employed to produce the pure, pale, white colors in new shawls.

After being washed, the shawls are stretched upon a wooden cylinder for two days, when they are removed to be packed. After being wrapped in sheets of smooth-glazed paper, they are pressed; the bale is afterwards sewn up in strong cloth; over this a cover of birch-bark is laid and an envelope of wax-cloth added, and the whole is sewed up as smoothly and tightly as possible in a raw hide, which contracting, gives to the contents of the package a remarkable degree of compactness and protection.

Old shawls that require cleaning—and, it is said, in some instances new ones—are washed by means of the freshly gathered root of a parasitical plant called *kritz*, a species of *consinia* (*knís*, *discorea deltoidea*?). A pound of it is bruised and mixed with about three pints of water; and to this, should it be necessary to raise the temperature, is added a mixture of pigeon's-dung (a piece equal in size to a turkey's egg), mixed and beaten up with about the same quantity of water, and the shawl is saturated with the liquor, and then stamped upon, washed with the hand, and then well steeped in the canal. The colors of an old shawl, after it has been washed, are often renewed so well as to deceive any but the initiated by pricking them in again with a wooden pin, dipped in the requisite tints.

Vigne states that the fool's-cap or cypress-shaped ornament so commonly worked on the shawls is a representation of the *jigek* or *kashkeh* or *aigrette* of jewels which is worn on the forehead in the East. Others again think that the pattern was suggested by the windings of the River Jhelum in its course through the valley, as viewed from the top of the Takht-i-Sulimán; but this latter supposition seems to be highly improbable.

A first-rate woven shawl, weighing 7lbs. will fetch in Kashmir as much as £300, which price is made up of—

	£	30	the cost of material.
	"	150	the wages of labor.
	"	70	duty.
	"	50	miscellaneous expenses.
<hr/>			
Total	.	£300	

Ordinary shawls sell for prices ranging between Rs50 and Rs2,000, depending upon the quality of material and richness of embroidery. Hand-worked shawls cost about one fifth as much as loom-made shawls. Shawls to the value of about £130,000 used to be exported annually from Kashmir; of this amount, about nine lakhs or £90,000 worth used to find their way to Europe, the remainder supplying the various eastern markets.

Of the Kashmir shawls exported to Europe, France monopolised

about	.	.	.	.	.	.	.	.	80 per cent.
United States of America	.	.	.	.	.	.	.	.	10 "
Italy	.	.	.	.	.	.	.	.	5 "
Russia	.	.	.	.	.	.	.	.	2 "
Germany	.	.	.	.	.	.	.	.	1 "
Great Britain	.	.	.	.	.	.	.	.	1 "

Of the above, about two thirds were purchased in Kashmir by French agents and exported to France direct; now the trade is very small: the remainder are exported through native bankers and sold at the London auction sales, the buyers being nearly all French.

On the breaking out of the war between France and Germany in 1870, the shawl trade suffered a sudden and temporary collapse; the ruin of the manufacturers and merchants was only averted by the Maharaja making large purchases to the value of several lakhs of rupees. The depression then caused has disappeared, and, although existing obstructions and abuses have been largely removed, this valuable branch of industry is only slowly recovering itself. The shawl-weavers at Badrawár, Doda, and Basaoli enjoy great advantages, as they are free from many of the burdens and restrictions imposed upon their brethren in the valley of Kashmir. The shawls manufactured in these localities hold a middle place in the market; while greatly inferior to the veritable Kashmir shawl, they are of superior quality to shawls manufactured at Amritsár and other places in the Panjáb, which are largely adulterated with *rahbshahi*, an inferior wool produced at Kirmán. Amritsár, however, does

a flourishing business, and if Srinagar were as favorably situated, it would be in a better position to compete.

Writing in December 1873, Mr. Wynne, the Officer on Special Duty, gives the following description of the depression of the trade:—

“At the beginning of the year there were very heavy balances due by the shawl-makers to the shawl department of the Kashmír administration. This was due to the extreme depression of the trade owing to the state of affairs in France. [A depression which still continues, and is indeed, at the present moment, greater than ever before. At the London sale, the results of which have just been communicated by telegram, while £2,500 worth of Amritsár shawls were sold, nothing whatever, I am told, out of the £4,000 worth of Kashmír shawls that were presented was sold. What to substitute for this article of industry, which has hitherto provided sustenance for between 80,000 and 90,000 of the population, is a question now seriously occupying the Maharāja's attention. As an alleviation in the beginning of the summer, the Maharāja assigned to a number of shawl-weavers work in the silk factory at Srinagar, but as it was represented that the alleviation would be very slight (the work in the silk factories lasting at present for so small a portion of the year), and that the process would ruin that delicacy of hand which constitutes the special distinction of the shawl-weaver, the order was rescinded. I have suggested that the work of carpet-making be stimulated, as that would provide for the shawl-weavers an occupation which, though coarse, is still not radically different from that in which they have been hitherto employed, while the demand for Indian carpets is on the increase. And the suggestion is under consideration.]”

The trade has also received serious blows from change of fashion, which expelled these fabrics from the French and American markets. And the admirable imitations, produced in France and at Paisley in Scotland, exercise a great influence over the trade, yet a goodly number are still woven annually in the country of their birth, the demand for them in the East being maintained as necessary appendages to rank and state. But it was always a marvel how the industry could outlive the impositions that were put upon it; nor indeed could it have survived but for the cruel regulation which forbade a weaver to relinquish his calling or, even until 1880, to leave the country.

The wool was taxed as it entered Kashmír, the manufacturer was taxed for every workman he employed, again he was taxed at various stages of the process according to the value of the fabric, and lastly, the merchant was taxed before he could export the goods. During the last year of the famine (1880) the export duty on shawls was raised to 85 per cent. *ad valorem*. This enormous rate, besides being an inducement to smuggling, discourages intending purchasers. No direct tax is taken from European visitors for shawls. The tax on the importation of shawl-work is for white about Company's Rs 13 per maund, and for the colored about Rs 11.

Such, then, is a brief sketch of a manufacture for which this country is renowned, and which, in recent times, has passed through many vicissitudes. In the beginning even of this century there were thousands of looms at work replaced now by hundreds, and a great number of these beautiful fabrics were imported into Great Britain and the continent of Europe, a branch of trade now of little value. But fashion may change, and for the future and prosperity of

Kashmír, it is to be hoped it will. The art is not lost; it is not dead, but in abeyance only; and there are a number of skilful hands now unemployed, ready and willing to turn out as perfect specimens as ever of those Kashmír shawls, without which, a few years ago, no fashionable lady deemed her wardrobe complete.

Woollen Cloths.—The manufacture of woollen cloths is almost universal throughout the valley, and gives employment to the villagers through the long winter months. The mountain sides and downs afford a rich pasturage to extensive flocks of sheep, whose increase is only limited by the difficulty of providing fodder during the winter, when all vegetation is hid beneath a thick carpet of snow.

It is probable that the flocks, and consequently the outturn of wool, will not greatly exceed the present limit, as there is said to be a considerable mortality among the sheep each year from the effects of insufficient food during the winter. The want is, however, due completely to the carelessness of the owners. Unlimited food can be stored, and as the wool is now rising in price, the villagers are more careful of their sheep.

The number of sheep owned by each family varies according to its wealth and prosperity; five, ten, or twenty sheep may represent the usual number, which in the case of well-to-do families is increased to forty, and even more.

In the flocks, the sexes are about equally divided; the rams (*wurak kat*) number about 6 per cent. of the wethers (*bala kat*). The ewes (*gob*) bring forth but once a year, and then for the most part but one lamb (*chir*) at a birth, three being apparently quite unknown; this may in some degree account for the very slow increase among the flocks of Kashmír, which is said not to exceed from 5 to 20 per cent., compared with grazing countries in Europe and Australia, where the annual increase in some favored spots reaches 85 per cent.

The sheep are washed in the rivers and streams before shearing, and the fleece is cleansed by being scraped or beaten with a bent bit of iron hoop. Sheep are sheared twice a year, at the commencement of the spring and in the autumn. The autumn shearing is the most plentiful, the produce being about one third more than in spring; the quality of the wool is also superior. Wool of the autumn shearing is called *yis*, that of the spring *wonson*. The rams are wethers yield about a seer or a seer and a quarter of wool; the ewes about half as much.

There are three qualities of wool (*yer*)—the black, which is of inferior value, sells at one and a half seers for the rupee (Kashmír weight and currency); the grey, which is of middling quality, sells for one rupee a seer; and the white, or *tusher*, which is the best description, fetches from eight to twelve annas a seer. The three qualities are frequently mixed in manufacture.

The better quality of wool is used in the manufacture of blankets and the fine woollen cloth called *pashmína*; of the inferior wool, coarse woollens, called *puttá*, are made.

There are two descriptions of blankets; the superior are made without seams and are called *ak pat*; the inferior have either one or two seams, and are known respectively as *dó* or *tin pat*.

The price of the first description varies between ten and twelve *chilki* rupees, and that of the second sort between seven and eight, according to color, texture, and weight.

The blankets are usually made about $4\frac{1}{2}$ feet long by $4\frac{1}{2}$ feet broad, about two and a half or three seers of wool being employed in the manufacture of each; they are commonly of the natural color of the wool, but are sometimes dyed after manufacture.

The yarn (*kúlmutger*) is spun by the women; it takes about twenty days to prepare sufficient yarn to make a blanket.

The yarn is taken to the weaver to be made up; these men are usually occupied as agriculturists during the summer months, reverting to their legitimate calling in winter. The weaver charges ten to twelve annas (British currency) for making up a blanket without seams, and five or six annas for one with seams. The operation of weaving a blanket occupies from three to four days.

It is said that each family produces two or three blankets or pieces of *puttú* during the winter; of the latter description of cloth two kinds are manufactured, *yeripant puttú*, which is all made of wool, and *surapant puttú*, partly of wool and partly of cotton.

Common *puttú*¹ is sold at the rate of about $2\frac{1}{2}$ or 3 yards per *chilki* rupee. Goat's hair in Kashmír seems only to be applied to the manufacture of thin rope or cord, which possesses extreme strength and elasticity. There is now a considerable trade in articles made of *pashmína* and *puttú*, curtains, table-cloths, &c., being very prettily embroidered with colored wool, the patterns being harmonious and tasteful. *Pashmína* is dear, ordinary qualities being Rs 5 to Rs 7 per yard, but *puttú* is moderately priced, the piece of nine yards varying from Rs $3\frac{1}{2}$ to Rs $4\frac{1}{2}$, width about 18 to 22 inches. A pair of plain curtains, with worked borders, cost about Rs 15 to Rs 18, and if worked all over, the cost is Rs 8 or Rs 10 more. The fault of the work at present is that many of the dyes quickly fade, and the work is not well finished.

Very beautiful and cheap rugs are made of *namdah*, or thick felt. This felt is made in pieces 6 to 7 feet by 4 to 5 feet. The ground colors are varying shades of brown, fawn, green, blue, yellow, &c. The rugs are generally worked all over. Plain, they cost about Rs 3 each, and worked, Rs 4 to Rs 5. Carpets vary according to size, but to give an idea, a carpet 16 feet by 12 feet, with a deep-worked border and large centre, would cost from Rs 40 to Rs 50. The merchants, however, are generally open to an offer. The best time to make purchases is in spring, when the greatest variety is in stock. The best shops are those of Muhammad Ján, Sháhmad Sháh, and Báhar Sháh, and orders sent to any of them, addressed Srinagar, are executed, though often after considerable delay.

¹ One piece of *puttú*, 1½ feet wide, 8½ yards long, costs about Rs 4-8 (British rupees).

For sportsmen, woollen gloves, socks, gaiters, caps, veils, &c., are made, and they are also used by the natives in winter, and can be purchased for a few annas. (*Wingate.*)

The following list of all the woollen and *pashmína* goods produced in Kashmír is extracted from the "Hand-Book of the Manufactures and Arts of the Panjáb," by B. H. Baden-Powell, B.C.S. :—

Shál pashmína.
 „ sádá.
 „ kaní kár.
 „ amlí kár.
 „ dorí dár,
 „ ketání kár (twisted thread).
 Fard shál.
 Doshald.
 Rúmál.
 Jámawár.
 Shamlá.
 Lúngí.
 Gulbadan.
 Alwán.
 „ yák tárá.
 „ dó tárá.
 Par-i-pur.
 Par-i-taús.
 Caps.
 Stockings.
 Gloves.
 Loí.
 „ yák arsy.

Loí dó arz.
 „ tín arz.
 „ lahorí.
 „ kinará dár.
 „ sádá.
 Puttí.
 Puttí.
 Puttí tósh.
 „ khudrang.
 „ abahár.
 „ khat dár.
 „ charkháua.
 Chint puttí.
 Gabba.
 Urmak.
 Puttí malidá—a soft or felted (*lit.* "rubbed") woollen fabric.
 Puttí Rámnagari—made at Rámnagar, Jamá.
 'Purm-Narm'—a name given by Akbar to the soft, fine, and rare fabric of ibex wool.

In Ladák a thick kind of *puttí* of sheep's wool is made up in pieces 1 foot wide and from 8 to 10 yards long. The price per piece varies from R4 to R5. It is only purchasable in small quantities in Léh. Any quantity of sacking can, however, be purchased, there being a constant demand for it for bags for the conveyance of goods. About 120,000 yards of blanketing and sacking are annually expended on the carrying trade. The total value of the manufacture is only R7,500. (*Cunningham.*)

Spinning, weaving, and dyeing are carried on in almost every household. Professional weavers are found in a few of the most populous villages. The shortness of its staple renders the goat's down (*lena*) so difficult to spin, that the Ladákis do not usually manufacture it themselves, but sell the raw material to the Kashmírís. Goat's hair is called *réi*, and from this the Ladákis make all their blankets.

Wool-cleansing is either effected by rubbing it with cones of the dried clay, called *pulsa*, or by sprinkling it with a powder of the same clay. This cleansed wool is only used for the better sort of woollen stuffs. The art of bleaching is unknown.

Felling is practised to a limited extent, and also basket-work. There are

a few cobblers, carpenters, and braziers in the country, chiefly found at Léh. Printing and painting are roughly carried on in the monasteries. (*H. Strachey.*)

Paper.—The manufacture of paper in Kashmír is said to have begun in the time of Akbar the Great. Before that time the *liber* or inner bark of a species of birch was used instead.

Forster mentions the paper of Kashmír as an article of extensive commerce, and it still maintains its ancient reputation, being superior to anything yet produced in Hindústán. Of the specimens exhibited in the Lahore Exhibition of 1864, it was recorded that this beautiful paper, the best of all native manufactures, can be purchased everywhere.

It is in great demand for making manuscript copies of all the more valued authors; it is also used for complimentary letters and polite correspondence amongst natives generally. It is distinguished by its fine gloss and polish, its evenness and freedom from flaws, also by its white wax-like color and appearance.

There are about thirty-two paper factories in the suburb of Naoshera, which is the centre of the trade, giving employment to about twelve men in each. There used also to be a factory in the Hari Parbat fort, worked by convict labor; but this has lately been abolished, consequent on the government monopoly having been farmed out to a contractor.

During the winter months the paper factories are closed. The mills in which the pulp (*khamír*) is prepared are situated on the Dal lake, near the Shalimár gardens, and at Arats in the *Lar pargana*.

The pulp is said to be composed of a mixture of cotton rags and hemp. The rags, which are bought or collected in the city, are first well washed and cleansed from all impurities, the finest materials being selected for the superior qualities of paper. They are then pounded for twenty-four hours without intermission in an ordinary lever-mill worked by the feet. The mass is then dried, after which it is enclosed in a long, strong sheet, and again carefully washed and dried. The hemp is treated in much the same way, but is washed in large baskets instead of in a sheet. The pulps, or rags and hemp, are then mixed in equal proportions and again pounded, and to the mass slaked lime and *sassi* (a very impure sub-carbonate of soda) are added to whiten it. This is repeated from five to twenty times according to the quality of paper desired. When ready, the pulp is conveyed to the paper factories at Naoshera, and is kept in a stone receptacle close to the *houz*, or bath, in which it is mixed as required.

The *houz* is a large wooden tub, with low sides and high ends; it is filled with water, in which a small portion of the pulp is mixed. The *houzawhol* sits by the side of this tub; he is furnished with a frame, or tray made of strips of light wood, on which rests a blind or screen of fine reeds. This frame he dips deftly into the mixture before him, allowing it to float on the surface; a thin film or layer of pulp settles, and the water strains through the screen. Should he notice any speck or impurity in the film, he removes

it with a pair of wooden tweezers; the dipping process is then repeated, and the frame raised and rested on a pole, which is supported in a notch cut in the ends of the bath. The reed screen is then carefully detached from the frame, and the *houzawhol* with much dexterity separates the sheet of pulp from it and deposits it on a heap at his side; the screen is then re-attached to the frame, and the process repeated. At the end of the day's work, the heap of sheets of pulp is submitted to a slight pressure and left to dry for the night; in the morning it is removed, and the sheets are separated into layers of about half a dozen, which are hung on the walls of the surrounding buildings or laid upon the grass to bleach in the sun.

When dry, each sheet is separated, and those that are defective removed; the remainder are then collected in *dusters*, or quires of twenty-four sheets, and the edges are smoothly cut to the required size with a knife.

Each sheet is then rubbed by hand with a sort of pumice-stone (*kurkutlu*); it is then damped and again rubbed with a stone of rough conglomerate called the *sangmokra*. The sheet is then passed to the *karashwol*, who rubs it with his hand, encased in a rough glove of flannel or goats' hair which he dips in a bowl of rice paste (*maia*) by his side. The sheets are then hung separately on strings suspended from the roof to dry, this process being repeated on four successive days; the sheets are then passed to another rubber, or *mohrakash*, who polishes each with a small smooth agate stone embedded in a little cylinder or handle of wood. To effect this the sheet of paper is laid on a narrow smooth and sloping board, before which the *mohrakash* kneels, and, holding the *mokra* with both hands, he rubs the paper with much force and persistency until the required polish is produced. Should any little flaw occur, he tears a morsel of paper from a sheet by his side, and inserts it in the hole, rubbing it in until the scar is obliterated. As each *duster*, or quire, is completed, it is removed, folded in the middle, and rolled into a cylinder, which is encased in a cover of colored papers which are twisted up at the ends.

The whole of the process which has been described is carried out by hand, and is consequently exceedingly slow and laborious. The best description of paper manufactured is called *fermaishi*, and most of it is consumed in government offices. Of this description there are three qualities, *vis.*, *auldr*, the best, costing six *chilki* rupees a *duster*, or quire of twenty-four sheets, each sheet measuring about $2\frac{1}{2}$ feet square; *ansai*, the second quality, sold at four rupees per quire; and *adner*, the third quality, sold at three rupees a quire.

After these comes the *damushti*, a common description of paper most generally used; it is sold for one and a half *chilki* rupees per quire. A thin straw colored note or letter paper called *dakhi* is also manufactured; it is made in small sheets, and costs three *chilki* rupees a quire. The *rangi* or coloured papers are sold at twelve annas (*chilki*) a quire; *kalamddasi*, an inferior description of paper, at ten annas; and the *sher jangi*, which is made in small square sheets, at four annas a quire.

It is said that the greater part of the paper made in the Srinagar factories is appropriated by the government, payment being made partly in cash and

partly in grain; what remains is disposed of to the merchants at the prices above mentioned, and is either retailed for home consumption or exported.

The *houzawohel*, it is said, receives two annas (*chilki*) a *duster*; his earnings depend upon his skill; a good workman can, it is said, turn out about four quires of *fermaishi*, and six quires of the inferior sorts of paper per day.

The *mo akash*, or rubbers, receive from four to eight annas a *duster* according to the quality of the paper; their work is very laborious, and they are consequently unable to exceed a quire a day. The *karashwol*, who spreads the rice-paste, receives half the above rates.

Those engaged in drying the sheets of paper receive two annas a day. The durability of the paper produced in Kashmír is remarkable, contrasting favorably in this respect with much that is made in Europe, where the practice of mixing certain chemical substances with the pulp is said to have caused a great deterioration in the quality.

In the present day all the paper required in Ladák is imported from the surrounding countries, *viz.*, Turkistán, Changthang, Kashmír, and India. None is exported.

When trade was not so easy, and paper more expensive in the surrounding countries, Ladák used to make its own paper from the roots of *astragalus striatus*. Dr. Aitchison sent some of these plants to Kew and had the following opinion passed on them as a material for making paper: ". . . the inner portion of the bark affords an excellent material for the manufacture of paper. The great objection to it is the outer rind, which is not only a source of dust, but extremely difficult to bleach. It is hard to fix a value for such an article, but in the state in which the bark is, it would be probably worth about £7 a ton. If the outer rind were removed, it would probably be worth twice as much. . . . It is feared there will be great difficulty in rendering it fit for the manufacture of white paper."

This plant also grows in Lahoul, where the inhabitants say that the paper made from it is of a poisonous character, and injures the eyes of those who read writing on it. Dr. Aitchison adds that it might be worth the while of the Kashmír merchants to import it as far as Gandarbal, their great paper factory.

Papier maché.—A description of *papier maché* or lacquered work is peculiar to Kashmír, where it goes by the name of *kar-i-kalamdán*, "pen-case work," or *kar-i-munakash*, painted-ware.

The work is by no means always of *papier maché*, as it is frequently done on articles of smooth wood. The *papier maché* is prepared by pulping coarse native paper, and moulding the softened material to the required shape. The article is then covered with a coating of white paint, on the surface of which a delicate pattern in colors, chiefly crimson, green, and blue, is drawn with a fine brush; flowers, and the curved designs seen upon shawls, are most commonly produced. A very pretty pattern is also done by painting with a gold paint a spreading series of minute branches and leaves on a white ground; a

border of brighter coloring is added ; sometimes figures of men and animals are introduced.

When the painting is done, the surface is varnished over with a varnish made by boiling the clearest copal (*sundras*) in pure turpentine. The varnish has to be perfectly transparent, or it would spoil the appearance of the painting; mastic varnish may, perhaps be used; mastic (*mastagi rumi*) is brought abundantly from Kábul.

Pen-cases, trays, cabinets, and boxes are the articles usually manufactured, but a similar style of painting is sometimes applied to palankins, howdahs, boats, and even to the walls and ceilings of rooms. Moorcroft justly remarks that the painters of Kashmír are an ingenious race, and have talents which under a fostering government and competent instruction, might be applied with success to loftier objects than articles of furniture or decorated pen-cases.

Gold and silver work.—The silver and gold work, of which a great deal is made in Srinagar, is exceedingly effective, and the smiths, with the rudest tools, consisting of a hammer with a few tiny chisels and punches, contrive to copy with admirable fidelity numerous designs, both Oriental and European. The work is uniform in design, consisting of various patterns of small sprigs of leaves all over the vessel in relief; sometimes it is made with the ground of silver and the sprigs gilt; this latter is called *ganga-jamni* work. These goods are sold in Srinagar by actual weight in silver, with a fixed rate, usually 4 annas per tola, including gilding, for workmanship added. Jewellery also, in both silver and gold, is tolerably well executed.

All the articles manufactured in silver are likewise produced of similar patterns in pure copper, which, after being sent to England, can be electroplated; and so perfectly do such take the gilding, that, with the exception of their weight, it is impossible to distinguish them from articles of richer material.

In pure copper the favorite articles are large trays, candlesticks, brackets in the shape of *chínár* leaves, &c. But a very pretty work is the copper-enamel, a ground of light or dark blue or red, with the pattern in gilt in relief. In this work tea-sets, napkin-rings, finger-bowls, jugs of all shapes, &c., are made, and as the price does not exceed four annas per tola, the ware is popular. The best known coppersmiths are Lassu and Subháno. (*Wingate*.)

Rope.—Rope is manufactured from the leaves of a plant called *kriánu*, a species of iris lily which grows in abundance in Kashmír, and also from a plant called *teckkar*, and from twigs of trees. The commonest rope is made from twisted straw.

Cider.—See apple and pear.

Wine.—See vines.

Opium is manufactured at Kishtwár and Doda, and a little in Kashmír. The time for extracting opium is in *Chet* (March-April), when the poppy has attained its full size: a small flat iron tool, with two or three points, called a *nashkar*, is used to scarify the poppy, being drawn longitudinally down the poppy-head so as to scratch it, whereon the milky juice exudes, which

after a certain time coagulates, and is scraped off with a small bent iron tool, like a miniature sickle, and collected in cups made of the leaves of the plant itself. When the shells are full of opium juice, they are collected and all emptied together into a vessel and left to dry. When dry, the opium is formed into balls and placed in the shade. These are turned every third or fourth day, and when dry form the opium in use.

Atta of roses.—The *atta* of roses made in Kashmír used to be considered superior to any other; it never appears, however, to have been an article of commerce.

Leather work.—The leather work of Kashmír is very superior, owing to the mode of tanning. The skins, after being cleaned, are placed in a vat of clean water, with a layer of pounded galls between every two skins; a man is employed to tread them down daily, from morning to night, for twenty-five days, fresh galls being added every fifth day.

They are then hung to dry; but, before they are dry, the grain side is well rubbed with a paste of Armenian bole. When dry, the flesh side is lightly scraped and mutton suet is rubbed in until the leather is saturated; the rubbing is performed in the sunshine, and the skin is left for several days exposed to the sun. It is then put into water again and trodden, and rubbed until all greasiness disappears, when it is polished by being well rubbed with a blunt iron instrument. Moorcroft describes this leather as being strong, solid, heavy, and pliable, without any disposition to crack, and states that some pieces of saddlery had been in use eighteen or twenty years, and were none the worse for constant wear. The abundance of the hides and the excellence of the leather are sure to make an important industry, when a larger market produces better manufacture.

Soap.—Two kinds of soap are manufactured in Kashmír, one kind from oil which yields a coarse soap, another kind from fat. The former is called *tíla sábu*, the latter *safíd sábu*. There are two manufactories of soap in Srinagar, the proprietors of which have a monopoly of the trade.

Labor.—Of the laboring classes in Kashmír it may be said, with the exception of the shawl-weavers, whose wages are low (even as compared with the price of provisions), whose labor is very severe, and whose children are impressed at too early an age, that they are, as a general rule, well fed, well clothed, and fairly housed. A coolie, if engaged by contract, will carry up to two hundred pounds weight, for days in succession, at the rate of 8 to 10 miles a day along hilly roads. The women, of whom many ply the oar on the Jhelum, will work against stream, either towing or paddling, for several hours without cessation. Neither sex could stand this strain, as they do for months off and on, if they did not get a sufficiency of nourishing food.

As regards agricultural labor, it is not easily ascertained in a country where payment, if not in kind, is often by exchange, one man promising

another a day's labor in return for his. Again, many persons draw the means of subsistence for themselves and their families direct from the soil, but 2 annas a day is the usual payment.

Journeymen in the various trades do not, Mr. Girdlestone thinks, get much more than their food from their masters. The boat-people with an average charge of Rs15 a month for a crew of four persons, which includes usually one or two women, do not make a bad income from the Europeans during the summer months, and are not often without a customer, and in winter they can earn a trifle by the transport of grain and timber. The ordinary *dunga* used by visitors carries from 80 to 100 *kharwárs* of *makkí*. Such a boat making a trip from, say, Baramúla to Srinagar, would get one *trák* per *kharwár* for the freight, of which $\frac{1}{4}$ would go in tolls, so that the boatman would earn for a full load 4 *kharwárs* 11 *tráks* or about Rs9 *chilki*. Besides loading the trip takes 5 days, and there is great delay in unloading; consequently a boat would be lucky if it made two trips a month. Coolies, when employed by Europeans, are paid 4 annas to 6 annas of British money a stage each, but this sum does not usually stay with them, the majority being hired by contractors at about Company's Rs2-4 to Rs2-8 a month, and giving over to the contractors half an anna a stage. The *dák* runners from Srinagar to Banihá1 get Company's Rs3-2 a month each. For coolie labor in the Residency garden, Mr. Girdlestone was charged 2 annas a day per head.

Cattle.—Cows and oxen are small but very numerous, and in the summer months find luxuriant pasture on the higher hills. Milk and butter are very good and cheap.

Ghi is only made for exportation to the Panjáb. With quick transit Kashmir could supply the Panjáb with high-class beef and mutton. Buffaloes are scarce in Kashmir, on the whole. The buffalo (*mánsha kant*, buffalo bull; *mánsha*, buffalo cow) is numerous on the hills, but is not indigenous. The cow being held sacred by the Hindús is never allowed to be killed. In Ladák the common horned cattle are of a small breed, and are kept chiefly in the lower agricultural districts; in the higher and pastoral, yaks are better adapted to the country and climate. The common Indian oxen (the small Himalayan breed) are common in Nubrá and the warmer districts of the country.

The *dso* (female *dso-mo*), the offspring of the yak and common cow, is a most valuable hybrid. It is used throughout the country for the plough as well as for carrying loads, being more tractable than the yak, and quite as strong. It also bears heat better. The *dso-mo* gives much more and better milk than the yak cow. The milk is chiefly used for butter, which is taken by the Ladáki with his tea. The price of a good *dso* varies from Rs12 to Rs20. (*Cunningham*.)

Sheep.—Sheep are plentiful; those from the neighbourhood of the village of Hájan, in the Saremozapain *pargana*, are said to be the finest in the valley, or perhaps anywhere on the Himalayas. In fat and flavor they vie with the Southdown sheep.

With regard to the goodness of the mutton, Moorcroft remarks :—

"Whether this is owing to any peculiarity in their feed I shall not undertake to determine, but although it would be very possible to prepare an ample sufficiency of hay for winter fodder, the preference is given to the leaves of certain trees, as the walnut, willow, mulberry, elm, and several others, which are considered much more warming and nutritious than hay, especially for sheep.

"Small branches, after having been cut when in full leaf, are immediately so disposed within the first forks of the tree to which they belong as to be thereby retained; and although loosely piled, yet, in consequence of being entangled amongst themselves, are not detached by the wind; neither do they lose their leaves, nor are the latter in any respect injured.

"This forage is reserved for the severe part of the winter, when the cattle are driven under the trees in which the store is suspended, and the dry branches being pulled down, the leaves are eaten by them with great avidity.

"When grass is stored for winter fodder, it is twisted into thick ropes immediately after having been cut down, and in this state hung across the upper branches of trees, without other preparation, for hay; it thus keeps free from rotteness, and generally even from mouldiness, notwithstanding the great quantity of rain and snow that falls. Grass thus dried is generally given to the cattle in the morning, and leaves in the afternoon and evening; oil-cake, made of linseed, walnut kernels, mustard seed, along with the seed of cotton, are given to fatten cattle, as are flags or the leaves of sedge."

The Tartar sheep is distinguishable by its small head and long slender legs, and is of the short-tailed breed. The wool is very long and soft.

Two distinct kinds are found in Ladák—

- (1) The large, black-faced *Annaya*, used chiefly for carrying loads.
- (2) The pretty, diminutive sheep of the Purik district, which is used for food only.

Nearly all the traffic of Changthang and Rupshu is transported on the *Annaya* sheep. They are food, clothing, and carriage, and form the principal wealth of the people. The average price ranges from Rs 2-8 to Rs 4. A Purik sheep can in Purik be bought for a rupee, but in Léh the price is Rs 3 to Rs 5. (*Cunningham*.)

Captain Biddulph, one of the members of the Yárkand Mission, supplies the following note on the use of sheep carrying supplies :—

"I left Tankae on the 18th September, taking with me thirty sheep, carrying loads of grain and flour. Wishing merely to test their marching capabilities, I looked upon the supplies they carried as extra, and their loads remained intact till within four marches of Sháhidúla, when I was forced to commence using them.

"The Tartars usually make their sheep carry a load of 32lbs, and march 7 or 8 miles a day only, making frequent halts; as, however, I expected to be marching hard at times, I put only a load of 20lbs, on each sheep. Beyond this I took no care of them, and simply let them take their chance.

"A great part of the route was over rough and stony ground, but only one of them broke down, though many of them showed signs of footsoreness at times.

"The load secured by breast and breech ropes, rides well, sinking into the fleece, and not being liable to shift.

"On fair ground, where they marched with a broad front, they marched at the rate of $1\frac{1}{2}$ miles an hour: a large number would no doubt travel slower, and much must depend upon the breadth of the road.

"The greatest difficulty they had to contend with was crossing the streams, and while marching in the Kárákash valley, they were sometimes obliged to cross the river three or four times in a day. Not only were the loads liable to become damaged, but the weight of water hanging in their fleeces, and on several occasions freezing, greatly impeded progress.

"On the days on which they had no grass, they had literally nothing to eat, as they refused grain, not being accustomed to it. One man was sufficient to manage the lot, and two men, I should say, could easily drive and manage a hundred.

"On arrival in camp they were unloaded and turned out to shift for themselves till dark, when they were herded for the night.

"The fact that a flock of sheep carrying twenty loads should be able to march 330 miles in a month with only one casualty, through a country in which forage is always scanty and at a very inclement season of the year, is remarkable. After the first march the elevation was never less than 11,000 feet, and the thermometer at night sank to 15° and 16° below zero. The sheep, however, did not apparently feel either cold or elevation.

"Future exploring parties on the Karakoram will, I feel certain, find a flock of sheep a most useful addition to their camp. Not only are they very easily looked after, but they can feed themselves as they go along among the rocks where horses would starve.¹ Besides this, when their loads are disposed of they can themselves be eaten. The accompanying table will show the particulars of the marches they made. I was accompanied the whole time by a survey pandit, who paced the distance each day:—

"Table showing marches taken by a flock of sheep carrying loads of 20 lbs.

March.	Date.	Miles.	Remarks.
Tankse to Tohru-ka-talab .	18th Sept. 1873 .	14	
Lukung	19th " " .	7 $\frac{1}{2}$	
Chagra	21st " " .	8	
Rimdi	22nd " " .	13	Cross Lankar pass, 18,400 feet.
Pamzal	23rd " " .	13	
Gogra	24th " " .	12 $\frac{1}{2}$	
Shammal Lungpa . .	26th " " .	13	
Camp near Nischu . .	27th " " .	14 $\frac{1}{2}$	No grass. Cross Changlang pass, 19,300 feet.
" on Lingzithang . .	28th " " .	16 $\frac{1}{2}$	No grass.
Camp	29th " " .	20 $\frac{1}{2}$	Ditto.
Samnal	30th " " .	21 $\frac{1}{2}$	Cross Kizil Diwan, 17,600 feet; did not arrive in camp till dark.
Kizil Jilga	1st Oct. " .	11	
Changtash	7th " " .	24	Grass very scarce; did not arrive till after dark.
Samnal	9th " " .	13	Grass very scarce.
Camp	10th " " .	10 $\frac{1}{2}$	No grass.
"	11th " " .	15	No grass; one sheep broke down on the march.
"	12th " " .	16 $\frac{1}{2}$	
Sorah	13th " " .	5 $\frac{1}{2}$	
Camp	14th " " .	13	
"	15th " " .	10 $\frac{1}{2}$	Supplies not began to be used till this evening.
Gulbashem	17th " " .	18	
Sháhidá	18th " " .	23	Total 330 $\frac{1}{2}$. The last 11 marches being down the valley of the Kárákash."

¹ In this summing up Captain Biddulph does not repeat what he mentioned above, viz., that sheep will not eat grain where there is no grass.—F. E. Y.

Goats.—Goats are very numerous in nearly all parts of the Kashmír State.

In Ladák the larger kinds are used for carrying loads, but the most numerous are the well-known shawl-goats, which thrive only in the most elevated districts. They are bred in Nubrá, Zanskár, and Rupshu. The finest wool, however, comes from Chinese territory, and from Khotán. The shawl-goat is only shorn once a year, and the wool is at once separated from the coarser hair. The latter is manufactured into blanketing for tents, sacking, and ropes for home consumption.

The wool is exported to Kashmír and the Panjáb, Léh being the entrepôt between the shawl marts and the wool-producing countries. The fine shawl-wool is called *lena*, the common wool *bal*, and the hair *apu*. The average price of the shawl-wool in Ladák is about ₹2 a seer, and that of a shawl-goat ₹4. (*Cunningham*.)

Pigs.—Guláb Singh is said to have introduced pigs into Kashmír. Until lately the Hindús of Srinagar were allowed by government to keep swine, to the great disgust of the Muhammadan inhabitants: recently, however, the city has been entirely cleared of these animals by order of the Maharája, but many are now to be found in a wild state.

Fowls.—In Kashmír the common domestic fowl and ducks and geese are abundant, and the rearing of capons (*kheis kokar*) is common throughout the Loláb valley. The domestic fowl is found at Léh and in the Nubrá valley. It is only reared by Musalmáns. It was also introduced by Guláb Singh into Baltistán with great success.

Bees.—Moorecroft remarks that the management of bees is an interesting subject in the rural economy of Kashmír. Every farmer in the district of Lár—and I have since found the practice general, throughout the whole country in the eastern part of Kashmír—has several hives in his house; in some houses I have counted as many as ten.

A provision for hives is made in building the house by leaving appropriate cavities in the walls. These somewhat differ in size, but agree in their general form, each being cylindrical and extending quite through the wall. This tube is lined by a plastering of clay-mortar, about an inch in thickness, and the mortar is worked up with the chaff or husk of rice, or with the down of thistles, which latter is employed also for clay-mortar in general, being the first application of this substance to the use of man I have yet witnessed.

The dimensions of a hive are, on an average, about 14 inches in diameter, and, when closed at both ends, about 20 or 22 inches in length.

The walls of farm-houses and cottages differ in respect to their materials, but are commonly constructed of rough stones or bricks, and of clay or lime mortar, along with a large admixture of wood in the district just mentioned. That end of the cylinder nearest to the apartment is closed by a round platter of red pottery-ware, a little convex in the middle, but the edges are made flush with the wall by a luting of clay-mortar, and the other extremity is shut by a similar dish, having a circular hole, about a third of an inch in diameter, in its centre.

It does not appear that there is any particular rule for the height of the hives from the ground. They sometimes are confined to the walls of the lower or basement storey, generally appropriated to cattle in the farm-houses of Kashmír; at others they are inserted into those of the first floor, but are frequently seen in both situations in the same house, as well as in the walls of its outbuildings. So little difference exists between the practices ordinarily pursued in Kashmír and in Europe in respect to hiving new swarms, as not to call for notice; but that adopted in the former country for preserving the old swarm when the honey is taken, well deserves imitation by the bee-master in the latter country.

The process by which this is, as I witnessed it, effected, is the following:— Having in readiness a wisp of dry rice-straw and a small quantity of burning charcoal in an earthen dish, the master of the house, with a few strokes of the point of a short sickle, disengages the inner platter of the tube, bringing into view the combs suspended from the roof of the hive and almost wholly covered with bees, none of which, however, offer to resent the aggression or to enter the room. Having placed the straw upon the charcoal, and holding the dish close to the mouth of the hive, he blew the smoke strongly against the combs, but removed the straw the instant it took fire, to prevent it burning the bees, and quenched the flame before he employed it again.

Almost stifled by the smoke, the bees hurried through the outer door with such rapidity that the hive was cleared of its inhabitants within a few minutes, when the farmer, introducing the sickle, cut down the combs nearest to him, which were received into a dish previously inserted underneath them, and left undisturbed about one third of the combs, which were those close to the outer door.

He then replaced the inner platter, and brushing off hastily a few bees which clung to the combs, though apparently in a state of stupefaction, threw them out of the house. Observing many other bees lying motionless on the floor of the hive, I inquired whether they were dead or only stupified, and was answered that they would recover; however, I was not wholly satisfied that this recovery would take place; but preparations for continuing my journey at a very early hour on the following morning unluckily prevented me from ascertaining the fact. But neither the fate of these nor of those left senseless in the hive excited any interest in the owner, as enough remained to carry on the business of the hive, into which the expelled bees returned, as soon as its cavity was freed from smoke, without stinging a single individual. The whole business was completed within ten minutes, and it was asserted that not above one hundredth part of the community is destroyed by this method. The farmers here are well acquainted with the existence of the queen-bee, but give themselves little trouble about the internal economy of the hive. Accounts differed as to the weight of the annual yield of a hive, and to the relative proportion of honey and of wax; and that now taken afforded no evidence on these points, as its combs had been removed in part only two

months before. Altogether, however, it seemed to me that the produce was less than the ordinary yield of a good swarm in England, making allowance also for the portion left for the winter support of the bees. The honey was light-colored, and of a taste as pure and sweet as that of Narbonne.

It possessed less of the cloying quality generally attending this substance than any other I recollect to have met with, and I could not learn that the farmers had any suspicion of their honey ever being intoxicating or poisonous as has been noticed to be the case, occasionally, with that made by the Bhoura of Garhwál. The peasantry of Kashmír are unacquainted with the employment of honey as the basis of a fermented liquor, but eat it raw or mixed with various articles of common food, whilst the most wealthy substitute it for sugar in preserving fruits.

It is customary to take the hive every year, and the end of September or beginning of October is found the best season for this operation, a little time still remaining for the bees to add to the portion left for their support during five months. This amounts to about a third of the whole produce, and would appear to suffice, as swarms seldom die, and the Kashmírís substitute no other materials as food. It is stated that an old swarm yields more honey than a young one, and that families seldom die except of old age. I was informed that it was no uncommon circumstance to preserve the same community for ten or even for fifteen years; and some instances were quoted of a family having been retained for twenty years; but this was held to be of very rare occurrence.

In consequence of the bees being thus literally domiciliated, they acquire a mildness of conduct far more decided than those of Europe, by which the lives of many of these insects are saved annually; and the confidence gained, subduing their natural irascibility, may generate an increase of industry, or at least an increase of produce, in relation to the number and to the size of the individuals of each community; and it is clear that the situation of the hive keeps many of the natural enemies of the bee at a distance. The bee of Kashmír is a little smaller than that of Europe, though a little larger than the domesticated bee of Kumaon and of Garhwál. Honey sells at about three pence, British, a pound, but wax is considerably dearer.

Dr. Aitchison writes:—

"At Léh I saw no honey-bee, but got some specimens of a *bombus* or humble-bee, called *bonga-nakpo* (black-spotted bee), and a wasp called *bony-ser* (or golden bee). But honey for trading with is manufactured in Léh without the aid of bees."

Dogs.—In Kashmír the mountaineers keep a very fine breed of dogs for protection against wild beasts. This variety is about the size of a small Newfoundland dog, which it resembles in the head and curling tail, but is more strongly built. It has short-pricked ears, is covered with long black hair, intermixed with tawny, and has, close to the skin, a short fine fur or wool, resembling that of the shawl-goat. The wild dog is found in Kashmír; it is gregarious, and large packs often infest Lar, Dachinpara, the Wardwán, and

almost all the other *parganas*. They sometimes commit great havoc amongst the cattle grazing on the mountain-downs, and when pressed by hunger it is said that they will destroy children and even grown persons. Vigne states that a native and aboriginal pointer is to be found in the mountains around Rájauri. They have not the high breeding of the English dog, but are decidedly pointers in every sense of the word. He also noticed another breed of very small dogs, somewhat resembling the fox-dog, but smaller. He saw one which stood only 8 inches high over the shoulder, but was long in proportion, with a sharp nose and a bushy tail, and covered generally with long white hair. They are said to have been imported from Chamba.

In Ladák there is a shepherd's dog, sometimes called the Tibetán mastiff. He has a shaggy coat, and is usually of a black or black-and-tan color, with tail curled up on the back. He is an ill-tempered, fierce, and cowardly brute.

Cats, rats, and mice are also common.

Horses and Ponies.—Kashmír is specially suited for breeding both ponies and mules. Maharája Guláb Singh saw this, and also the necessity of maintaining sufficient transport for the troops required to control distant dependencies. He accordingly reserved from cultivation a number of *rukhs*, or grass-reserves, imported stallions and mares; and had his wise measures been continued, by this time the State would have been in possession of sufficient transport to avoid the necessity of impressing coolies. But no sooner was Maharája Guláb Singh dead than, under the easy régime of his successor, the *pandits* got control of the *rukhs*, and finding they could make more out of crops than grass, they have ploughed up nearly all the arable land. The consequence is that for the Gilgit expedition thousands of coolies had to be impressed, and during the impressment whole villages fled to the hills, and the officials made large sums by seizing double the numbers required, and allowing all who could afford it to buy themselves off. The State stables in the districts now contain a few half-starved ponies. Having ruined the enterprise of Maharája Guláb Singh, the *pandits* next, in 1880-81, put a pony-tax on the cultivators, amounting to Rs. 13 per cent. on the village revenue. This tax was supposed to have been remitted in 1885. At present nearly every village breeds ponies, and if they were protected from seizure, village breeding would probably increase. The *sambal* or swamps afford good fodder for the winter, and in summer the ponies are driven up the side valleys. The load carried depends upon the road, but along the ordinary routes a pony carries about 2½ maunds for a stage of 10 to 12 miles. For riding ponies, the Yárkandís are preferred. The ponies to be found in Kashmír at the present day, though diminutive, are undoubtedly extremely hardy, sure-footed animals, and will carry with expedition and safety where animals of greater promise are quite unable to contend with the difficulties of the way.

The *pargana* of Dachinpara, on the right bank of the Lidar, is famous for its breed of ponies; but they are plentiful throughout the valley of Kashmír.

The low ground on the left bank of the Jhelum, from Srinagar to the

Wular lake, is used as a run for horses and ponies, except in summer, when many are transferred to Gulmarg and other grassy uplands; but considerable as the number is, there are few of them of any size or bone. They are bred, Mr. Girdlestone thinks, chiefly by government, and the sale of them forms an item of the public revenue which might probably be increased with a little more discrimination in the choice of mares and stallions. Here also, as elsewhere amongst natives, the common fault occurs of putting animals to work at too early an age, the result of which is that many become cow-hocked and knock-kneed, whilst it is the rule, not the exception, to see a man astride a pony which is clearly not up to his weight. Arab and Turkí stallions have been introduced into Kashmír. In Ladák the ponies are small, active, and hardy; they are numerous and much used. The Yárkand pony is quite a different animal to the Ladák pony; Yárkand ponies are employed in the Central Asian trade, but villagers always prefer their own hardy Ladák ponies. The Kashmír pony is different again. (*H. Strachey.*)

Captain Barrow says:—

"If ever we have to send a small force through Kashmír, we should arrange for local carriage and not use Indian transport beyond Domél, on the road from Marí to Srinagar. The local ponies are hardier, and better suited for the bad roads, where our system of linking three mules together often proves fatal at a nasty corner. We have had to abandon the Indian system, and employ coolies to lead the mules. Since doing so, we have not had a single accident; before under the triple system we had several."

* * * * *

"From Bangla we marched with our Indian mules unladen, all our baggage being carried by coolies and ponies (of the latter there are 2,000 available between Kashmír and Gilgit, of which 1,400 belong to Government").

Two maunds thirty-two seers is the load accepted by carriers leaving the Panjáb and Yárkand.

Mr. Shaw, in speaking of the difficulty in obtaining carriage for the journey to Yárkand, says:—

"It was impossible, therefore, to get carriage last season northward from Ladák. The few animals available were engaged by the first-comers, and later in the year, R70 was asked and given as the hire of a baggage horse to Yárkand; whereas the rate usual in former years was R40 or R50 each."

Ladákis do not like going to Yárkand. The carrying is almost entirely in the hands of Turks and Afgháns who come from thence, hence the quantity of carriage available depends chiefly on the amount of goods brought down from Central Asia to Léh.

Up to the year 1870 the chief difficulty in point of carriage lay between the Panjáb and Ladák, while between the latter place and Yárkand it was easily procurable. Now the tables are completely turned. While the northern section of the road is reduced to such great straits as are described in the last paragraph, the southern section, namely, from the Panjáb to Ladák, is fully supplied. . . . Last season the number of mules which came into Ladák amounted to 375, against 250 the year before, and this more materially aided the local supply of traffic.

Captain Chapman, in his article on *Commerce* in the Yárkand Mission Report, says :—

"The number of Yárkand ponies which reach Ladák and are available for the return journey, is measured by the amount of goods imported from Turkistán. Practically there is no limit to the amount of pony carriage on the Yárkand side, and when required the supply now kept up by the *kerai-kush* (professional hirers of carriage) might be increased to any extent."

The following is a note written in 1874 by Mr. Johnson, the Wazír of Ladák, regarding horses and yaks :—

"In Kulu there are only about 40 horses to be had, and in Laboul about 200, but these are being sold off by the villagers since mules have begun to come up from the Panjáb."

There are great numbers of ponies to be procured in Kashmír, but they are mostly too weak to carry loads over the high plateau of Tibet.

There are about 600 horses in Drás and Kargil fit for carrying loads.

The ponies of Léh are particularly small and weak ; there are about 250 in all Ladák.

Bellew says the ponies taken from Drás to Léh with the Forsyth Mission were sure-footed, active little animals, and proved excellent luggage-carriers.

Asses.—In Ladák asses are common; and remarkably fine ones are sometimes brought from Yárkand. Their load is generally computed as half that of a pony.

Camels.—Maharája Guláb Singh also tried to introduce camels, and he brought in a good number. But they can only live in the valley during spring and autumn, and now there is not a camel unless it is a chance lot which has brought up merchandise by the Marí-Baramúla route. Out of the valley they are useless, as they cannot cross the pine bridges, which always sway a good deal under a load ; and in wet weather the peculiar slipperiness of the Kashmír soil prevents them from moving. When the Marí-Baramúla road is finished, camels will probably be used along it.

The question of employing Bactrian camels from the Yárkand side, by way of the Changchenmo, has been much discussed.

The number of camels available has been computed by Mr. Johnson as follows :—

	Camels.
Kargalik	100
Kugiar	50
Guma	100
With the wandering tribe of Papú, two marches from Kugiar	25

Owing to the melting of the snow during the summer months, camels cannot leave Yárkand to cross the Karakoram till the end of August. The severe cold of winter is fatal to camels at an extreme elevation, and a return from Ladák to Yárkand during the same season would therefore be barely possible.

Cattle.—The cattle of Kashmír are used much as beasts of burden wherever water-communication is wanting, and the road is not too difficult; they are

to be met in droves on the main trade route between Banihál and Jamú. They are small and not remarkable for their breeding.

Yak.—This animal does not stand as high as the wild yak, but is broadly and strongly built, with a small head, short horns, and a wild-looking eye. The long black hair reaches close to the ground before it is cut. They are generally used for carrying loads, being too intractable for the plough. The cow-yak (*brimo* or *dimo*) is kept only for milk. These animals thrive best on the elevated plateaux, and soon get knocked up if taken into the hot valleys. They are usually of a black or black and white color. White and red ones are also seen. The white ones furnish the *chaorí* tails for export to India. (*Cunningham; H. Strackey.*)

Godwin-Austen gives the following account of this animal in Baltistán:—

“During the summer months the yaks are driven up to be grazed here,¹ and in the ravines about; they do not thrive in the villages lower down, where at times the heat is considerable, and where they are much teased by the flies. The half-bred, between the yak and the common cow, is a fine animal and principally used for ploughing; these remain below. The cows of the yak are not kept for their milk, the whole of which goes to the calf. The number of the pure breed is small, and nearly all are brought over from Yárkand. They are to be met with in all the high villages of Baltistán, but I never saw more than five or six together.”

Drew calculates there are about 500 in Rupshu; he says they are half wild and not easily tractable. Vigne says the largest yaks he saw in Ladák were of the size of large English bulls. In crossing the Karakoram from Yárkand every animal belonging to the British Mission was equipped with a double sack containing mixed forage for four days (consisting of *bhusa*, chopped lucerne, grass and grain, weighing some 30 lbs.); this double sack, when thrown over the saddle and under the load, protected the animal's ribs if properly adjusted, and the small store of provision guaranteed him against absolute starvation when crossing the Karakoram. The additional weight of 30 lbs. thus imposed had no evil effect.

The entire number of yaks fit for carriage in Ladák is about 1,000.

Number of yaks in Nubrá, Léh, &c., available for crossing the Saser, Digar, and Khardong passes—

In Ladák for carriage to Khardong and Digar	300
In Chimray for carriage over Sakti pass	100
In Khardong and Digar for carriage of goods to Léh	100
In Nubrá for carriage over Saser pass	120

The yaks in Nubrá are very poor, and can hardly be used save in the months of August, September, and October.

Yaks are not suited for long marches; they get footsore.

Mules.—One point was clearly established by the safe passage of the Yárkand Mission, *vis.*, that mule carriage is, of all others, the best for the work they had to do.

Four hundred mules have been employed on the Kulu road; they come from Kangra, Narpúr, and Hushiárpúr. This season about 800 mules have come in.

¹ In the upper part of the Baidú valley.

Kyang, or wild ass, when full grown, stands about 13-2 hands high. Its ears are longer than those of the horse, and a line of black hair extends along the whole of the back. The tail has a long tuft of hair at the end, like that of the zebra. The general color is a reddish-brown, with white on the stomach. It is generally found at elevations over 14,000, and its endurance of cold is wonderful. Large herds of nearly one hundred are occasionally seen on the elevated plains of Rupshu. The small fresh-water lake south-east of the Tsokar is a favorite *habitat*. They are not very shy of man, and, if unmolested, generally come to inspect the passing traveller at about 150 yards distance. The flesh is eaten by the Champás. It tastes like coarse beef-steak. (Cunningham ; Strachey.)

The wild ass or *kyang* is found near the Pangong lake, Changchenmo, Rupshu, and Hanlé valley. In the last place Torrens saw a herd of 36. They stand about 13 hands 1 inch, and look very handsome when in motion. (Manifold.)

Wild yak—the dong or brong.—The wild yak is very rare. Its only known *habitat* are the Polrang and Kepsang valleys, which lead into that of the Changchenmo, at an elevation of between 15,000 and 16,000 feet, and also the adjoining ravine, left of the Shyok river, which the Yárkandís have named *dongyalak*, i.e., the "wild yaks' summer pasture ground."

The *dong* is much larger than the domestic yak, and uniformly black, with a slight rusty tinge about parts of the head and back. It looks very like a large bison, with a thick coat of long, shaggy hair, and bushy tail like a horse. They are occasionally killed and eaten by the Champás. (H. Strachey.)

Both the *kyang* and the wild yak are found in large herds on the highest plateaux between the Karakoram and the Kuenlun. (Schlegelweit.)

Bears.—Bears are found in all parts of Kashmír, particularly in the Loláb and Nowbúg valleys, and, although far less numerous than formerly, are still very common. Though very formidable animals, they do not usually molest man unless previously attacked. Of the brown or red species, which is between 6 or 7 feet long, the *Ursus Isabellina* (*Kashmiriensis*) inhabits the lower ranges. The black bear (*Ursus Tibetanus*), though smaller than the brown, is far more dangerous, and is usually found lower down; they are both chiefly herbivorous, but also partly carnivorous. During the fruit-season the black bear is very obnoxious to the villagers residing near the hills, and its ravages in the gardens and corn-fields, which it usually visits shortly after sunset, are often very considerable.

Leopards.—Leopards are found all round the Kashmír valley, but they chiefly infest the grazing grounds, where they sometimes commit great havoc amongst the cattle.

The ounce, snow or white leopard, is most frequently found in the Nubrá valley, Súrú, and the Wardwán valley; also plentiful near Gilgit and in Sai and Damot; they feed principally on the *barhal* and ibex, and on *markhor* when on the same ground with the latter. (Manifold.)

Barasing, the stag, called in Kashmir *hangal* or *hanglu*, is found on many of the hills overlooking the Kashmir valley, and also in Kishtwár and Badrawár.

It is principally found beyond Bandipúra, towards Nowbúg, the Sind valley, and Dándwár. It varies its feeding grounds very much according to the season; at the end of March, after shedding its horns, it works upwards to the top of the forest line, and does not return till the autumn, when the horns have been renewed. The rutting season then comes on, and the stags calling freely are easily brought to bag. In the winter these animals often become completely legged in the snow, and fall an easy victim to native *shikaris*.

The stag is not, however, usually met with until the middle of September, though occasionally found in the middle of August with fully developed horns. Both Hindús and Muhammadans eat the flesh of the stag. Vigne, in his description of this animal, states that its horns are used in making ornamental rims to saddles; slips of it are softened by soaking in running water for a few days and are then nailed on.

Musk-deer.—The musk deer is found in most parts of Kashmir, at an elevation of about 7,500 feet. They are very plentiful in the Wardwán valley and Tilail, but being greatly valued for the sake of the musk-pods which fetch up to Rs. 5, are very much hunted, and rapidly growing scarcer year by year.

Barking deer.—The *khakar*, or barking deer, is usually found only upon the southern and western slopes of the Pír Panjál, and southern side of Kashmir. It has a most peculiar habit of barking, especially in the evening time; it frequently makes this noise when alarmed.

Márkhor.—The *márkhor*, or serpent-eater, is a species of gigantic goat; it is migratory, and is found all over the Pír Panjál beyond the Baramgala pass, and upon the mountains between the Jhelum and Kishan Ganga rivers, Baltistán, Astor, and Gilgit.

There are two varieties; what is known as the Astor *márkhor* having flat and massive horns, with only one sweep, while the Pír Panjál *márkhor* has horns much slighter, and with a perfect corkscrew twist of from 2½ to 3 spirals.

Márkhor do not, as a rule, go as high as the ibex, but live on much more dangerous ground.

In the Kathai *nala*, in the Kájúnág, a well-known sportsman shot three *márkhor* with horns of 52, 55, and 59 inches long, on the same ground, and in the course of a few days.

The *márkhor* keep in herds; the old males go in with the females and young males in December, and separate again in the spring.

Ibex (kail) is found on nearly all the mountains of Kashmir and many parts of Ladák, but the Wardwán valley, Súrú, Astor, Baltistán, Basgo, and other parts of Ladák are the most frequented grounds. In the winter and spring the ibex can be easily found, but in the summer months, when the grass is plentiful, they cover a great deal of ground and are often difficult to find.

In Baltistán the ibex is much hunted by dogs, who drive the ibex up amongst rocks from which they cannot get down, and keep them there until the hunter comes up and gets a shot.

In habits the ibex is very gregarious; their breeding season commences in November, and they carry for six months; the young are generally born towards the end of June.

Surrow.—The *surrow* or *buz-i-kohi* (mountain goat) is found upon the Pansál in Dachinpara and the Sind valley; it is not particularly common, and is probably more seldom shot than any other game in Kashmír; the male stands a little over 3 feet high and has horns of about 14 inches.

Thár.—The *thár* (mountain goat) is found upon the Pansál range, in Buni-hál and the southern portion of Wardwán and Kishtwár (where it is called the *kras*), and the Pír Panjál. It is found on most difficult ground. The horns run up to 14 inches, and in size this animal is somewhat smaller than an ibex; the old males carry a very fine coat.

Gúral.—The *gúral* or Himalaya chamois is found on the Pansál range and in Kishtwár. The horns run up to about 8 inches. It is generally found alone, or at most in couples.

Wild sheep.—The *nyan* or *ovis ammon* is the largest of the wild sheep of Ladák; it is found in the summer months from an altitude of about 14,500 feet to 19,000 feet; the difficulties of obtaining this animal are very much magnified, though its strong sense of smell, and the very open nature of the ground on which it is found, renders it difficult of approach. The shifty nature of the wind has also to be contended against.

The grounds most frequented by this animal are Rupshu, Hanlé, and Shú-shal; horns of over 50 inches long and 20 inches in girth have been obtained.

The *napoo* or *barhal* is a smaller kind of wild sheep found in Changchenmo, Tiri, and most parts of Ladák, also in Zanskár. The horns run to 30 inches and sometimes more. It is found up to heights of about 15,000 feet. The meat is particularly good to eat.

The *shápoo* or the *oorial* of the Panjáb is found in most parts of Ladák, chiefly along the Indus, Gya, and about Ranbír Bág; it is also found in Baltistán, Búnjí, and Astor, where it is known as the *ooria*.

In Astor it is very migratory in its habits, even swimming the Astor river to change its feeding grounds from one side to the other.

Mr. Ney Elias obtained a pair of horns more than 36 inches long and with a very large girth (11½ inches), but some authorities declared that these horns were the result of a cross of the *shápoo* and *ovis ammon*, and not from a pure *shápoo*. The *shápoo* is gregarious, but does not go in very large herds.

The *Tibetan antelope* is found in immense numbers in all the valleys of Changchenmo. It stands something over 3 feet high, and the horns run to 28 inches or over.

It is found at altitudes from about 14,500 feet, as at Kiam, up to 19,000 feet. A most striking point about these animals is the large number of *does*

worms which work their way under the skin, but they do not damage the flesh as food in any way; the proportion of male to female antelopes seems very much larger than amongst other animals.

The Tibetan ravine deer or *goa* is found principally about Hanlé. It is the same size as the ravine deer of India, but has horns rather different in shape, running in length up to about 14 inches.

The yak or *dong* is found principally in the Kubrung and Kepsang *nales* in the Changehenmo valley; the bulls are very scarce in proportion to the number of cows found. They are found at a great height, seldom below 16,000 feet. The horns run in length up to 30 inches, and are fairly massive. The yak is much valued for his tail.

Wolves.—Wolves (*ramahun*) are numerous on the mountains of Kashmír, and often do great injury to flocks of sheep. They are not often seen in the valley. The Schlagentweits saw traces of them in sand close to the Karakoram pass.

Hyenas.—Rarely met with in Kashmír.

Monkeys may occasionally be met with in the Uttar *pargana*, and probably in the Loláb valley; they have likewise been seen in the forests below Gulmarg, and are by no means rare in the lower portion of the Kishan Ganga valley.

Porcupine.—The porcupine is found in Kishtwár, and also in parts of Kashmír.

Marmot.—A species of marmot called the *dring* or *pua* is found amid the rocks at high elevation; it is as large as a fox, of a dull-yellowish color, with tawny belly, the head, back, and tail being marked with a darker stripe, distinguishable at a considerable distance. It is stated that this animal is frequently a prey to the eagle; it emits a shrill cry on the approach of danger.

Otter.—The otter is very common in the rivers of Kashmír, occasionally inhabiting even the old wooden piles which support the bridges close to a town. Its name throughout the mountains is *uder*. It is killed for its skin, which is highly prized, and commands a high price in the markets of Yárkand.

Various.—The grave-digger of India, or an animal which much resembles it, is known in the valley. The common stoat or ermine is found in Kashmír, also the mongooses. (*Knowle*.)

Hares.—The hare is common throughout Ladák. It has longer ears than the English hare, and is of a bluish grey or slate colour. A smaller kind, *lagomys*, is still more common. They are not eaten by the Ladákís. (*Cunningham*.)

Vigne remarks, as one of the most singular facts connected with the natural history of the Kashmír valley, that no hares are found there.

Fox.—The fox (*luh* or *luhv*) and jackal are common in Kashmír; the former is not the little grey species of Hindústán, but the large full-brushed Meltonian. The flying fox (*usagor*) abounds in Gúrais in the early part of the season.

Fish.—Fish are abundant in the waters of Kashmír, and comprise the following varieties :—

Charri gad.—The average weight of this fish seems to be from two to three pounds; it is sold at three pice a seer. It has one dorsal and five ventral fins, a large mouth, dark-spotted back, silver belly, and a line along the side from near the eye to the tail; it has a soft scaleless skin. The *charri gad* is caught during the months of October and November.

Sattar gad.—The average weight of this fish is said to be half a seer, and it is sold at the same price as the *charri gad*, of which it seems to be a small variety. It has one dorsal and five ventral fins, silvery sides, and mottled back, with a soft scaleless skin. This fish is very plentiful and is caught at all seasons of the year.

Kront gad.—Average weight, from half to three quarters of a seer; same price. It has one dorsal and five ventral fins, which are of a pink color, a dark back, yellowish-white belly, and soft skin. This fish is said to live under stones and rocks, and is caught throughout the year; it seems to be of the same species as the *charri* and *sattar gads*.

Pikut or *pekri gad*.—Averages from eight to sixteen seers, and is sold at the same price. It has a large mouth and is covered with scales; color white; a scarce fish; in season from November to July.

Chash gad.—Average weight, half to one seer; same price. This fish has a pointed head and small mouth, soft scaleless skin, white color. It is caught from December until March, but is very scarce.

Harj.—Average weight, half a seer or less; same price. One dorsal and five ventral fins, small mouth, dark back, silver belly, firm scales. In season from October until May.

Ramah gad.—Average weight, a chitak; sold at two pice a seer color, dark green. This fish is taken in the Jhelum in June; when the water becomes cold, it retires to the lakes and morasses.

Aniur.—Average weight, a chitak, sold at two pice a seer; color black season and habits the same as the *ramah gad*.

Tet gad.—Average weight, one chitak or less; sold at two pice a seer; dark color; in season from August until October; when very small is known as the *tet gordu*. When the river falls, this fish is caught in shallow basins and channels which are made in the sands on the banks of the streams.

Das.—Sold at a pice a seer. This fish is taken in August and September; it is doubtful if it is a separate species, being more probably a name given to any fry that comes to the net.

Ail gad.—A small white fish, sold at two pice a seer; it inhabits the smaller streams flowing into the Jhelum, and is carried into the river when the waters are high.

All the fish enumerated in the above list are said to be caught in their seasons throughout the entire course of the Jhelum between Islamabad and

Baramúla. In the month of June, the *mahsír* (*pairim gad* or the Panjáb fish) is taken at various places in the Jhelum below Srinagar. A small fish called the *gúran* inhabits the streams and morasses. In the Dal lake the *sattar gad* is taken with net and hook, and the *charri gad* and *ail gad* with hook only; all the fish inhabiting this lake are said to become of a dark-green color, which is attributed to the mass of vegetation, grass, and weeds amid which they live.

In the Wular lake the *sattar gad* and *charri gad* are taken in nets and also with hook, and the *pikst gad* with net only, and the *chash gad* and *harj* with hook. Fish are also frequently speared in the waters of this and other lakes.

In the Sind river, which also abounds with fish below Gandarbal, are found the *sattar gad*, *chash gad*, and *charri gad*, the latter species attaining a very great size. Consequent on the low temperature of the water of this river, the fish do not take readily, except during the height of summer; the takes are then so plentiful that during the mulberry season the fishermen are not uncommonly attracted from the Jhelum to its waters. The tame fish which fill the sacred pools at Mattangí, Vernág, and elsewhere seem to have no generic name; they are called *nág*.

The month of March and the early spring is the most favorable fishing season in the Jhelum; in the [winter months, from December until February, when the river is at its lowest, the fish betake themselves to the Wular. Fishermen using the net (*zail hans*) form a distinct class from those getting a living by hook and line (*wail hans*). These latter use a long line said to measure more than one thousand yards, to which the hooks are attached, at short intervals of less than a yard, and between each hook the line is weighted with a small stone or pebble.

During the months of December, January, and February, worms are used as bait, and at other seasons of the year a paste which is usually made of barley flour.

The lines are immersed throughout their entire length, being fished up with a hooked pole; in the summer months the fisherman in a small boat under-runs his line about every four hours, but in winter, when the fish are sluggish and do not bite readily, they are usually placed at night and taken up in the morning. The hooks, which are very neatly manufactured by the fishermen themselves, differ in substance and shape from those used in Europe. Iron being found to be too brittle, they are made of brass; the end of the hook is carried straight down from the barb and bent back abruptly to the shank instead of being curved. It is claimed for this shape that it renders the escape of a fish that has once taken the bait impossible.

From two to three *tráks* a day seems to be an average take for a successful fisherman; fish, however, are sold at eight seers to the *trák*.

Vigne in his notice of the fish of Kashmír remarks:—

“I am aware of only six different kinds, of which by far the most common is the Himalaya trout, and it varies so much in color and appearance, according to its age, season, and

feeding ground, that the natives would seem justified in trying to make me believe that there were several species instead of one. Unlike the true trout, it rises rarely and very sluggishly at the fly. I tried fly-fishing in Kashmír until I found it an unprofitable employment. I remember that at Islamabad some fish were brought to me that in color more resembled the real trout than any I had seen; but I believe that they were only fish of the above-mentioned species. They vary also in size from one, two, and three pounds in weight; and I was informed that there were a few in the lake far larger than any I saw. I have seen fish of a yellowish copper color, blotched with dark spots, caught in the lake of Kashmír when out of season. The fish from the river are much better than those from the lake, but they are insipid when compared with the real European trout. This fish is also called the *sattar gad*. *Gad* signifies fish.

"I have seen what I believe to be the white mullet of India in the stream at Safur Nagri, on the *karewá* of Zyn-i-gyr; but it is most probably found also in the Jhelum. There is also a little white fish, bluish on the back, and somewhat resembling a bleak, called *chatar*; its length about 6 inches. There is another I believe, called the *tatar gad*, in the lake and river, about 5 inches long. There is also a fish much resembling the American cat-fish in shape, and called the *asur*; its general color is dusky olive, inclined to reddish at the tail; it has three ventral and two dorsal fins, the eyes are nearly on the top of the head; a bony plate, shaped like a horse-shoe, is continued between the gill to the mouth, and from it two feelers are projected at right angles, and there are also two worm-like appendages under the chin. Those I saw were very small, but it grows, I was informed, to three or four pounds weight. Lastly comes the *ram gad*, or fish of *ramah*, which has already been mentioned as being caught at the village of Safur Nagri. The ground color of this, I believe, new and singular fish, is a reddish gold: fins reddish: its sides are covered with broad stripes of a very dark, dull, bottle-green color; two worm-like appendages are pendant from the horn of the upper lip; a small sharp spur, which it can erect and use as a weapon of offence, is situated close in front of the eye, and between it and the mouth, its curve being backwards and downwards, so that a straight line, if continued from its point, would cut the centre of the tail. It grows to about three quarters of a pound. Fish forms a great proportion of the food of the poorer classes in the valley, or at least of those living near the lakes."

Vigne further mentions that the Kishan Ganga contains a great many fish, but that he was cautioned against eating the roe, it being considered poisonous. One of his servants who disregarded the warning became alarmingly ill.

In Ladák fish are common in the fresh-water lakes and larger rivers. The generality are scaleless, and not good eating. The only kind fit for food has scales, and weighs about one and a half pounds. The inferior quality of the fish is doubtless the reason why they are in such little request with the natives of the country. (*H. Strachey*.)

Moorcroft thinks it is "the chariness of life which is taught by the religion of Buddha that prevents their being caught." Johnson found numbers of fish in the Durgu stream, "principally trout, which are very good." There are no fish in the Tsomorori or Pangong lakes, but Major Godwin-Austen states that the Tso Nyak, which lies east of the Pangong lake, and is connected with it, is full of a species of tench, from one to four pounds in weight.

Birds.—Many kinds of game birds are found in Kashmír. The black *chikór*, grey and snow species of partridge are met with in many parts. The *rekpa* (*skekpa*) or *chikór* is found in all parts of Ladák. Of pheasants

the varieties found are the Argus, *moonál*, *kullich*, *koklas*, and the snow. Dr. Elmslie also mentions a pheasant called *zar kaku*, which is found on the mountains of Kashmír, and he says that the gait of the pheasant (*didur*) is so much thought of that the natives of the valley, when praising the gait of a woman, say she walks like a pheasant.

The common kind of quail and also the jack snipe are met with. Woodcock are also found in Kashmír. Waterfowl of every species are very numerous in the winter months. They come from Yárkand and Mogalistán in order to avoid the cold of the more northern regions, and depart as soon as the spring recommences. Baldcoots and moorhens or dabchicks breed on the sedgy margins of the lakes, and some few ducks remain for the same purpose; these with grebes are constantly to be found during the autumn and winter. Thousands of terns (sea swallows) congregate on the broad expanse of the Wular, and may be found here and there for a considerable distance up the Jhelum. In Ladák water birds are most numerous on the Rupshu lakes, at elevations above 14,000 feet. The principal are the grey goose, wild duck, mallard, and teal. The duck and teal frequent the larger rivers more than the lakes. Storks, king-fishers, and gulls are also seen.

The heron, which is said to be the same species as is common in England, is considered important as yielding the feather-tufts worn in the turbans of the chieftains of rank. Each heron has two feathers, which grow downwards from the back of the head; and these in the moulting season are carefully collected by men who watch in the heronries for this purpose. The birds are also often netted, and, after their feathers have been plucked, set free. A fine is inflicted for killing one. The finest feathers used to cost a rupee each, and the feather-tuft, the badge of dignity, consists of from ten to twenty, fixed in a funnel shaped stem, covered with gold wire and often richly jewelled. There are two other species of herons, but they do not bear the valued feathers.

Numerous herons may be distinguished at their favorite fishing stations, and the common king-fisher is seen at every corner of the lake, breasting the sun for an instant, and then dropping into the water like a falling emerald. Many of the ducks are destroyed by eagles, who take up their residence in the neighbouring mountains for the purpose of preying upon them.

The *sarus* or gigantic crane is often seen in the marshes, and a small kind of pelican.

The cuckoo is called in Kashmír the *byal kuk*; *byal* signifies "seed," and the farmers say that its note tells them to cast seed into the ground. The *bulbul* or nightingale of Kashmír is a distinct species, and greatly inferior in note to the genuine one of Europe. The *mina*, as also hoopoe, is very common.

The parrot is not indigenous to the valley, but the golden oriol (*poshnul*) is frequently met with. There are two species of the genus crow to be met with in Kashmír; the one is wholly black, similar to the European variety,

the other has a dirty-white neck. It is said that the white-necked crow is eaten in parts of Kashmír, the flesh being considered especially nutritious in cases of bronchitis.¹ Dr. Elmslie mentions a bird called *milú*, of whose skin *postíns*, a kind of coat, are made for the wealthy. In its tail are two feathers which are worn by the Panjábí and Hindústání women. *Kondal* is the name given to them.

The purgon.—A small field-pigeon, very common in Ladák.

Raven.—One of the commonest birds is the *porok*, or large raven, which, together with the chough (*chunka*), is frequently seen near villages. Vultures, eagles, and hawks are also met with.

Reptiles.—There are a few reptiles in Kashmír; venomous serpents are found in the Sind valley, and the cobra has been met with. Vigne states that the boa-constrictor is known in Kashmír, where it is called the *ajdá*; it is, however, probable that the reptile so called is merely a species of rock-snake, which are known to attain to a considerable size. He remarks:—

“*Har* is the generic name for a snake, but applies particularly to a species about 5 feet long, much resembling in general appearance the common snake of England, and like it, I believe, harmless; I have seen it in the meadows, and also swimming in the river. The *ganás* or *aphia* is said to be very poisonous; it is about a yard in length and very thick, and its appearance altogether, I was informed, was very repulsive. It is found in rocky places on the eastern side of the valley. I was told of a small poisonous snake found in Dachinpara only. This, or another kind, is sometimes termed the *gulawut* or collarer, because it is said to throw itself at a man's throat.”

Dr. Elmslie gives the following description of the *ganás*:—

“It is a poisonous, round-headed, short, thick serpent found on the mountains of Kashmír. It is said to be black on the back and yellowish on the belly. It is a foot and a half long, and ash-colored, according to some natives. Its bite is often fatal. When a person is stung on the arm or leg, a ligature is applied between the heart and the wound, which is besmeared with foam. The patient has arrack and conserve of roses given him to eat, while music is played to cheer him up. This is the native treatment of serpent-bites. The *ganás* is said to be numerous in the Lar *pargana*. Serpents are seldom seen on the southern side of the valley.”

The Kashmírís have also a saying that no snakes are to be found in any place from which the snowy peak of Nanga Parbat is visible. Scorpions (*puhur*) are said to be very numerous in the Dachinpara and Lar *parganas*. The bite is said to be fatal sometimes. The *puhur* is a short, earth-colored venomous insect, with a fine tail.

Lizards and frogs are numerous in Kashmír.

In Ladák the only reptile is a small lizard.

Insects.—Flies and sand-flies are numerous and troublesome, especially in

¹ It is said that crows are also eaten in Lahore under the enphemism of pigeons; they are a lawful article of food for Muhammadans, and are supposed to be conducive to longevity, as it is related that when Sikandar drank of the waters of immortality, a crow which had perched on a tree near followed his example. The Kashmírís affirm that crows never die until their beaks fall off from age.

July, August and September, and it is probable that during this season of the year, in no country in the world are mosquitoes found in such swarms as on the lakes of Kashmír and in their vicinity; any part of the body which may be exposed to their attacks becomes literally black with them, and it is impossible to eat without swallowing a number. The only way to obtain even partial relief is to sit between pans of burning horse-dung, the fumes of which drive them away. Throughout the year considerable vigilance is necessary to avoid the attacks of fleas and other more disagreeable insects; the preparation known as "Keating's Insect Destroyer" appears to be a most valuable prophylactic.

In Ladák the absence of insects is very remarkable. The common house-flies and bluebottles are common in July and August. Locusts are seen in the Zanskár district only, where they commit fearful devastation.

Sand-flies swarm in some parts, especially in Nubrá and near the lakes, some of the camping grounds in the neighbourhood of the Tsomorori lake being uninhabitable at times owing to the millions of sand-flies which infest them. "After marching 19 miles into Kyang-Dum, I was obliged to leave that place almost directly after pitching camp, and move on to the next halting ground, on account of the swarms of sand-flies." (*Strachey; Manifold.*)

Revenue.—The estimated revenue of the Kashmír State for the year 1884 was, according to a return supplied by the Panjáb Government, $\text{Rs} 57,83,905-11-0$ (British coin).

The large* portion of the revenue of Kashmír realised from rice is paid in

	<i>Chilki R</i>
* Value of rice . . .	1,693,077
Land revenue in cash	962,057
Taxes . . .	1,910,659
Nazarana, fines, and miscellaneous . . .	556,086
TOTAL . . .	5,121,879

The figures here and below are those of 1862.

† Revenue of Gilgit, *Chilki* $\text{Rs} 20,985$.

kind. The contribution on account of other crops is in cash, and there is also direct taxation on shawl-wool and shawls, and on almost all the trades exercised in Srinagar and other large towns. The inhabitants of Kashmír grumble, but pay. Gilgit,† the military occupation of which is costly, does not nearly pay its expenses. Its produce is small, and its peasantry, if pressure is put on them, are apt to be refractory. It is therefore deemed politic to rule them with a light hand. The revenue of Ladák (1887) amounts to about $\text{Rs} 4,000$ a year, of which about $\text{Rs} 2,000$ is obtained by the cash assessment on the land, and the balance by land revenue paid in kind and by the sale of the saltpetre and borax produced in Ladák. The old system of taxing houses was given up many years ago. The income more than pays the expenses of the province. In Jamú the revenue is paid in cash.

Land Revenue.—In Kashmír the land belongs to the ruler, and the cultivators are his servants. In the days of the old Hindú rajas, the State is said to have taken no more than one sixth of the gross produce, the theory being

that on a division of the population into inhabitants of the country and inhabitants of the towns, one sixth of the food produced by the former was enough for the wants of the latter, as well as of the court and officials. The native dynasty of Chák sovereigns took one half of the rice, and one tenth of the dry crops. The Afgháns left all vegetables and minor cereals and took five eighths of the rice. The Sikhs introduced the system of *tráks*, i.e., of exacting one or more *tráks* of six seers over and above the fixed share. This was accompanied by cesses, such as *tambol*, *mandiri*, *rasum-i-duflar*, and the like; and gradually the share of the State was augmented under one name or another, until at length, in 1833, the Sikh governor, Míán Singh, was considered humane because he abolished a few cesses and only extorted five sixths of the crops. It may well be a subject of wonder how the cultivators have survived such treatment as this; and, indeed, they would not have survived had they not grown vegetables in garden plots, which, by bribing the authorities, they managed to keep free of taxation, or had they not made a little money by the sale of sheep and ponies, and by the manufacture of coarse cloth during the winter. From agriculture they gained no profit, and in it they felt no interest; so that officers had to be appointed lest the fields were left fallow, or carelessly tilled, or the crops uncut when ready for the sickle. Year by year land has been thrown out of cultivation, and new land is rarely taken up by the farmer. From time to time there have been pretences of diminishing the share of the State, and even of setting the revenue on a basis of payments in cash; but the interests of the army of officials are so bound up with the maintenance of ancient abuses, that improvements are unmade almost as soon as made, and promises of future concessions are received by the peasants with a smile of incredulity. Though the nominal share of the State is now one half the produce, the cultivator rarely gets one quarter; and for the two seasons of 1877-78 and 1878-79 he received scarcely any portion of the rice, which is the staple crop. So surely is prosperity turned into pretexts for further extortion, that farmers have been known to decline offers of foreign seed, lest the unusually fine crops that might be expected therefrom should catch the eye of the tax-gatherer.

Land Revenue System, Kashmír.—In Kashmír the staple crop is the *shálí* (or rice), and next to it *makhs* (or Indian-corn). The *radí* or spring crops are not essential, and are so much more dependent on exceptionally favorable seasons that they are regarded rather as an extra. Under the Sikhs, the State took a half share of the *kharíf* crop and in addition 4 *tráks* per *kharwár* of 16 *tráks*, and on account of the rice-straw and vegetable produce of the *ságazár* plots, the whole of which were kept by the *asámi* and were supposed to be free of assessment, 11-9-0 per cent. was added to the total. The *patwari* and *kunángo* got half a *trák* per *kharwár* between them, and inferior village servants got something. *Nazarána* was levied our times a year, *tambol* (about 2 per cent.) on marriages, &c., in the ruler's family, other similar cesses were from

time to time imposed or remitted. The villagers had also to feed the State watcher of the crops, called *shakdár*. *Pandit* and *pírsádas* only paid two extra *tráks* instead of four. For the *rabí* and *kimiti* crops all classes of cultivators were taxed alike, and in addition to the half share three *tráks* per *khar-wár* were taken under the names of various classes. The *kimiti* crops are those which have always had a money value, as *tíl gogal*, *sarson*, tobacco, cotton, linseed, saffron, &c. Walnut-oil, fruit-trees, and honey were taxed separately, as were sheep and goats. Under the above the State share was not less than $\frac{3}{4}$ of the gross produce, and what the cultivator actually retained was certainly less than $\frac{2}{3}$ and probably only about $\frac{1}{3}$. The abundance of fruit, berries, and nuts, the extensive grazing area and forest produce, enabled the cultivators to live, but an assessment so heavy soon reduced the cultivators, forcibly confined within the valley, to the condition of daily laborers or slaves. Accordingly, pressure has from time to time been exercised to keep the land in cultivation, and to such an abject condition have the cultivators, naturally a fine race, been reduced, that the highest officials assert that the Kashmíri cannot be trusted with the *sháli*, because he would eat the whole of it; that he will not plough unless the *tahsildar* gives him the seed and makes him, and that without this fostering care of government he would become extinct. The truth being that he is a mere machine to produce cheap food for the city population, who are mostly idle; that he is seized to tow the boats of the wealthy or carry their impedimenta on a journey, or to work in their gardens, or perform any other office that in any other country would be paid for. The Kashmírís are called cowardly because they have lost the rights belonging to peasantry elsewhere, and tamely submit to be driven like sheep before a State sepy. But it is useless to expect that a small population forming an isolated State that only looked to its hills for protection, could withstand powerful neighbours like Afgháns or Sikhs, or that so distant and inaccessible a province would not be ruthlessly ground down under the endless succession of governors that have enriched themselves in the valley. The Kashmíri is strong and hard-working, but he is allowed to call nothing his own, neither land nor crops, nor his own labor, and he is grudged the quantity of food the climate makes necessary, but which a hungry city considers gluttonous; and consequently as the city increases he is every harvest closer pressed, till now, like the Israelite in Egypt, he cannot hear the promise of reform for anguish of spirit.

Since the days of the Sikhs the pressure has been a little relaxed, and wanton acts of oppression are rare, but life must still be hardly worth the living when cultivators are selling whole villages with such rights as they have for no other equivalent than the protection of a powerful *pandit*. During Maharája Guláb Singh's rule (1846 to 1857), the Sikh procedure was followed in the main. Under Maharája Ranbir Singh (1857-1885), administration became very lax. Circles of villages were annually farmed out to persons usually *pandits*, called *kárdárs*. From about 1869, the practice of con-

tracting direct with the *mukaddams* and villagers gradually established itself, and about 1873 the village contracts began to be divided up into *asámiwár khewats* or accounts with each cultivator, and efforts were made to introduce more payment in cash. But the assessment got heavier. For a time only two extra *tráks* were levied per *kharwár*, but soon the original four were demanded, besides an aggregate tax amounting to Rs. 12-0 per cent. Then came the famine of 1877 which desolated the valley. Rice was everywhere seized to keep the city quiet, and when Mr. Henvey at last got the barred passes opened and the peasantry streamed out, they were too weak and too short of supplies to reach the plains. The villagers of the outer hills tell ghastly stories of that exodus, and the great gaps in the Kashmír hamlets are still unfilled. Alarmed by the effects of the famine, the Maharája, whose leniency and well-meaning acts were the curse of the peasantry, in 1880 made a very lenient settlement called the *asámiwár khewat* of S. 1937. It was based upon the actual collections of S. 1936 and S. 1935, the average of the two years being taken and the usual taxes added. To take half the gross produce, to add 4 *tráks* per *kharwár* for food-grains, and so take $\frac{3}{4}$ of the bulk of the gross produce, to add 57 per cent. under the name of taxes of all kinds, and to exact besides payment for fruit, honey, oil, &c., ought, when the claims of village servants and rapacious officials have been satisfied from the attenuated balance, to leave the cultivator with literally nothing. Yet the actual collections of S. 1934 and S. 1935, the years of famine, were so far below the average, that with all these additions to the half-produce the resulting assessment was not oppressive. The good harvests of S. 1937 and S. 1938 made this evident, and from S. 1938 this *khewat*, supposed to be a fixed, easy cash settlement, was everywhere screwed up, generally sold by auction to the highest bidder, and consequently one village is now wholly or partially ruined, while its neighbour is tolerably well off, those which got themselves transferred to *pandits*, or which were rich enough to bribe, escaping.

This *khewat* is still supposed to be in existence, and is still represented as a cash settlement. In reality it is worked something in this manner. An order is annually issued from Srinagar for the collection of a certain quantity of *sháli*, the demand being pitched 20 to 30 per cent. in excess of what there is a likelihood of getting. Each *taksildar* is then informed of the amount he is expected to contribute to this total, and he in turn divides that amount over his villages. As soon as a village learns it has to pay its *khewat* in a large proportion of *sháli*, bargaining and bribery begin; the village, if fairly well-to-do, eventually retaining enough *sháli* to live upon; if a poor one, having to look forward to a hungry winter. To make up the *khewat*, the produce taken is calculated at prices fixed by the State, and these prices have remained much the same for the last twenty years. For instance, *sháli* and *makki* are valued at Rs. 2 *chilki* per *kharwár* of 15 *tráks*; *jhow* at Rs. 1-3; wheat at Rs. 2-6; cotton (*kapás*) at Rs. 14 per *kharwár* of 16 *tráks*, and so on. These fixed

prices enable a *tahsildar* to manipulate the incidence of the assessment at pleasure, and to convert an easy *khewat* into a ruinous one. If he insists on a large quantity of the food-grains, the demand is excessive; if he accepts freely, cotton and other over-priced articles, the village can make a profit. The *khewat* thus affords no benefit to the cultivator, but it is convenient to the officials as getting rid of any restrictions imposed by a division of the crop. The cost of transporting the State share of the crops at Srinagar is borne by the villagers, and consequently villages at a distance are more heavily assessed than those near the capital.

The tenure of land appears to have originally been *ryotwari*, but of recent years the policy has been to transform the Maharaja into a *zamindar* or landlord, and to deny the cultivators any rights whatever. Concurrently, the officials have induced the Maharaja to let them take up land under *pattas* or grants, and now a great deal of fine land is held by persons styled *chakdars*, *mukarraridars*, &c., who claim to be proprietors, and who pay very little revenue in proportion to their holdings. While the State has thus been prodigally transferring land from cultivators who paid revenue to officials who pocket it, the cultivators have been equally busy in transferring the ownership of their lands to the officials, so that instead of the Maharaja, as he imagines, being sole owner, he is fast being ousted from any interest in the soil and from a considerable portion of the revenue of his State.

In addition to the insecurity of the cultivator's tenure of his fields and the uncertainty of what produce may be left to him to live upon, he is constantly being pressed for payment. The revenue is not collected after each harvest, nor at any certain dates, nor in fixed instalments. Monthly, weekly, daily, as any crop is ripe, or fruit, honey, vegetables, &c., are in season, the tax-collector appears. A new *tahsildar*, a new *wazir wazarat*, a new governor, likes to recommend his accession to office by a payment into the treasury, and so a whip goes out at any season for so many thousands. Then there are unceasing requisitions for coolies, ponies, grass, straw, &c., &c., and every official sends independently, so that on one day sepoyes may arrive in a village from the *tahsildar*, from the governor, from the officer commanding the troops, and so on.

To escape this constant dunning and avoid being seized as coolies for Gilgit, Léh, or other distant journey, the villagers naturally seek the shelter of some influential name and sign away such rights as they have without equivalent. The system of forced labor makes every one corrupt, for all who can afford it buy themselves off, and thus for every five coolies required it may be said double that number have been seized, and let go for a consideration.

The system of accounts is elaborate, but so complicated that scrutiny is difficult. The assessment is first shown as the half-share in 16-*trak kharwars*. Extra *traks* are added, with deductions for privileged persons, and the whole converted into 15-*trak kharwars*, and to these the fixed prices are applied, extra taxes added, and finally adjustments made for seed advanced, or cloth

requisitioned, and so on. No check or supervision is attempted, and everybody simply tries to squeeze his subordinate. With proper interest, any amount of speculation is covered by the plan of keeping what is known as the *bakidar* books. In this account every item not recovered is entered and never struck out. If a flood carries away some land, the lost revenue goes down annually in this account against the village. If an official wishes to get a lease for a village, he bids more than its present revenue, and at the end of the year only pays that revenue, and the excess unpaid goes down against his name. Consequently to distinguish between what is paid in kind and what in cash, and what is not paid at all, is most difficult. (*Wingate.*)

Mr. Henvey, in his final report of 1882, writes as follows regarding the revenue settlement:—

"Some steps have been taken to survey the land preliminary to assessment, but the work is progressing slowly. Meanwhile the position of the cultivator is precarious. Fortunately for him, the seasons have of late been so propitious and the crops so abundant that, in a country such as Kashmír is, where a bare subsistence costs little, he is tolerably at ease. But he knows not what to expect. At one time he is offered a *theka* or lease of his fields, the revenue to be paid in cash; but the assessment is based on the book accounts of previous years, merely converting rice into money; perhaps the amount is too high or he cannot find the cash, and he refuses the *theka*: then he is offered a modified arrangement, revenue to be paid partly in cash and partly in kind. Perhaps he accepts this modification, but the next day the mind of the Maharaja is changed. His Highness will have no *theka*, the system of *amari* or actual division of crops is re-introduced, the fields are examined by *nasardia* or eye-survey, after which the government share is made over to the highest bidder among *pendit* contractors; and then the best thing for the cultivator to do is to steal and hide as much of the grain as he can. The contractor and revenue officials carry off most of the remainder; but as the contractor has made a speculative bid, he generally fails to produce the quantity of grain agreed upon. He accuses the cultivator of theft, whereupon both he and the cultivator are enrolled in the *bakidar* or defaulter list, which comprises nearly every one in the State from the Prime Minister downwards. The balances run on from year to year, and no one can see the end of them. Occasionally they come to light, when an informer whispers to one of His Highness's personal attendants that so-and-so owes the State a lakh of rupees. There follows an outburst in open *darbár*; the defaulter is summoned to the presence, his beard is pulled out by *bandukchis* or musketeers, and he is publicly whipped to his home, and a bond is taken from him. But the money is rarely paid, for after a few days the Maharaja is intent upon manufacturing liquor, or importing saligram stones from Nipal, or commanding Mussalmáns to learn the Hindí character, or cultivating indigo, or inventing breech-loaders, or experimenting with Yunání drugs on patients afflicted with diabetes, or on a thousand other whims and follies. So the defaulter list is never cleared, and in like manner the revenue settlement is never introduced. With so many interests engaged in the practice of dividing the crops and therefore arrayed against change, reform in this department would be difficult."

Collection of Revenue.—As regards the collection of revenue, in most parts of India the demand of the State is satisfied by a sum of money which is fixed for a term of years. The cultivator or his employer does what he likes with his lands and his crops; and so long as he pays his quota by the appointed

day, he is unmolested. In Kashmír the crops are actually divided upon the ground and in a manner which combines the greatest risk of loss to the ruled, with the greatest certainty of extortion from the ruler. The common practice is to let out a circle of villages to a contractor who engages to deliver a stated quantity of grain, representing an estimate of the government share, together with numerous petty cesses in cash and kind, for the support of Hindú priests, for the supplies of officials, for the expenses of village servants, and so forth. The contractor is remunerated by a percentage as commission, and he is aided by a chain of officials, who, excepting in the lowest grades, are *pandits*, and therefore out of sympathy with the peasantry, while all are most irregularly paid, and are consequently forced to live on the villagers. The following is a list of these officials:—

- (1) The *tarázúdar*, or scalesman, who weighs out the shares of the State and of the *zamíndars*.
- (2) The *shakdár*, who watches the crops.
- (3) The *sazáwal*, who controls the *shakdárs*.
- (4) The *patwari*, or accountant.
- (5) The *mukaddam*, who aids the *pandit*.
- (6) The *kardar* over several villages, who arranges distribution of produce, &c.
- (7) The *tahsildar* in charge of several *parganas*.

When the harvest approaches, there is usually a dispute as to whether the crop is such that the contractor can be fairly called upon to fulfil his engagement. This leads to the appointment of an official appraiser, whose valuation depends in the main on the adequacy or inadequacy of the bribe received by him. When the valuation is completed, and the quantity of grain to be delivered by the contractor summarily settled, the harvest proceeds, and the crops, after being cut and threshed, are stacked within an enclosure surrounded by a low hedge of thorny bushes, where they remain for months piled in heaps, corresponding with the number of shares, until the contents are pilfered by officials, robbed by the peasantry, or conveyed away to the public granaries. The cultivators are allowed at harvest-time to take a small advance from their supposed shares, and these advances are barely enough, eked out with vegetables and weeds, to keep them alive until the authorities shall be pleased to decide whether the food-stocks are sufficient to admit of a final separation of the portion of the State from the portion of the cultivators. On one pretext or another, either that the cultivators are in arrears, or that they get the lion's share of the spring crops, and so forth, the question is generally in the end settled by the greater part of the principal crop, *viz.*, rice, being swept into the granaries.

The grain reserved for the State is conveyed, as occasion requires, on ponies or in boats to the public granaries, whence it is sold by officers appointed for

the purpose at prices that seem extraordinarily cheap¹ when compared with those ruling in India. But the common people reap little advantage from these low prices. While the officers of government and the *pandits* had no difficulty in obtaining as much as they needed at the fixed rate, the stores were often closed to the public for weeks together, and at other times the grain was sold to each family in a quantity supposed to be proportionate to the number of persons in the family. The judges of the said quantity were not the persons most concerned, *viz.*, the purchasers, but the local authorities. Since the end of 1878 the proportion allowed has varied, but it has rarely exceeded ten pounds² weight of cleaned rice per head per mensem—a supply which is clearly not enough to support life, and which has consequently to be supplemented by any edible herbs the people can pick up. The official explanation of this extraordinarily small allowance is that the inhabitants exaggerated their numbers and evaded attempts to make an accurate census; and for this reason a proportion which is apparently deficient for the nominal number is ample for the real number. But they seem to forget that a reduction which may be justifiable in the case of a rich man, whose family lives in privacy, is death to the poor who are neither likely nor able to demand more than their families want. Srinagar and the large towns were in fact treated like besieged cities, in which the poorer inhabitants were put on half or quarter rations, while the ruling classes feasted to their heart's content. Apart from the mortality arising from scanty nourishment, the evils of such an arrangement as this, if arrangement it can be called, are plain. In the first place, a private grain-trade cannot be openly conducted in Kashmír, and the stocks of the country cannot be replenished by individual enterprise. However dreadful the famine may be, no merchant will dream of importing grain from India; for, supposing that he surmounted the difficulties and dangers of the roads and escaped the exactions of petty servants of government, on arrival at Srinagar he would not be suffered to sell his goods at his own price; and in endeavouring to dispose of them, he would be harassed and thwarted by numerous officials, to whose direct advantage it is that a real or artificial scarcity should be created. The peculiar phenomena of the Kashmír grain-trade are well illustrated by the Panjáb Trade Report for the year ending March 1879. This was a period during which food-stocks in the valley were at the lowest ebb. The *exports* of grain and pulse from Kashmír to the Panjáb increased from 44,643 maunds in 1877-78 to 53,884 maunds in 1878-79, while the *imports* of grain and pulse into Kashmír territory from the Panjáb decreased from 3,14,352 maunds in

¹ The government rate, in 1879, was at first Rs. local currency, equal to Co.'s Rs. 1-14 per *kharwár* of rice in husk. The *kharwár* is reckoned at ninety local seers, equal to nearly eighty British seers. The rice is loaded with dirt and moistened with water, so that it yields only half the quantity of cleaned grain. Therefore the rate was Co.'s Rs. 1-14 per maund of forty British seers of cleaned rice, which gives over twenty-one seers per Company's rupee. During the summer of 1879, the Famine Committee prevailed on the Maharaja to restore the old rate of Rs. 2 local currency per *kharwár* of unhusked rice.

² 2 *tráks* = 12 Kashmír seers of rice in husk, which yields half the weight in cleaned rice.

877-78 to 1,78,104 maunds in 1878-79. As the Deputy Commissioner of Jhelum remarked, "the fact is that, owing to the bad roads in Kashmír, a great deal of the wheat growing in the plains at the foot of the hills, where there was little or no famine, was brought into Jhelum as being a large market, where the cultivators were certain of getting a good price."

Whether, as the same officer supposes, the grain was re-exported to Jamú or not, certain it is that little or none was brought by private traders into the valley of Kashmír. Regarding obstructions placed in the way of a trade in grain by interested parties, it is plain that since the officers of the government and the classes whom they favor can procure as much grain in Kashmír as they please at a cheap rate, while the public are kept on the shortest possible rations, the former have a strong temptation to accumulate stocks for secret sale at greatly enhanced prices to those of the latter who are able to pay what is demanded. It is also obvious that the former have good reasons for not exerting themselves to put an end to a condition of affairs which brings them in an abundant harvest of money and for excluding foreign competitors. The devices to which the officials resort for the purpose of accumulating grain are most ingenious. For example, an officer, whose position gives him the opportunity, steals a large quantity of rice from the public stores. If he were to sell this rice openly, suspicion might fall upon him. Accordingly, he makes terms with a friendly *jagirdar* or privileged landowner who may fairly be held to have private stocks, and so the traffic is safely carried on. The defalcation is not apparent until after some time when the store is found to yield less than was anticipated. And then what can be more easy than to say that the estimate of the crop collected in this store was exaggerated, or that the *samindars*, who have probably died of starvation meanwhile, are the thieves? To take another instance. An influential *pandit* has charge of rice brought to the city of Srinagar. His son is *zilladar* of Sopúr, a place some 20 miles distant. An order comes from the Maharaja that so many *kharwars* of rice are to be sent from Srinagar to be sold in rations to the people of Sopúr. The *pandit* forwards the supply to his son, who, after a decent interval and after depositing the value at R3 local currency per *kharwar* in the Sopúr treasury, returns it to his father. The *pandit* then sells the rice secretly in Srinagar for what it will fetch, sometimes as much as six seers per Co.'s rupee, or more than thrice the rate which his son paid for it. The treasury is satisfied, and gives no sign of the embezzlement, which is only disclosed by the depopulation of Sopúr. Perhaps it may be urged that, after all, the authorities and their favorites must foresee in the ultimate ruin of the country the cessation of their own gains and of the gains for their successors; but no man cares less for posterity than the Asiatic; and, besides the preference of an immediate fortune to the chance of assured and permanent prosperity in the future, there is the apprehension, from which the minds of the rulers of Kashmír are seldom or never free, that some day or other strangers will enter into their inheritance.

Taxation.—It has been truly said that no product is too insignificant, no person too poor, to contribute to the State. Silk culture, once a humble but remunerative occupation for the villagers, has been taken up as a government monopoly, which employed a large number of workmen it is true, but of which the profits went not to the ruled but to the ruler. Lately, even the government manufacture of silk has failed, for the employés and hands, being most irregularly paid, neglected their work, and the whole stock of eggs perished from cold. Saffron forms another monopoly. So likewise tea and salt, and the aromatic plant called *kot*. Paper and tobacco have lately been added to the list. Though the sides of the hills are strewed with stones, not one can be taken to build a house, except through the man who has farmed the monopoly from the State. The same is the case with brick-making; and even the dead cannot be buried save by licensed and privileged grave-diggers. Besides the excessive proportion of produce claimed from the peasant, there is a cess of from four to twenty annas levied on each house in the villages. Of fruit three quarters are appropriated by government. One anna is charged annually per head on sheep and goats, and the larger villages are called upon to give every year two or three of these animals, besides ponies and home-spun blankets, half the value of the contributions being returned in money. Milk, honey, water-nuts, and reeds used for thatching, all are brought under taxation. If a villager plant a tree, it is immediately claimed by the government, in consequence of which scarcely a young fruit-tree is to be found in the valley, except in the government gardens. If this should continue, it is obvious that the fruit-supply of the valley must very seriously diminish as the old trees die off or are cut down. This will be very markedly the case with the walnuts, which are being felled for the French market without any provision being made for planting young trees in place of those removed. The shawl trade received a deadly blow from the impoverishment caused by the French and German war, and afterwards by the change of fashion which expelled these fabrics from the French and American markets. But it was always a marvel how the industry could have outlived the impositions to which it was subjected; nor, indeed, could it have survived but for the cruel regulations which forbade a weaver to relinquish his calling, or even, until lately, to leave the valley. The wool was taxed as it entered Kashmír: the manufacturer was taxed for every workman he employed: again he was taxed at various stages of the process according to the value of the fabric; and, lastly, the merchant was taxed before he could export the goods. Since the famine began, the poll-tax on weavers employed has not been exacted, for the simple reason that in a time of so deep and widespread misery the weavers could not pay. As a substitute for the poll-tax and other imposts on shawl-weaving, the export duty on shawls has been raised within the last year to 85 per cent. *ad valorem*. This enormous rate, besides being an inducement to smuggling, discourages intending purchasers. Other callings are exposed to exactions of the same sort. Coolies who are engaged to

carry the baggage of travellers surrender half their earnings. Butchers, bakers, carpenters, boatmen, and even prostitutes, are taxed.

Mr. Forsyth, writing in 1863, gives the following list of taxes :—

“ Where kind rates prevail, the following is the apportionment of the rice, maize, and pulse produce—

Government share	$\frac{1}{2}$ gross produce.
also—Tráki	<i>tráks</i> per <i>kharwár</i> , ¹
Canungo	1 <i>munwatti</i> per <i>kharwár</i> ,
Patwarí	1 ditto,
Zilladar or Chokídar	1 ditto,
Russoom Khidmutgarí	6 <i>tráks</i> per 100 <i>kharwárs</i> ,
Khidmutgarí	“ “
Religious grant to temples	7 <i>tráks</i> per 100 <i>kharwárs</i> ,

leaving a balance of about one third to the *zamíndar*.

“ Cash rates are levied on wheat, barley, *mussoor*, flax, *oornul*, *tel*, *moong*, cotton, and on one half estimated value of gross produce, and two *tráks* and one *munwatti* per *kharwári*.

“ The Maharája has the monopoly of the sale of rice throughout the valley. He takes the best rice as his share from the *zamindari*.

“ This rice is sold to shawl-weavers at a fixed rate of R2 per *kharwár*=R1 per one maund, three seers. To others it is sold at the current rates. Rice is also given in rations to the army.

“ Besides the land tax, there are numerous other cesses and taxes, a detail of which, for Kashmír proper, is here given.

“ The custom-dues for the whole country are farmed out to a contractor for R4,00,000 per annum. A detail of the rates has been already given,* and need not be

here repeated. But the rates, high as they are, are not unfrequently exceeded, and traders are subjected to perpetual annoyance by the contractors' agents.

“ *Niwara* is the tax levied on boatmen. This tax is farmed to Pandit Lachmanjü for R1,05,000.

“ *Chob Furosh*, a tax on timber and wood for fuel transported by water throughout the valley.

“ The *Zur-i-báj* is a license tax levied on trades, and is farmed out for R91,000.

“ *Záfrán* is a special tax on saffron, for which the valley is famous. It yields R21,000 per annum to the Maharája.

“ A duty levied on the ‘*kancee*,’ or woven shawl fabrics. As soon as a shawl has been commenced on the loom, the contractor puts his stamp on it, and the duty

Shawl Dagh.

¹ TABLE OF KASHMÍR WEIGHTS.

1 Seer, 5 chs. English standard	= 1 <i>Munwatti</i> ,
4 <i>Munwattis</i>	= 1 <i>Tráki</i> =5 seers, 4 chs. English standard.
16 <i>Tráks</i>	= 1 <i>Kharwar</i> =2 maunds, 4 seers, English standard.

has to be paid at once. This duty is about 25 per cent. of the value of the shawl. Pandit Raj Kák has the farm of this duty, and pays the Maharaja Rs8,75,000 per annum.

" Besides this, there is another tax on plain shawl-cloth, and on border weaving, which is quite a separate trade from shawl-making. This tax is farmed for Rs30,000.

Hashia and Sada báfee.

Zurb Khána, Mint.

" About Rs75,000 per annum are made at the State Mint in coining the *chilki* rupees.

" Very fine silk is raised from worms in Kashmír, where the variety of mulberry trees is favorable to rearing silk-worms. This tax yields Rs42,000 to the Maharaja's treasury.

Silk.

" Levied on vegetables grown on floating islands on the Srinagar lake; and also a tax on goods taken in boats over the lake. This yields Rs31,000.

River tax.

" A tax on goats and sheep, at two and a half annas per head per annum. Collected by the local authorities, and not farmed out. It yields Rs80,000 per annum.

Zur-i-Choupan.

" There is a grazing tax in Jamú known as *gháana* or *kap cherat* the exact amount of which is not given. In 1882 it was farmed out for about Rs1,06,000, but the State now collects the grazing fees through its district officers. *Zur-i-murkub* is a tax on ponies and mules.

" There is a good breed of ponies in Kashmír, very useful for carriage purposes. This tax is collected by the local officers, and yields Rs15,000.

" Fines levied by judicial courts and the police, institution fees in civil cases, *talbána*, &c., bring in about Rs13,500 in Kashmír. The amount received under this head in Jamú is not known.

Adalat. Harkára bashi.

" Fees are taken by *kazis* for registration or celebration of marriages, and this has been turned to account by the Maharaja, who farms the tax for Rs5,000.

Zur-i-Nika.

" Lime-kilns are taxed, and give Rs25,000 per annum.

Chorna puzi.

Baghat.

" Gardens Rs4,500.

Tobacco.

" Tobacco, Rs35,000. This is derived from a monopoly of the sale by the government.

" Tax on *post-i-bhang*, or dried poppy heads. The government share is three-fourths and the *samíndar's* share one fourth of the produce. The *churnas*, or extract, all belongs to government. This tax yields Rs35,000.

Garde Bhang.

“Rice is the staple produce of the valley of Kashmír, and this tax is taken in kind by the Maharája, who stores the rice in granaries.”

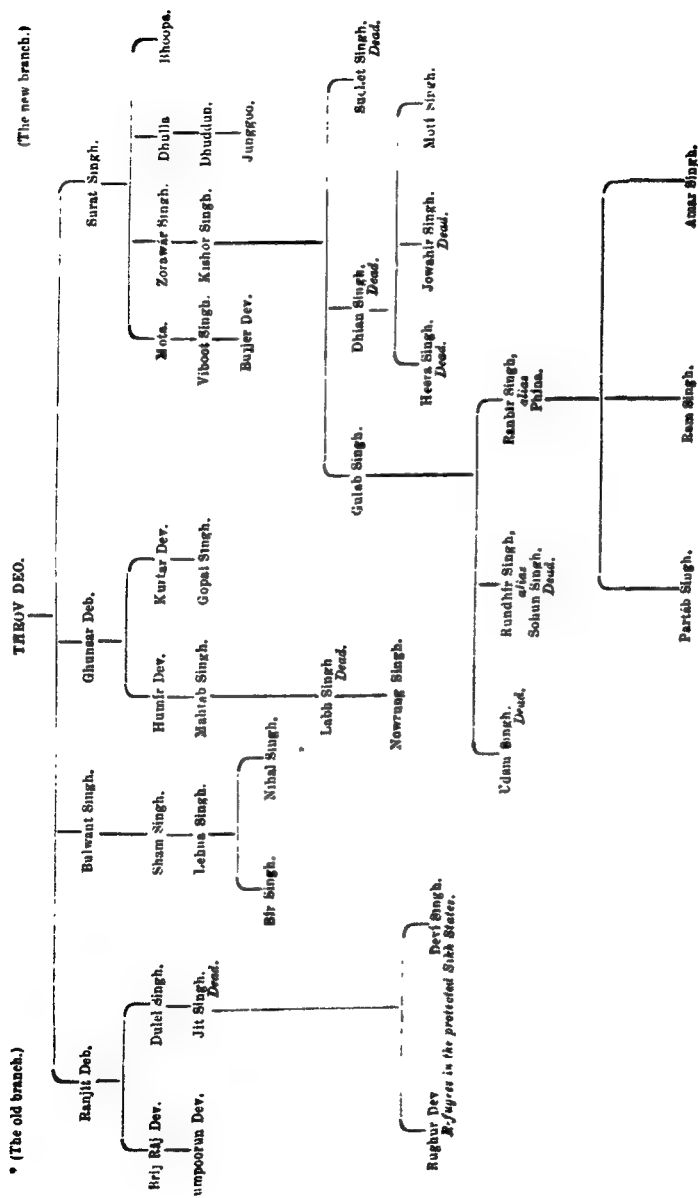
Rice.

Land Revenue System and Tenures, Jamú.—In the Jamú districts, the revenue is almost universally collected in cash in regular instalments at fixed rates per *ghumao*, and though much heavier than in the British districts, it is only in places oppressive. The villages usually belong to proprietors, whether jointly or in distinct shares, and to these proprietors the cultivators pay a small share of the produce. The cultivators are hereditary. Of late years, under tax administration, some district officers have endeavoured, especially in the Jasrota *zilla*, to tamper with and destroy the rights of both owners and cultivators, with the result that the *zilla* has been half depopulated. But, on the whole, the Jamú cultivators are independent and comfortable. (*Wingate*).

Expenditure.—Mr. Henvey writing in 1879 estimates the expenditure at about half the revenue.

He says the expenditure on the army, exclusive of the expenses connected with guns and small-arm factories, is estimated to be about twenty-six lakhs (Kashmír coinage) yearly, which is equal to £16,25,000 English. Till recently a number of charges were mixed up with the military expenditure, but of late a more correct system of accounts has been introduced. Since the death of Maharája Ranbír Singh, a good many taxes have been remitted. The State budget for 1887-88 showed that for the whole of the Maharája's territories the estimated income was 55 lakhs only. Of this 22 lakhs was required for the army, some 10 lakhs for the Maharája and for palace expenses, 13 lakhs for a surplus, and only 10 lakhs was allotted for civil administration and public works.

Genealogy.—A genealogical table of the ruling family of Jamú and Kashmír may conveniently be inserted here. It is taken from Cunningham's "History of the Sikhs," supplemented by Appendix VI to Drew's "Jamú and Kashmír Territories."



Mr. Drew remarks that the "old branch" is now "quite out of sight."

In September 1885, Maharája Ranbír Singh died, and was succeeded by Mian Partáb Singh. Soon after the latter's accession, *viz.*, in March 1886, the following officers were appointed by him :—

Diwau Gobind Sahai was made prime minister, and Babu Nilambar Mukerji, minister of revenue and finance. The administration of government, however, was not considered satisfactory, and after a personal interview with the Viceroy, the following council was formed, with Diwan Lachman Dass as president, and the Maharája's two brothers, Ram Singh and Amar Singh, as members.

General de Bourbel was appointed chief engineer of the public works department, and the medical department was entrusted to the Residency Surgeon.

The *darbár* has formally admitted that Europeans do and may reside in the country all the year round.

In the early spring of 1889 it was found necessary to make a thorough reorganization of the Kashmír government.

The administration of the State was accordingly handed over to a council consisting of the Maharája's brothers and certain selected native officials in the British service. The council had full powers, subject to the condition that no important step was to be taken without consulting the Resident. Ram Singh was at first appointed president, but in August 1889 it was thought necessary to make the younger brother, Amar Singh, president, Ram Singh being retained as one of the members of the council.

Gilgit, Baltistán, and Ladák.—About the "outlying governorships" little need be said. Each is under a governor (Gilgit is at present under two joint-governors), who corresponds directly with the Maharája, and who apparently

* Drew's, *Jamú and Kashmir Territories*, pp. 407-498.

† Girdlestone's memorandum dated the 14th November 1871, on "The Maharája of Kashmir."

has considerable independence in internal matters. The countries thus administered are not productive. Gilgit does not pay the cost of military occupation; and the State demand is light, because the people would probably resist a heavy one. In Baltistán the land is taxed pretty heavily; the revenue must exceed $\frac{1}{2}$ a lakh. The governor resides at Skardú. In Ladák there is a governor who must be chiefly at Léh, because he is a joint commissioner under the commercial treaty of 1870. He is assisted by a *naib wazír*. The revenue, which in 1887 amounted to about Rs4,000, is derived almost entirely from the cash assessment on the land, and it covers the expenses of the province and yields a small surplus to the State treasury.

Jamú is the head-quarters of the Maharája. Around it there are seven administrative districts, *viz.*, Jamú proper, Jas-rota, Rámnagar, Udampúr, Ríasí, Mináwar,

§ Drew, page 497.

and Naoshera. These are divided into *tahsils*, and may be said to correspond roughly to Deputy Commissionerships. There are courts of justice in each. The districts have been surveyed and assessed, and the land revenue is paid in

* Pol. A., February 1874, cash. The last settlement* was made in 1873, No 272.

† Central Asia, Part VII, Section I. for a period of ten years. The cultivated area was then found to have extended considerably since 1860, and the rates were raised by ten per centum. The general condition of these districts appears to be fair.

Punch,†—As already observed, *Punch* is the *jagír* of the Maharája's

† The boundaries of *Punch* are a branch of the *Pir Panjál* range on the north; the same range on the east; *Rájnori* and other *Jamú* districts on the south; the *Jhelum* on the west.

§ Drew, page 497.

|| Pol. A., July 1863, Nos. 115-117.

land revenue was regularly assessed and collected in cash, but various taxes were taken in kind. The courts of justice are said to be primitive. The *tahsildars* did the original work, and the *rája* heard appeals. The system of monopolising trade in the hands of government officials was noticed, and finally it was remarked that "the administration of *Rája Motí Singh* is complained of, as being very oppressive and the taxation as exceedingly heavy."

On the other hand, Sir O. St. John has recently referred in a demi-official letter of the 6th August 1883 to the "success of (the Maharája's) cousin *Motí Singh* of *Punch* in governing that little dependent State."

Kashmír.—"The separation of the government of *Kashmír*," according to Mr. Drew,¶ "from that of the other divisions, is almost complete: the country is treated as a

separate *sudá* or province in the same way as it was when the Emperors of Delhi ruled over it." It is administered by a governor who is called the *Hakim-i-ála*. It is divided into the districts of *Srinagar*, *Patan*, *Islamabád*, *Kamráj*, *Shupion*, and *Mozafarabád*, which again are subdivided into a number of *parganas*. The chief executive authority

** Memorandum on *Kashmír* and some adjacent Countries, page 5.

Secret, March 1874, Nos. 172-173.

is the *hakim-i-ála*, under whom are the *wasírs*, or district officers, and the *tahsildars*. The courts of justice are classified thus by Mr. Girdlestone** :—

"(1) Court of the *tahsildar*, who may hear civil suits not exceeding *R*100 in value, and has power of imprisonment up to one month in criminal cases.

"(2) Court of the *sa zír*, having power to hear civil cases up to *R*1,000 in value, and

to punish in criminal cases with imprisonment up to six months. Appeals lie to him both in civil and criminal cases from the *tahsildar*.

"(3) The city (Srinagar) magistrate's court with power to hear civil cases up to Rs.5,000 in value, and to punish in criminal cases with imprisonment up to two years. This court has no appellate jurisdiction.

"(4) The chief court, hearing civil suits without any limitation in regard to value, and empowered in criminal cases to punish with imprisonment for five years. Appeals lie to this court both in criminal and civil cases from the city and district (*wazír's*) courts, those from the latter being usually heard by the chief judges when on circuit, which he undertakes not only on this account, but also in order to inspect the local registers, and to enforce the duties of the village headmen, who are held answerable for detecting and reporting crimes and for exerting themselves for the arrest of offenders."

Police.—A result of the disturbance in Srinagar between the Suní and Shíás in 1872 was the establishment of a body of city police on the model of the Panjáb constabulary, numbering 337 men, and costing 2,555 Company's rupees per mensem.

Relations with neighbouring States.—The Kashmír State is in contact with Tibet on the east, Eastern Turkistán on the north, Húnza and Nagar on the north-west, and Yaghistán on the west. It has thus happened that the Maharája of Kashmír has been concerned at various times with China, with the politics of Central Asia, and with the group of independent chiefships which separate the western border of his State from the eastern limits of the Afghán dominion.

Kashmír and China: the Maharája's jagír in Tibet.—Under the treaty of 1842, which ended the expedition led by Guláb Singh's general, Zorawár Singh, against Ladák and Tibet, the district of Min Sar was made over by the Tibetán authorities to Guláb Singh and his heirs as a *jagír*. Min Sar, or Misar Tarjum, is a tract of grazing grounds lying about two marches north-west of the Manasarowar lake on the road to Gartok, and about seventeen marches distant from Léh. Its prenniary value is insignificant. The small revenue is collected annually by a Kashmír official deputed by the Maharája's *wazír* at Léh. Mr. Elias states that Mr. Johnson, when *wazír*, tried to visit the *jagír*, but was prevented by the Chinese officials in Gartok.

Some political significance attaches to the *jagír*, because there is reason to doubt whether the Maharája does not pay tribute on account of it to the Chinese.

The Lap Chuk.—Under the treaty of 1842, a commercial caravan goes every third year from Ladák to Lhása, under the charge of an agent, who is a Kashmír official, and is known by the name of "Lap Chuk." He takes and brings back presents and letters to and from the Ladák and Tibetán authorities.¹

¹ An account will be found in the alphabetical portion of this work

The Maharaja's opinion of the Chinese.—It is said that the Maharaja does not disregard his intercourse with the Chinese. In 1880, Mr. Henvey wrote : "The Maharaja always speaks of China with much reverence as a power quite on a par with us in civilisation."

History.—The early history of Kashmír is involved in considerable obscurity. From the year B.C. 266, when the desiccation of the valley is said to have taken place, to 1014, the country seems to have been governed by princes of Hindú and Tartar dynasties, the names of many of whom have been preserved.

Mahmúd of Ghazní attempted the conquest of the valley in A.D. 997, but failed; he succeeded, however, in taking it and the surrounding hills in 1014–1015.

About 1305 we find a feeble king, Rája Sewdeo, on the throne of Kashmír, who in a short time alienated the affections of his subjects by sundry acts of incapacity and oppression. At this time three worthies, destined either in their proper person or in that of their descendants to play important parts in the history of Kashmír, appear on the scene, and may be grouped as the authors of its Muhammadan or more modern history. The first of these, Sháh-mír, son of King Wuffúr Sháh, of Sawúlgere; the second, Sankar Chák, a chief of Dárdao; and third, Prince Rawjpoś, son of King Yuftum, of Tibet. The last-named having introduced himself, with a few followers in the guise of merchants, into Kuknigéra, the stronghold of Rám Chand, the hereditary Commander-in-Chief of Kashmír, contrived to overcome him, and forcibly married his daughter Koterín (or Kotadevi), in whose right, real or pretended, he seized the throne of Kashmír, at this time vacant by the flight of the fugitive King Sewdeo. He made Sháh-mír, the first of the ancient worthies mentioned above, minister, and commenced a vigorous reign, 1323. It is related of him that he became a convert to Islam; but it is proper to add that Hindú writers ignore the conversion of this sovereign, who died after a reign of two and a half years, leaving his widow, Queen Koterín, regent. About this time, 1326, an invasion of Kashmír by an army of Túrks under Urdil, who penetrated into the valley, was repulsed and brought to terms by the brave queen. It was arranged that if they withdrew immediately, they should be allowed to do so unmolested. This being effected, she withdrew to the fort of Indrkot, where she established her court, leaving the reins of power in the hands of the minister, Prince Sháh-mír, who had commenced a course of intrigue, the result of which was that he soon aspired to the sovereignty of the country. As a preliminary step, he demanded the hand of the queen in marriage, which being refused with scorn, he prepared to extort her consent by force of arms, and invested Indrkot with a large army. The heroic Rájputání made every effort to defend herself and sustain a siege, but finding herself at

length reduced to sue for terms, she in the last extremity consented to espouse the successful usurper. Upon this hostilities ceased, and preparations for the marriage were commenced; but the devoted princess, indignant and despairing, rode slowly forth, surrounded by her trains of maidens, from the beleaguered fortress, advanced into the presence of the usurper, and, upbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished by her own hand Queen Koterín (or Kotadevi, as she is often called), the last Hindú sovereign of Kashmír, and Prince Sháh-mír ascended the throne under the name of Sultán-Shams-ú-dín.

Shams-ú-dín, who came to the throne 1341, is usually considered the first Muhammadan king of Kashmír. He enjoyed his dignity only three and a half years. His sons, Jamshid and Ala-ú-dín, succeeded and reigned fourteen years.

His grandson Sháháb-ú-dín, having repaired the devastation caused by former invasions of the Túrks, turned his attention to foreign conquest, and added Tibet, Kashgár, and Kábul to the kingdom of Kashmír, 1356. His brother Kutub-ú-dín, who succeeded him, left a son, Sikaudar, who of all the princes of Kashmír is celebrated as an iconoclast (thence surnamed "Butshikan"), by whose fanatic zeal in destroying the ancient temples the architecture of Kashmír has suffered irremediable loss.

During the reign of Sháháb-ú-dín the celebrated Saiad Alí Hamadání and his son Mír Muhammad with their trains of fugitive disciples from Persia, upwards of 1,000 in number, arrived in Kashmír, and their advent seems to have fixed the religion of the country, heretofore in an unsettled state, and probably led to the religious persecution which immediately ensued. About this time the rival Muhammadan sects of Shíás and Sunís seem to have commenced their quarrels, and of the first-named sects arose the Rishis or Hermits of Kashmír, a very remarkable order of devotees, described by Abul Fazl as a very respectable and inoffensive order in his time, some 2,000 in number, living upon fruits and berries, and abstaining from sensual delights. Kashmír having been, previous to this influx of zealots, in a transition state as to religion, these learned doctors seem to have fixed the religion of the country, and to have built the *zírats* or shrines (including the Jama Masjid, or great mosque of Srinagar), many of which remain to this day. In the year 1423, we find Zein-ul-udín (or Badsháh, The Great King, as he is emphatically called) on the throne of Kashmír, during whose reign, which lasted as long as fifty-three years, the country appears to have made a great stride towards an improved civilization. This prince, besides reducing the tributary States to order, was a builder of many bridges, towns, and forts, and enlarged the capital city Srinagar. He encouraged literature and the arts; he introduced weavers from Turkistán and wool from Tibet; and many manufactures, such as paper-making, glass-making, book-binding, and the *papier-*

maché work for which Kashmír is so celebrated, owe their introduction to his fostering care. He was also a poet and lover of field sports. The rising power of the Chuk (or Chák) tribe did not escape the penetrating eye of this king, who prophesied they would ere long be rulers of Kashmír, a prediction which it will be seen soon proved correct, inasmuch as we find Kashmír, on the accession to the throne of Muhammad Sháh, 1487, great-grandson of Zein-ul-abdín, a child of seven years of age, torn by the struggles of the tribes of Chák, Reyna, and Mágrey, in which the two former were chiefly at variance, and alternately supporting the legitimate king, Muhammad Sháh, or his uncle, Fateh Sháh, the usurper. The vicissitudes of these struggles for the throne between these contending factions occupy the history from the year 1487 to about 1536, when we find that Muhammad Sháh, who had four times regained his crown and defeated the pretender Fateh Sháh, died in exile. By intrigue, inter-marriage, and hard fighting, the Cháks, amid the anarchy of the times, seem gradually to have fought their way to power; and from a position of preponderating influence as ministers and supporters of the king, at length, about the year 1537, openly seized the throne. About that date Kaji Chák, putting himself at the head of the national party in Kashmír, signally defeated the army of Mirza Kamrán near the city of Srinagar; and soon afterwards brought to terms an army of Kashgáris, which, under Saiad Khán and Mirza Haidár, had invaded Kashmír and had penetrated as far as the Lar *pargana* and the Sind valley. He succeeded in putting down all opposition to his power; but during this period the Mogul Emperors of Delhi began to turn their attention to Kashmír: the Emperor Humayun especially sent several armies against the country. The Kashmírís, however, rallied round the brave and wise Kaji Chák, who, in fact, brought all his enemies to terms. He entered into an alliance with Sher Khán, Afghán (afterwards Sher Sháh), then in rebellion against the Emperor, and gave him his niece, a daughter of Muhammad Sháh, in marriage.

Kaji Chák, although the actual ruler of the country, seems still to have permitted the sons of Muhammad Sháh (who died in exile) to retain the nominal dignity and to coin in their own names. He married his daughter to the second son, Ismáíl Sháh, and put him on the throne. At length Mirza Haidár, foster-brother of the Emperor Humayun, about the year 1540, entered into an alliance with the discontented native nobles of Kashmír, who consented to set up Tárxh Sháh, a boy, son of the usurper Fateh Sháh, as King, and after a great battle defeated Kaji Chák, who fled across the Pír Panjál, as far as Thána, where he died.

After a short interval of power, Mirza Haidár, the intrusive governor, was defeated and slain by the native nobles, and Abdi Reyna came into power for a short time, but was soon expelled by the Cháks, who rallied, and, under the son of the famous Shams-ú-dín Chák and others, utterly defeated the Reynas

and their allies from Delhi, at the great battle of Kuspa, 1556, in which 4,000 men perished on both sides. The same chief (Ghází Khán) in the year 1557 defeated with great loss an army of 12,000 Kashgáris under a nephew of Mirza Haidár, which invaded Kashmír; 7,000 of the enemy are said to have fallen in this battle. Moguls, Tartars, Kashgáris, Túrks, and other enemies, who about this period invaded Kashmír, fared no better, but were successively defeated by this vigorous and powerful tribe of Chák, which had now obtained a firm grasp on the country of Kashmír, and, in the person of Yúsaf Khán, were openly acknowledged as the sovereign family. Yúsaf Sháh, however, soon alienated his nobles and had to seek assistance from the Emperor Akbar, 1580, by whose aid he was enabled to regain his kingdom. Under pretext of suzerainty acquired thereby, Akbar demanded his son Yákúb as hostage, 1582; this prince, however, soon escaped, and the nobles of Kashmír refusing to surrender him again, the Emperor sent an army under Bhagwán Dass to enforce compliance with his demands. The King, Yú-af Sháh, hereupon delivered himself up to the Emperor's general, 1584, but he had better have fought for his independence, as he was sent under escort to Lahore, where Akbar delivered him over to the custody of his police minister, Todar Mull, who after a short time sent him to Bengal under Rája Maun Singh, where he died of grief and despair, 1587. On the flight of Yúsaf Sháh, the Kashmír army had called on his son Yákúb Khán to lead them, and this brave Prince soon justified the confidence reposed in him by defeating the Emperor's army, and reducing them to such stress amongst the mountains of Hazára from cold and want of food, that they are said only to have preserved life by slaughtering their elephants and sleeping within their still warm carcasses.

The Imperial army being thus repulsed, Yákúb Sháh ascended the throne of Kashmír, 1585; but, although of reckless bravery, this Prince was possessed of but little judgment and unfit to rule, and being of the Shía sect of Muhammadans, was persuaded by the priests of that sect to persecute the rival sect of Sunís; he thereby evoked the anger of Akbar, who determined, once for all, to conquer Kashmír, and despatched Kasim Khán, the admiral of the kingdom, with 30,000 horse and the fugitive Haidár Chák, against the King. Nothing daunted, Yákúb Sháh marched to engage the enemy, but being at this crisis deserted by his nobles, he was forced to fly across the mountains to Kishtwár with 60 horsemen, 1586. Within a short time, however, he returned, made a rapid march, and pitched his camp on the Takht-i-Sulímán, overlooking the city of Srinagar, where he rallied the brave Chák tribe around him and defied the enemy. Kasim Khán now attacked him with his whole force, but was defeated and driven back into the city, where his soldiers took refuge in the fort and other strongholds, where they remained in a state of siege. The Emperor, finding his army insufficient to reduce the country, sent reinforcements of 20,000, which forced Yákúb Sháh finally to vacate the throne; and

soon afterwards, on his safety being guaranteed to him, he did homage to the Emperor, who at that time visited the country. As we find Kashmír from this period subjected to the Mogul throne, we may consider it from about this date, 1587, to have passed from the hands of its native rulers, and to have become an integral portion of the Empire of Delhi.

The actual government of Kashmír was delegated by the Mogul Emperors to a *subadar* or governor; these governors seem only to have resided in the valley for six months in the year; indeed, from time immemorial it seems to have been customary for the rulers of Kashmír to leave the valley during the winter, and return to its delights on the approach of summer.

In 1651, Alí Mardán Khán, who was governor of Lahore as well as Kashmír, used to divide his presence between the two, and for his convenience in travelling, those spacious and noble *sardís* were built along the roads leading to Kashmír, the ruins of which to this day attest his magnificence. The Emperor Jahángír built many palaces and gardens, especially the celebrated Shalimár gardens immortalized by poets and travellers. The Nasím and Nishát gardens owe their origin to Núr Jahán Begum, his wife, and the ruins of palaces and baths at Manas Bal, Achibál, Vernág, &c., attest her taste in selecting picturesque sites. During the return of Jahángír from his last visit to the valley, 1627, he died on the road near Rájaurí, whence his body was conveyed to Lahore and there buried.

Sháh Jahán succeeded to the Empire of Delhi, and soon afterwards visited the valley accompanied by many poets and servants.

About 1657 he was deposed by his son Aurangzeb, who imprisoned him for life in the fort of Agra. He had during his reign invaded Tibet, which he had annexed to the *subadarí* of Kashmír.

Aurangzeb being confirmed on the throne, appointed, as usual, a *subadar* for the province of Kashmír, but soon after commenced a journey to visit the valley in person; the celebrated French physician Bernier followed in his train.

The Emperor remained three months in the country, but does not seem ever afterwards to have revisited it. After a civil war between his sons, Aurangzeb was succeeded by his son Bahádúr Sháh, who, however, died in the year 1712 at the age of seventy-one, leaving the throne to his son Firók Sher, whose mother was a Kashmíri.

By him Anatóla Khán was reappointed governor. This governor held the *subadarí* for upwards of ten years. He did not govern in person, but sent various *naiibs* or deputies, who were unequal to their position, and various rebellions broke out in the valley.

The practice of appointing *naiibs* seems now to have fairly come into fashion among the great nobles of the Mogul court, who mostly looked upon their appointments solely as a vehicle for extorting money from their respective

governments. As may be supposed, the condition of a province thus governed was not generally happy.

Kashmír in fact, perhaps partly through the influence of Nádír Sháh, who was at this time engaged in subduing Kábul and Pesháwar, seems to have been in a very disturbed condition, in which it continued during the reigns of the succeeding Emperors Muhammad Sháh and his son Ahmad Sháh, of Delhi.

At this time we find most of the governors of Kashmír, in common with those of the other provinces of the tottering Mogul throne, little short of independent rulers.

This state of things continued until 1752, when the Mogul governor betrayed the country to Ahmad Sháh Abdali, who in turn annexed it to the Kingdom of Afghánistán.

The Durání Viceroy's appear early to have attempted to render themselves independent of the Empire, and in 1763 Ahmad Sháh Abdali was again under the necessity of sending a force into the valley to coerce the governor Suk Jawan, who had paid no tribute for nine years. In the year 1809 the *subadar* of the province was one Muhammad Azím Khán, who, seeing the power of Afghánistán on the wane, threw off the yoke altogether. In the year 1812, Maharája Ranjit Singh, the ruler of the Panjáb, turned his attention to the Rájput States to the south of the Pír Panjál range, probably regarding the subjugation of these States merely as a preliminary to the conquest of Kashmír.

The Sikh army defeated the confederated Muhammadan chiefs of Rájaorí and Bhimbar with great loss, and in the month of November Ranjit Singh received their submission and occupied their strongholds; about the same time his son Karak Singh captured Jamú. Fateh Khán, the *wazír* of Sháh Mahmúd of Afghánistán, was at this time upon the Indus, whither he had come to punish the two brothers who held Atak and Kashmír, for the assistance they had rendered to Sháh Shújá, and to recover the two provinces for Kábul. It became essential that, engaged as the Lahore and Kábul forces were, so closely on the same field, the two leaders should come to a mutual explanation of their views and intentions.

A meeting was therefore agreed upon, and took place on the 1st December, when it was settled that Ranjit Singh should, in return for a money payment, and the promised aid of a detachment of Afgháns to be employed afterwards against Multán, place a force of 12,000 Sikhs, under the Díwan Mokam Chand, at the *wazír's* disposal in the expedition he meditated, and should give every facility for the passage into Kashmír by the passes of Rájaorí, which he had lately subdued. The joint armies commenced operations, but the Sikhs being impeded by a fall of snow were outstripped by the *wazír*, who, penetrating into the valley in February, drove Ata Muhammad from his stockades, and in a

short time reduced him to submission without receiving much assistance from Mokam Chand.

Ranjit Singh having taken this opportunity to make himself master of the fort of Atak, Fateh Khán deemed himself absolved from his engagements, and dismissed the Sikh contingent from Kashmír without any share of the booty, nominating his brother Azím Khán to the governorship. In the year 1814 Ranjit Singh again attempted the invasion of Kashmír, massing his army at Rájáorí early in June, preparatory to the passage of the Pír Panjál range. A detachment under Rám Dial, the grandson of Mokam Chand, *diwan* (who was himself detained by sickness at Lahore), was sent forward towards Baramgala on the 15th June; it ascended the Pír Panjál mountains by the Nandan Sar pass on the 19th July, and debouched upon the valley at Hirpúra on the 22nd of the same month, where it was attacked by a party sent against it by Azím Khán.

The Kashmírís were defeated and followed to Shupion. On the 24th the Sikhs assaulted the town, but being repulsed, retired to the Pír Panjál mountains to await reinforcements.

In the meantime the main body of the Sikhs under Ranjit Singh had advanced by the way of Púñch, which place being reached on the 28th June, was found to be evacuated, the enemy having been careful to destroy all supplies. The Sikhs were detained here until the 18th July. Thence advancing by Mandi, Ranjit Singh reached the Tosha Maidán on the 18th, where he found Muhammad Azím Khán with the forces of Kashmír drawn up to oppose his progress.

The Sikh army took up its position in face of the enemy and remained for some days inactive.

On the 29th July Mubammad Azím Khán, assuming the offensive, commenced a desultory fire on the Sikh position; on the following morning the attack was renewed with greater vigour, and Ranjit Singh compelled to fall back on Mandi. Being pursued thither, he fired the town and continued his retrograde march to Púñch, which he reached on the 31st July with the loss of many men and of nearly all his baggage. Setting fire to Púñch, Ranjit Singh quitted his disorganised camp, and with a few attendants took the nearest road to Lahore, which he reached on the 12th August.

Rám Dial and his detachment were surrounded and their supplies cut off, but Azím Khán, in consideration of his friendship for Diwan Mokam Chand, its commandant's grandfather, permitted the detachment to retire, and furnished it with a safe-conduct to the Sikh frontier.

The Muhammadan chiefs of Rájáorí and Bhimbar were not slow to avail themselves of the disastrous termination of the expedition, and broke out into rebellion towards the close of the year 1814, and it was not until the following year that Ranjit Singh found himself in a position to punish the refractory rajás on this side of the Pír Panjál range.

In 1819 Ranjit Singh's thoughts were again turned towards the annexation of Kashmír, and in the month of April of that year the Sikh forces were put in motion towards the frontier. Misur Díwan Chand, the conqueror of Multán, had been selected by Ranjit Singh to command the expedition, and with a strong division of picked soldiers led the advance. A second army was formed in support and placed under the command of the Kúuwar Karak Singh, while Ranjit Singh kept with himself a reserve to be employed, as occasion might require, in expediting stores and supplies. By the beginning of June Rájaorí and Púnc̄h and all the hills and passes south of the Pír Panjál range had been occupied, and the supporting division advanced to Rájaorí to keep open communications. On the 23rd June the Misur Díwan Chand attacked the Rájaorí and Púnc̄h rajas in their position at the Dhakí Deo and Maja passes and carried them, thus securing to himself a road over the Pír Panjál.

Karak Singh now advanced with his division to Surdí Thána, and Ranjit Singh, with the reserves, came up as far as Bhimbar, while Misur Díwan Chand, crossing the mountain barrier, descended into the valley and took up a position at Surai Ulí, on the road to Shupion.

Jabar Khán, who had been left by Muhammad Azín governor in Kashmír, had taken up a position at Shupion, for the defence of the valley, with a force of 5,000 men, raw troops hastily raised and quite unequal to cope with the disciplined battalions under Misur Díwan Chand, which besides greatly outnumbered them. On the 5th July the Misur advanced to Shupion, and immediately on coming in view of the Kashmír army, ordered an attack, which, after a few hours' smart fighting, involving considerable loss to both sides, was completely successful. Jabar Khán with his troops fled at once across the mountains towards the Indus, leaving the valley to be occupied without further resistance by the victorious army of Ranjit Singh.

Phúla Singh, the celebrated Akáli leader, gręatly distinguished himself in this campaign.

During the year 1820 the Sikh troops in Kashmír were employed in petty operations against isolated chiefs. The rája of Rájaorí, Agar Khán, was in the course of May seized and made prisoner by Guláb Singh. For this service he obtained in *jagír* the principality of Jamú, with which his family had been for a long time connected. Jamú had come into the possession of the Maharája Ranjit Singh by the right of conquest, when Jey Singh, the last of the rightful Rájput̄s of the house, died in the year 1809.

In the middle of the year 1821 the two petty territories of Kishtwár and Man-kót were annexed to the Lahore government.

In December 1820 the harshness of Harí Singh having made him unpopular to the inhabitants of Kashmír, the mild and peaceable Moti Rám was re-appointed governor, but was the following year replaced by Gúrmukh Singh. Díwan Kirpá Rám was the next governor, 1824, in whose time occurred

the great earthquake which laid every house in the city low. During the three months of its continuance, the shocks at first were not less than one hundred per diem, after which they gradually diminished; the inhabitants lived entirely in tents. This governor was very fond of display, but was nevertheless a good ruler. At length he excited the jealousy of Rájá Dhian Singh, minister of Ranjit, who brought about his recall, 1830. He was succeeded by Bamma Singh, in whose single year of power disturbances occurred between the Shíás and Sunís. Prince Sher Singh (afterwards Maharája) assumed the government of Kashmír, 1831, and appointed Bisaka Singh his *diwan*, who attended to the affairs of the country, whilst the prince took his pleasure in field sports, to which he was much addicted.

The prince himself was an easy ruler, but neglected his charge and allowed his *diwan* to extort money on his own account. A great famine at this time also added to the miseries of the people; thousands died and many fled the country to Hindústán and the Panjáb, where their wretched condition attracted the notice of Ranjit Singh, who forthwith despatched Jemadar Kushial Singh, with Bhai Gúrmukh Singh and Shaikh Ghulám Mohy-u-dín, as a sort of committee to collect the revenue and watch Sher Singh and his *diwan*.

Kushial Singh on arrival assumed the control of the finances from the *diwan*, 1832. He proved himself a cruel ruler; happily for the country he departed after six months, and Colonel Mían Singh was selected by the Maharája, on account of his humane character, as a fit governor for the unhappy valley.

That officer accordingly proceeded towards Kashmír, but finding that Prince Sher Singh had not yet seen fit to surrender his government, halted at Baramúla a month. At length that royal personage leisurely set out on his return to Lahore, after having misruled the country upwards of three years. Mían Singh assumed the government, 1833, and set himself to work to repair the country, desolated by famine and oppression. Mían Singh seems to have been a kind, just man, who prevented his soldiers from oppressing the people, a condition of things almost inseparable, as it would seem, from a military occupation of a tributary country by Asiatic soldiery. His measures were successful, and he was raised to the rank of general in 1836, as a mark of acknowledgment for his services.

In 1838, great floods, to which the Kashmír valley has in all ages been most subject, occurred, which forced the inhabitants to take to their boats.

Shortly after the accession of Sher Singh, his incapacity led to various acts of mutiny and violence among the troops; nor was this disaffection confined to the capital, for it spread to Kashmír, and Mían Singh, the governor, was cruelly murdered by his soldiery, 1841. Thereupon a body of about 5,000 men was sent into the valley under the nominal command of Partáb Singh, the son of Sher Singh, who was placed under the charge of Rájá

Guláb Singh. The troops advanced to the city of Kashmír without meeting with any resistance, but on being summoned to surrender, the mutineers prepared to defend the entrenchments which they had formed on the south bank of the Dúdh Ganga stream. After a bloody contest the rebel lines were carried, and the passes of the Pír Panjál being guarded by a large force under Mían Jawahir Singh, the nephew of Guláb Singh, only a very small remnant escaped. Guláb Singh, having thus effected the object of his expedition, left Shaikh Mohy-u-dín, a creature of his own, as governor of Kashmír, and departed with his troops for the Hazára districts, where he is stated to have thrown every obstacle in the way of the small British force sent to the relief of their countrymen in Afghánistán. From this time Guláb Singh became virtually the master of the valley.

The exploits of the celebrated minister and military leader, Zoráwar, who is always called Zoráwar Singh, are intimately connected with the history of the state of Jamú. Originally a private soldier, this remarkable man first brought himself to the notice of Rája Guláb Singh by pointing out the manner in which great reductions might be made in the commissariat of the army; empowered by the rája to give effect to the scheme he had proposed, he acquitted himself so admirably as to gain the fullest confidence of his master, who made proof of his gratitude by raising him to the position of governor of Kussal and Kishtwár, and eventually he received the title and office of *wazír*. Cruel and unscrupulous to the people, his devotion to his master knew no bounds, and by his self-denying integrity he ministered to Guláb Singh's master passion, avarice.

Having subdued the greater part of the hill country north and north-east of Jamú, including Skardú, Little Tibet, and Ladák, he projected a more extended expedition towards the Champá country and the lakes of Manasarowar, dazzling Guláb Singh with tales of the gold mines to be found in those regions. Assisted by a small contingent from Kashmír, the whole force was collected at Léh in May 1841, and advanced to the plains to the north of Rudok; here Zoráwar waited, while he employed numbers of men searching for the gold which he had promised his credulous master. His enemies in the meantime were not idle, and having united their forces hastened to give him battle; he was soon surrounded by an overwhelming force and completely defeated on the 12th of December; Zoráwar himself, as well as the greater part of his force, was slain; some few having been taken prisoners, a very small remnant escaped to British territory by way of Almora.

The following brief sketch of the genealogical history of the Jamú family will not be here out of place. This family traces its history to the remotest antiquity. About the time of Cyrus, two Bájput brothers emigrated with their families and followers from a small village called Oopa or Oop, the original hereditary *jagír* of the family, in the vicinity of Oudh, and settled themselves on the banks of the Sutlej. For twenty-eight generations their

posterity followed warlike occupations and served under different masters, but always in or about the Panjáb. The twenty-eighth, Bija Singh or Bija, who is said to have lived about the year 369 of Vikramadita, is put down as the first who settled in the hills about the present Mirpúr, and from henceforward the Rájpúts collected their families and formed a small colony in the hills north of Lahore, until the fifty-ninth generation, about the year 589 of the Hejra, when there seems to have been a general break-up of the colony, and the Rájpúts were scattered in different directions, one branch of the family settling at Chamba, another at Teera Kangra, while the two principal members of the family, Kirpal Dehu and his brother Singram Dehu, settled in the hills of Dhahman, where the present fort of Bhow stands. Ultimately the younger brother crossed the Tóí and erected a small habitation on the opposite bank, the site of the present Jamú.

The sixty-third chief of the family was the great Mal Dehu, who, aspiring to the title of rája, was formally installed by his kinsmen and relatives about the year 749 of the Hejra. The rájaship descended through many generations until we find it vested in Drupe Dehu, who died about 1742. This chief had four sons, Ranjit Dehu, Kousar Dehu, Sooruth Singh, and Bulwunt Dehu. The first of these succeeded his father in 1742, and showed himself an able and active hill chief.

His reputation for justice and moderation extended as far as Lahore, and numerous families of high rank and large fortune fled to his territory and stronghold. He commenced the building of the present palace of Jamú, and in the year 1775, or five years before his death, the town had increased to about $3\frac{1}{4}$ miles in circumference, about twice as large as the present day, and boasted 150,000 inhabitants.

Ranjit Dehu reigned in peace and prosperity until the year 1780, when he died. From his younger brother, Sooruth Singh, was descended Kussúr or Kussúra Singh, who had three sons; the eldest, Gulábú, was born about the year 1788; the second, Dehanú, was born in 1797; the youngest, Suchetú, was born in 1801. In the year 1807, when the Sikhs, under the Dīwan Misur Chand, attacked Jamú, the eldest of these lads, Gulábú, greatly distinguished himself in a hand-to-hand fight with the enemy's horsemen in the stony bed of the Tóí; this conduct so pleased Dīwan Misur Chand that on his return to Lahore he described it in terms of glowing eulogy to his master Ranjit Singh. Hearing of this, Gulábú, who was then about nineteen years of age, taking with him his younger brother, Dehanú, hastened from Jamú to Lahore in the hope of pushing his fortunes in the court of the Sikh Maharája; but for a long time his ambition was doomed to disappointment. At last the tide turned, and the Maharája, pleased with the character and appearance of the brothers, directed them to remain in attendance upon him; but it was not until 1813, when, having at Ranjit's request sent for their younger brother Suchetú, now a lad of about twelve years old, his

handsome face and graceful person immediately won for him the entire regard of the Maharája, and the Rájput brothers became all in all at court. In 1818 the three brothers were created rájas, and the eldest became Rája Guláb Singh of Jamú. Taking leave of Ranjit and of Lahore, Rája Guláb Singh repaired at once to Jamú, to take possession of the seat of his ancestors as an almost independent prince.

Ambitious, avaricious, and cruel, the young rája ruled his subjects with a rod of iron, and extended his power over all the petty independent chiefs of the neighbouring states.

Ghulám Mohy-ú-dín had been installed as governor of Kashmír, 1842, and in the following year the secluded principality of Gilgit was overrun and annexed to Kashmír. In the time of Mohy-ú-dín cholera created great havoc amongst the inhabitants, no less than 23,000 of whom are stated to have died in the city of Srinagar alone.

At length Ghulám Mohy-ú-dín, being in an infirm state of health, left his son Shaikh Imam-ú-dín as governor, and proceeded towards Lahore to pay his respects at court. He was, however, taken ill on the road, returned to Kashmír, and there died, after ruling the country five years.

In 1844 Guláb Singh was out of favor with the Lahore *darbár*. His powerful brother Dhian Singh had been murdered in September 1843, and his younger brother Suchet Singh in March 1844. Dhian Singh's son, Hira Singh, and Pandit Julla were jealous of Guláb Singh's growing power, and there was a dispute about Suchet Singh's estates which Guláb Singh had seized. Meanwhile, troubles* had arisen in

* Secret Consultation, 4th April 1846, No. 14.

Kashmír, where the hill rájas, headed by Zabardast Khán of Mozafarabád, seriously threatened the governor Mohy-ú-dín. Guláb Singh fostered this outbreak. At the end of 1844, Hira Singh and Pandit Julla were killed. Their successors in power were Jawahír Singh and Lal Singh, who put down the disturbances in the hill country of Kashmír, and led the Sikh army towards Jamú. In April 1845, Guláb Singh averted a contest by submission. He went to Lahore, and was called upon to pay a heavy fine and cede territory; he accepted these conditions and returned to Jamú in August 1845. Shortly afterwards the Lahore *darbár* was engaged in disturbances in Multán and the rising of Pesháwara Singh. The latter was encouraged by Guláb Singh, but failed; then came the death of Jawahír Singh. Guláb Singh still held back, and left the power at Lahore to Lal Singh and Táj Singh.

In November 1845 the long-expected collision between the English and the Sikhs began. Our successes at Moodki and Ferozesháh were costly, while at Badawal the Sikhs practically gained the day. The Sikh army then set aside its half-hearted leaders, Lal Singh and Táj Singh, in favour of Guláb Singh, who arrived at Lahore on the 27th January 1846, the day before the battle of Aliwál. That was an important victory, and Guláb Singh lost no time in making overtures to the Government of India. They were accepted, for the struggle with the Sikhs had been severe. But the Sikh army remained,

and it was not till after the battle of Sobraon that the way for negotiations was cleared.

First Treaty of Lahore.—The victory of the 10th February 1846 was followed by the occupation of Lahore and the submission of the Sikh government. Guláb Singh, the minister chosen by the army, was deputed to treat for peace; and the result was the first treaty of Lahore, signed on the 9th March 1846. Its main features were the recognition of a Sikh government at Lahore; the cession to the British government of Sikh possessions between the Beas and Sutlej, and between the Beas and the Indus; and the aggrandizement of Guláb Singh.

Then followed the separate treaty, concluded with Guláb Singh at Amritsar on 16th March 1846, by which he was handed over territory between the Ravi and the Indus, in consideration for which he was to pay to the British Government the sum of seventy-five lakhs of rupees. These two treaties will be found in full on page 3.

The policy of the arrangement thus made with Guláb Singh has been criticised in the light of later events. It will therefore be well to set forth the reasons assigned by Lord Hardinge for its adoption; and these will be found in the following extracts from two of his despatches to the Secret Committee of the Court of Directors:—

(a) "It will be seen by the draft of treaty now forwarded that in consequence of the

Extract from a letter from the Governor General, to the Honourable the Secret Committee, No. 7, dated 4th March 1846.

inability of the Lahore Government to pay the sum stipulated as indemnification for the expense of the war, or to give sufficient security for its eventual disbursement, the hill territories from the Beas river to the Indus, including the provinces of Kashmir and Hazára, have been ceded to the British Government.

"It is not my intention to take possession of the whole of this territory. Its occupation by us would be on many accounts disadvantageous. It would bring us into collision with many powerful chiefs for whose coercion a large military establishment, at a great distance from our provinces and military resources, would be necessary. It would more than double the extent of our present frontier in countries available at every point, and most difficult to defend, without any corresponding advantages for such large additions of territory. New distant and conflicting interests would be created, and races of people with whom we have hitherto had no intercourse would be brought under our rule, while the territories, excepting Kashmir, are comparatively unproductive, and would scarcely pay the expenses of occupation and management.

"On the other hand, the tract now ceded includes the whole of the hill possessions of Rája Guláb Singh and the Jamú family; and, while the severance of this frontier line from the Lahore possessions materially weakens that State, and deprives it in the eyes of other Asiatic powers of much of its pride and position, its possession by us enables us at once to mark our sense of Rája Guláb Singh's conduct during the late operations, by rewarding him in the mode most in accordance with his ambitious desires, to show forth as an example to the other chiefs of Asia the benefits which accrue from an adherence to British interests, to create a strong and friendly power in a position to threaten and attack, should it be necessary to do so, the Lahore territories in their most vulnerable point, and at the same time to secure to ourselves that indemnification for the expenses of the campaign, which we declared our determination to exact and which, excepting by the cession of territory, the Lahore government is not in a condition to afford.

"Rája Guláb Singh has engaged to pay the crore of rupees demanded from the Lahore

State on being put by us in possession of the territory ceded by the fourth article of the draft treaty, on such terms and conditions as we may approve.

"It is highly expedient that the trans-Beas portion of Kulu and Mandi, with the more fertile district and strong position of Núrpúr, and the celebrated Fort Kangra, the key of the Himalayas in native estimation, with its district and dependencies, should be in our possession. These provinces lie together between the Beas and Chukkee rivers and their occupation by us will be attended with little cost and great advantage. The Chukkee river in the hills will hereafter be our boundary to its source, and thence a line drawn to the Ravi river, and along its course and across the Chenáb to the snowy ridge on the confines of Lahoul. This line will be laid down by officers sent for the purpose, according to mutual agreement, and will be accurately surveyed.

"In consideration of the retention by us of the tract above described, a remission of twenty-five lakhs from the crore of rupees which Rájá Guláb Singh would otherwise have paid will be allowed, and the rájá will pay the remaining seventy-five lakhs, of which fifty lakhs are to be made good at once, upon the ratification of the treaty, and the remaining twenty-five lakhs within six months from that date. Of the remaining portion of the territory ceded by article four of the draft treaty, the greater part, with the exception of the provinces of Kashmír and Hazára, is already in the possession of Rájá Guláb Singh and his family, for which he has been bound hitherto to render military service to a small extent to the Lahore government, and to present annually a horse with gold trappings as a heriot to the State.

"The conditions which may be stipulated with Rájá Guláb Singh, and the treaty to which he may be admitted, will be reported in my next letter. Those conditions will be so drawn as to bind us to the least possible interference in his affairs consistently with the maintenance of our paramount position over the rájá and his country.

"I may venture to state my opinion that the Sikh nation, as a great military power, has been effectually crushed; and although it has been left sufficiently strong to defend itself against any native power which may attack it, it never can, with its diminished population and revenues, repeat the efforts made during the last campaign."

* * * * *

(b) "I request your Honorable Committee's attention to the treaty made with the

Extract from a despatch from the Governor General, to the Honorable the Secret Committee, No. 8, dated 19th March 1846.

Maharájá Guláb Singh, by which a Rájput principality of the hill districts has been constructed extending from the Ravi to the Indus, and including the province of Kashmír. The Maharájá is declared by the treaty independent of the Lahore State and under the protection of the British Government. As it was of the utmost importance to weaken the Sikh nation before its government should be re-established, I considered the appropriation of this part of the ceded territory to be the most expedient measure I could devise for that purpose, by which a Rájput dynasty will act as a counterpoise against the power of a Sikh prince, the son of the late Ranjit Singh, and both will have a common interest in resisting attempts on the part of any Muhammadan power to establish an independent state on this side of the Indus, or even to occupy Pesháwar."

With the treaty of Amritsár, the history of the Kashmír State as a political whole commences.

The rebellion of Shaikh Imam-ú-dín.—Guláb Singh did not obtain possession of Kashmír without difficulty. When the treaty of Amritsár was concluded, this province was being held by Shaikh Imam-ú-dín as governor on behalf of the Lahore *darbár*. Guláb Singh regarded this man at first as a friend. He sent his own agent, Wazír Lakpat Rai, to Srinagar with a small body of troops. Imam-ú-dín made over to them the fort of Harí Parbat, which commands the city, and it was expected that he himself would soon quit the country. In four months' time, however, during which Guláb Singh

remained inactive at Lahore, it became apparent that the Shaikh was not acting in good faith. He professed to be busy in winding up the affairs of his administration. But he collected a large number of troops, and gained the support of all the chiefs of the neighbouring hill country, notably the rája of Rájauri. Still Guláb Singh made no sign beyond sending a few more troops to Srinagar under Wazir Ratan; while the Sikh government was at least not zealous in fulfilling one of the main provisions of the treaty of Lahore. Urgent remonstrances were addressed to each of these parties by Colonel H. M. Lawrence, the Governor General's Agent for the North-West Frontier, but without material result. At last matters were brought to a crisis by Imam-ú-dín. He attacked Guláb Singh's forces at Srinagar, defeated them, and besieged the survivors in the fort of Hari Parbat. Then Guláb Singh prayed for help from the Government of India. He declared that he had had no reason to mistrust Shaikh Imam-ú-dín, whose conduct he attributed to the instigation of the Lahore *wazir*, Rájá Lal Singh. The Governor General determined to afford all reasonable aid to Guláb Singh. But it was not easy to find out what he really wanted. After much fencing, he begged that British troops might occupy the country about Jamú, advancing no nearer to Kashmír than Bhimbar and Jasrota. To this proposal Lord Hardinge readily agreed, for he had no desire to undertake a winter campaign in Kashmír. Guláb Singh was accordingly urged to send all his own troops to Srinagar, and to provide supplies for the British troops about Jamú. Political officers were deputed to aid him with advice, while strong pressure was brought to bear on the Lahore *darbár* to send an auxiliary force.

The situation at one time looked critical; and its difficulty was enhanced by the extraordinary vacillation and incompetence displayed by Guláb Singh. The Governor General's Agent was so impressed by his behaviour that he wrote* to Lieutenant Edwards in these words:—

* Secret Consultation, 26th December 1846, No. 1123.

"You can tell the Maharája in friendly but plain terms that his conduct in the Kashmir transaction had so surprised me, that I had asked his *dewan*, Jowala Sahai, if the Maharája considered he had paid too dearly for Kashmir and was desirous of cancelling the arrangement, as in that case there might be little difficulty in doing so."

Eventually effective measures were adopted. The forces of Guláb Singh and the Lahore *darbár* advanced on Srinagar, while British troops occupied the country round Jamú. There was no fighting, as Imam-ú-dín at once surrendered. He excused his conduct by asserting that he held written instructions from the Lahore *darbár* to retain Kashmir. A searching enquiry showed that this assertion was true. Rájá Lal Singh had sent such instructions. But there was no evidence of complicity on the part of the whole *darbár*, and the Lahore troops who accompanied Guláb Singh had rendered good service. The Government of India, therefore, determined to treat Lal Singh's behaviour not as a breach of the treaty of Lahore, but as a personal offence. He was deposed from office, and removed in custody from Lahore to British India.

Suppression of the revolt.—By the end of 1846, therefore, Guláb Singh had been installed in Kashmir; and British troops were at once withdrawn from his territories. The main fact which is illustrated by Imam-ú-dín's revolt is, that Guláb Singh owed not only his title to, but his actual possession of, Kashmir, wholly to the support of the British power.

Conduct of Maharaja Guláb Singh in 1849.—The last struggle of the Sikhs under Sardar Chattar Singh ended with the battle of Gújrát and the annexation of the Panjáb. The conduct of Guláb Singh during this crisis was at least suspicious.

Attack on Chilas: loss of Gilgit.—The years 1850 and 1852 were marked by a successful attack made by Kashmir troops on the small Yaghistán State of Chilas. Two years later, Gauhar Aman of Yasín regained possession of Gilgit.

Death of Maharaja Guláb Singh, and accession of Ranbir Singh. Distinguished services rendered by the Kashmir State in the Mutiny.—The Maharaja

Guláb Singh died on the 4th August 1857, and was succeeded by his eldest son Ranbir Singh.* The change of rulers in the Kashmir

* Secret Consultation, 25th September 1857, No. 1.

† The minute reproduces the official reports in Secret Consultation, 18th December 1857, Nos. 413-15.

‡ Political A, August 1868, No. 104.

State happened at a critical time; but both the dying Maharaja and his successor proved themselves to be staunch friends to the British Government in the troubles of 1857. Their services were well described† in the following quotation from a minute‡ recorded by Lord Lawrence just eleven years afterwards:—

"Maharaja Guláb Singh was always an unpopular chief, both among the people of the Panjáb and among the English community. I need not here explain the grounds of this feeling, but so it was. And as the crisis in the Mutiny culminated in consequence of the protracted resistance of the mutineer troops in Delhi, the cry waxed loud and vehement that Maharaja Guláb Singh was only watching events; that he was in strict alliance with our enemies, and only bided his time to strike with effect.

"At this time I may mention that it is no exaggeration to say that our position in the Panjáb was, to a great extent, at the Maharaja's mercy. From the banks of the Indus to those of the Ravi, the mountain countries in his hands march with our northern boundary. The few British troops in the province were for the most part gathered together at Pesháwar, Lahore and Multán, and were sorely tried in holding the country, maintaining our supremacy, and overawing our enemies. Had Maharaja Guláb Singh turned against us, his ability, his prestige, his experience, would have produced a great reaction against us, to say nothing of the material means at his disposal.

"At this time, writing from memory, I think it was towards the end of July or beginning of August, when I had been pressed by the officer commanding at Delhi to send to Delhi every native soldier on whom I could rely, in addition to the British troops on their way down, that I sent for *díwan* Jowala Sahai, the minister of Maharaja Guláb Singh. The *díwan* was a subject of the British Government, and his family for the most part lived in British territory. I had known him since 1846, and had reason to believe that he was well affected to the British Government, and had considerable confidence in him myself.

"After sounding him very fully as to the general state of affairs, the feeling of the people in the Panjáb, I spoke to him regarding his master, the Maharaja, and gathered from him that he was well disposed towards the British Government, and prepared to remain faith-

ful. On this I went a step further, and after alluding to the rumours which were flying about, I suggested that the *diwan* should move the Maharāja to offer to send a selected body of his hill-men to help in the siege of Delhi. The *diwan* at first hesitated, but on my explaining what an advantage it would prove to the Maharāja to come forward in such a crisis, provided His Highness really meant to act up to his engagements, the *diwan* entered into my views, and agreed to proceed to Jamú and ascertain the state of affairs; to communicate with the Maharāja, should things appear to be propitious; and in short, to arrange, in that case, for the march of the troops. Within a week I not only heard that all had been properly managed, but that six picked regiments of infantry, two troops of cavalry, and a battery of artillery, amounting in all to rather more than 3,000 men, were on their way to Jullunder.

"No sooner was this known than all kinds of stories impugning the faith of the Maharāja were circulated through the country. It was said that these troops had in their ranks many Oudh men, relatives and friends of the mutineers, and that it was a settled plan that the whole force would go over to the enemy on their arrival at Delhi, just as the Sikh regiments under Rāja Sher Singh had joined *diwan* Múlraj at Multán in 1848.

"These stories made me very anxious, though I did not believe them. On the one hand, it was quite possible what was predicted might happen; on the other hand, the political importance of the move on the part of the Maharāja in our favor was very great, to say nothing of its value in a military point of view. To hesitate then, to stop the Jamú troops, was to show the Maharāja that I distrusted him, and perhaps to induce him to change his views and join against us.

"I again sent for the *diwan*, and again, to the best of my judgment, endeavoured to ascertain his views and the intentions of the Maharāja. The *diwan* assured me most solemnly of their fidelity, and challenged any one to point out an Oudh soldier in the Jamú force. I determined to trust in these assurances, and arranged with the *diwan* that one of his brothers, a soldier of some experience, should be placed in charge of these troops on the part of the Maharāja, while I sent my own brother, Captain R. C. Lawrence, and six selected British officers, on my side with these regiments.

"By the time the Jamú troops had reached Jullunder, I rode over and inspected them. I talked to all the leading native officers; saw that, as far as I could perceive, they were all hill-men; that they were in good spirits, willing to go on, as fairly equipped as I could expect. I sent them off the next day by rapid marches. From the time they crossed the Sutlej, cholera broke out in their ranks, notwithstanding which, and the great heat of the season of the year, particularly trying to men fresh from the mountain ranges, they pressed on without hesitation or murmur.

"During the storm of Delhi, a portion of these troops of the Maharāja formed part of the column which attacked the advanced position of the mutineers in the suburbs of Delhi, with the view of making a diversion from the main object—the assault of the city. In this affair the Kashmír troops suffered considerably.

"The very day after Delhi fell, *diwan* Jowala Sahai's brother, the commander of these troops, and the Maharāja's *vakil*, both died of cholera, which circumstance greatly depressed the minds of the native officers and men. On this being reported to me by telegram, I urged the *diwan* to send off his younger brother to supply the place of the brother who had fallen at his post. To this request the *diwan* at once acceded; the young man mounted the mail cart that night, and within twenty-four hours was doing his duty with the troops of his master. I think that these were services which demand my grateful acknowledgments and the consideration of all Englishmen."

It was not until 1856 that Gilgit was recovered by the Maharāja's troops, but in the following year Gauhar Amáu for the fourth time recaptured the country from his step-brother, who had been appointed *thánadar* by the Maharāja.

In 1860 Gauhar Amán died, and in the same year Colonel Lochan Singh, with the Maharāja's troops, attacked and took Gilgit from Waháb, the *wazír* of Gauhar Amán. Following up his success, Lochan Singh crossed over the Gilgit frontier and took the fort of Yasin on the 14th September 1860; but it was shortly afterwards recovered, with Panyal, by Malik Amán.

In April 1863, Malik Amán advanced on Gilgit, but was defeated by the Maharāja's troops at Kila Shimbar, or Shamir, in Yasin. In 1864 an attack on Hunza was contemplated, and was made in 1866 by the Maharāja's troops, assisted by certain Chitrálí chiefs, but being deserted by their allies, the attack failed and the troops were overpowered.

Amán-ul-Múlk then laid siege to Gilgit, but the Maharāja's garrison successfully resisted until the arrival of reinforcements in August or September 1866, when the besiegers precipitately dispersed and returned to their homes.

In May 1867, Malik Amán and his brother Mir Vali made a fruitless attempt to wrest Panyal from Isa Bahádúr, a feudatory of the Maharāja's.

In recent years the chief events have been the famine in Kashmír during the years 1877-79, the earthquake of 1885, and the death of the Maharāja Ranbir Singh in August 1885.

Services.—The eminent services rendered by the Kashmír army in the Mutiny have been described. In 1868 a contingent from Kashmír co-operated with Brigadier-General Wible's force against the Black Mountain tribes; and again in 1888 with Brigadier-General MacQueen's force; and the Maharāja has, on several occasions, offered his troops to the British Government. In the last Afghán war His Highness was informed with grateful acknowledgments that it would be reckoned as valuable aid if his own frontiers were efficiently guarded.

The best known independent exploits of the Kashmír army are the capture of Chilas in 1854-55, the expedition against Yasin in 1863, and the defence of Gilgit in 1866-67.

Political aspect of the Kashmír Army.—The sixth article of the treaty of

Military administration.

Amritsár binds the Maharāja of Kashmír "to join with the whole of his military force the British troops when employed within the hills or in the territories adjoining his possessions." One object of the treaty was to establish a strong Rájput power in Jamú and Kashmír, which would relieve the British Government of the defence of a difficult country. And clearly the army of the Kashmír State does cover an important part of the frontier of India. On the east and north it touches the fringes of the Chinese Empire: on the north-west its influence is felt among the small States south of the Hindú Kush reaching almost to the extreme eastern limit of the Afghán dominions; while on the west it holds in check for about 150 miles the turbulent tribes of the Indus valley, and affords some support to the British power in the mountainous country of Hazára.

Description of the Kashmír Army.*—Major Biddulph wrote a note about

* Some early notes will be found in Political A, July 1863, Nos. 73 to 75. Secret E, October 1883, Nos. 345 to 349.

the Kashmír army in January 1880, which was supplemented by Mr Henvey in December 1882. The results arrived at are reproduced below. It must be understood that the accuracy of the figures is not vouched for.

Organisation.—The Kashmír army, as at present constituted, is the outcome of several different systems which have been unskilfully grafted one upon the other, and which still exist side by side instead of forming one harmonious whole. In addition to the usual divisions of artillery, cavalry, infantry, &c., there are three distinct forces in existence, besides special corps, viz., the *Khola Fauj*, the *Jungi Fauj*, and the *Nizamát*.

In the *Jungi Fauj*, again, certain administrative changes have taken place, which have not been thoroughly carried out, thereby leaving the force in an inchoate condition.

The *Nizamát* and special corps are localised, and are entirely separate from the army for general service, which, since 1877, has been divided into four small *corps d'armées* under the name of columns. Each column is composed of—

		<ul style="list-style-type: none"> 4 regiments of infantry. 1 regiment of cavalry. 3 batteries of artillery. 4 companies of sappers and miners.
Jungi Fauj	. . . . .
Khola Fauj	. . . . .	9 <i>dustaks</i> .

These represent a total (on paper) of 5,612 men.

In each column there is a *sanadís* or general, and a *bakshí* who is also styled "Officer Column." The latter is a civilian, whose appointment is due to private influence, and who has the whole administration of the column in his hands. Everything connected with the pay, equipment, clothing, and warlike supplies for his column, are under his charge; but the weakness of the central authority allows him to interfere in matters of drill and discipline, and consequently there is a constant conflict of authority between him and the higher combatant officers. To assist him he has a *naib*. The office of "Officer Column" is considered one of the most important under the Kashmír government.

Infantry.—The *Jungi Fauj* was originally formed by General Ventura, under Ranjit Singh, and consisted formerly of 26 battalions of infantry, each of four companies, and containing 430 men of all ranks under a colonel. In 1877, when the column formation was introduced, a small reduction of superior officers was effected by brigading two battalions together to form one regiment, and placing a colonel in charge of two regiments, so that the column officers consist of—

		PAY. ¹
1 Bakshí	. . . . .	from £200 to 300 per month.
1 Bakshí's Naib	. . . . .	50 "
1 Sanadís	. . . . .	312-8 "
2 Colonels, each at	. . . . .	125 "

¹ All computations are in English money.

GAZETTEER OF KASHMÍR AND LADÁK.

In practice, however, the *sanadis* and colonels identify themselves entirely with the regiment with which they happen to find themselves quartered, and exercise little authority over regiments at a distance which are nominally under them. The connection of the battalions also has not been thoroughly carried out, and the battalions, though linked together nominally, are still to all intents and purposes separate regiments. The regiments are not numbered, but have special names, and each, with slight exceptions, contains men of a single class only.

Name of regiment.	Composition.	Number.
Rugho Partáb	Dográs	680
Bijli	"	721
Rugonath	"	821
Lachman	"	955
Hijráj	"	785
Govind	" and Sikhs	840
	TOTAL	4,813
Ruder	Púrbeahs	635
Shubnah	"	581
Rám	Dográs	526
Fateh	"	695
Body-Guard	"	527
Artillery	"	750
	TOTAL	3,714
Hannuman	Gúrkhas	715
Partáb	"	538
Rámgó	Dográs	585
Bulbudder	"	755
Narain	Dográs	590
Devi	Chibá	856
Rugbir	Dográs	925
	TOTAL	4,959
Sher-bacha	Dográs	425
Bushesbur	"	599
Surij	"	735
Nur Singh	Gúrkhas	455
Gopal	"	845
Cavalry	"	996
Irregulars	"	2,995
"	"	3,311
Sepoys of forts	"	4,595
Nizamát	"	1,255
Police	"	483
Gagar	"	300
	TOTAL	30,480

The following are the numbers according to a statement of the resources of the Kashmír State in 1884, furnished by the Panjáb Government :—

Infantry, with gunners and kahars ¹	17,758
Cavalry	1,233
Police	725
Nizamats	7,429

TOTAL . . . 27,143

Field guns 66. Fort guns 222.

This return was compiled for the Panjáb Government by the Jamú and Kashmír Motamid.

A battalion consists of—

	Pay per month.
	Rs. a.
1 Compadan	62 8
1 Adjutant,	
1 Wurdí-Major, } each at	31 4
1 Major,	
4 Subadars, each at	15 10
8 Jemadars, „	11 4
12 Havildars, „	8 12
4 Sargens, „	8 12
12 Naibs, „	7 2
4 Kurias, „	7 2
400 Sepoys, „	5 10

The adjutant is *ex officio* second-in-command, and takes command in the absence of the commandant.

The wurdí-major fulfils the duties of an adjutant in a British regiment.

The major acts as a regimental paymaster and quartermaster combined.

The battalion contains four companies, each of which is under the charge of a subadar.

The *sargen* acts as pay-havildar, keeps the rosters, and does the whole of the writing of his company, in which he is assisted by the *kuria*.

Gúrkha and Míán Rájput sepoy get ten annas a month extra pay, the former on account of the bravery displayed by a Gúrkha regiment in 1852, during the war on the Gilgit frontier, and the latter on account of their being caste-fellows of the Maharája.

The Jagírdar battalion gets no pay. It is composed of the sons, or substitutes, of men who hold *jagírs* from the government along the foot of the hills near Jamú, in return for which they are bound to furnish a man for military service. In some cases they themselves serve instead of providing a substitute. They are almost all Musalmáns, and form one of the finest-looking regiments in the army, in which they bear a high reputation. If the family fails to furnish a soldier or substitute, the *jagír* is resumed by the State. Each man receives ten annas monthly in cash, and his uniform free; he is subject to no deductions. The *jagírdar* system is falling into disuse.

¹ A number of soldiers have been granted culturable land in lieu of their pay, and have been enlisted in the Nizamats; hence the strength of the Nizamats has increased and that of the army decreased since the previous year.

A certain number of enlisted camp-followers are borne on the strength of each battalion as follows :—

		Pay per month.		
		R	a.	p.
1	Armourer	9	6	0
1	"	6	4	0
2	Armourers, each at	5	0	0
8	Langris, "	3	2	0
8	Bhistis, "	3	2	0

They wear no uniform, and are not subject to deductions like other sepoys.

The duty of the *langri* is to receive and serve out the grain rations of his company, and on active service to cook for the company if required.

Uniform.—There are several kinds of uniform :—

Full-dress, consisting of scarlet tunic and white trousers, given by the State every four or five years.

A suit of white drill given by the State every second year.

A snuff-coloured suit (*nuswarí*) of thin *puttú*, which was formerly supplied every second year and charged to the sepoy. It is now given yearly, the price being included in the monthly deduction from the sepoy's pay.

A thick *puttú* coat every third year, for which the sepoy is charged R4-8 at the time of issue.

Two years ago a uniform of French grey felting, with red facings, was introduced into some regiments, and it is intended to clothe the whole army with it for ordinary wear, reserving the scarlet for use on special occasions only. It is thick, warm, and very serviceable.

Though definite periods are prescribed for the issue of uniforms, they are always greatly exceeded. The men strive to delay as long as possible the issue of those articles for which they pay, and are often in a state of rags long before the issue is actually made.

Officers are supplied with uniform as required at their own expense. That of a *sanadis* costs about R300.

The Khola Fauj, or *Kushada Fauj*, which now consists of infantry only, is the representative of the Kashmír army as it existed under Afghán rules before the conquest of Kashmír by the Sikhs. It is composed of Sikhs, Dográs, Púrbeahs and Patháns, but the latter predominate, and till a few years ago the force was almost entirely Pathán. Of late years it has fallen into disfavor, and has been allowed to fall below its normal strength, while a greater number of Hindús has been admitted to counterbalance the Pathán element. It now consists of less than 4,000 men, who are organised into *bradris* or brotherhoods. A *bradri* consists of—

		Pay per month.		
		R	a.	p.
1	Jemadar	6	4	0
1	Havildar	4	6	0
1	Nishanchí	4	4	0
22	Sepoys, each at	4	1	0
1	Mashki	3	2	0

Four *bradris* constitute a *dustek*, which is commanded by a *dustekhdár*, who receives Rs15-10 a month.

Three *dusteks* form the command of a *sardár*, who receives Rs37-8 a month. A large proportion of the *sardárs* are now Rájputs or Sikhs.

Each column has three *sardárs* with their men attached to it, and a major who acts as regimental paymaster to the nine *dusteks*. At first there was a *sanadis* of the *Khola Fauj*, as well as a *sanadis* of the *Jungi Fauj* to each column: now this is the case in two columns only, which looks as if it is intended to allow the appointment to lapse and gradually change the relative status of the *Khola Fauj* altogether. The pay of a *Khola Fauj sanadis* is Rs125 a month.

The men of the *Khola Fauj* are supposed to supply their own arms, but in practice the arms are generally supplied by the State and charged to the men. Two men in each *bradri* carry a *jardíl* between them, the rest are armed with matchlocks, and each man carries a sword. All are undrilled. They hold many small outposts on the frontier, for which work they are well suited, especially when brought into contact with Musalmán tribes on the western frontier. They are much used for escort work and odd jobs of any description. They are, however, wanting in discipline, and have several times given trouble by mutinous conduct. On one occasion a *bradri* with its flag deserted to the enemy when in action on the Gilgit frontier. Uniform is supplied by the State every five or six years. It is of dark-blue cloth, with scarlet turban, breast purdah, and *kamárband*.

The force forms a refuge for most of the military waifs and strays in Northern India. Patháns from Swát and Búnér, who have had to leave their homes on account of blood-feuds, men who have been discharged for misconduct from British regiments, all find a home in the *Khola Fauj*. Besides these are many Kashmirí Patháns, who are a fine soldierly race. A considerable number of men travelling down-country to enlist in the British army are waylaid at Jhelum and inveigled into the Maharája's service by promises which are not carried out. The ordinary attraction held out is higher pay than that given by the British Government. Too late the recruit learns to his sorrow that a rupee in Kashmirí coinage is worth only half a British rupee, and is still more hardly earned by being withheld for months after it has become due.

Captain Barrow gives the following account of the troops paraded before Colonel Lockhart at Srinagar:—

"Those paraded consisted of a weak battalion of infantry and two guns. The infantry were very fairly dressed and equipped, and drilled very creditably—certainly as well as the Nipalese. Their physique was fairly good, and I am convinced that with a month's training under British officers they would be fit to take the field with our troops. Good arms and weeding are the chief requirements of their infantry. These may have been picked troops, and certainly some others I have seen, such as the sappers, are a ragged lot."

Cavalry.—Until 1877 the cavalry was organised as part of the *Khola Fauj* in squadrons of 120 of all ranks. On the formation of the army into columns,

the whole were formed into four regiments, one of which was attached to each column, by whose number it is distinguished. Each regiment is composed of four troops, and contains—

							Pay per month.		
							R	a.	p.
1 Commadan on	.	.	.	.	.	.	62	8	0
1 Adjutant,									
1 Wurdí-Major,	} each at	.	.	.	.	.	37	8	0
1 Major,		.	.	.	.	.
4 Rasaldars,	"	.	.	.	.	.	31	4	0
12 Havildars,	"	.	.	.	.	.	25	0	0
4 Sargens,	"	.	.	.	.	.			p
12 Dafadars,	"	.	.	.	.	.			p
12 Kot-Dafadars,	"	.	.	.	.	.			p
250 Sowars,	"	.	.	.	.	.	15	10	0

The horses are the property of the men, who are supposed to feed them, but the practice is for the State to feed them and deduct the price from the men's pay. After all deductions a sowar is estimated to receive R6-14 a month in cash.

There used formerly to be a squadron of cuirassiers armed with lances, but on the institution of the column organisation the squadron was incorporated in one of the regiments, and the cuirasses taken into store. It is intended to make sufficient to equip a whole regiment.

Artillery.—Three batteries of different calibres are attached to each column:—

1 10-pr. of 6 guns.	|	1 4-pr. of 6 guns.
1 mountain battery of 4 guns.		

The field batteries consist of brass smooth-bore pieces of the old pattern, drawn by six horses. The mountain guns are made in imitation of those presented to the Maharaja by the British Government in 1877. With the exception of that particular battery which is mounted on mules, the mountain guns are carried on men's backs, and are sometimes called *dasti top*. Thirty-six men are allowed to each gun. Part carry the gun itself, another set the limber, a third set the wheels, and a fourth the ammunition. Mr. Henvey saw the guns of a battery put together and got ready for action in a minute and a half.

A field battery consists of—

1 Commadan.	|	1 Sargen.
1 Major.		12 Naibs.
4 Jamadars.		1 Kuria.
6 Havildars.		71 Golundazis.

The mule battery has four *havildars*, eight *naibs*, and forty-eight *golundazis*, and the *dasti top* batteries have 144 *golundazis*. There are also arti-

ficers, such as leather-workers, cloth-workers, smiths, &c., attached to each battery.

The pay is the same as that of corresponding ranks in the *Jungi Fauj*. The men are all Rájputs or Panjábí Musalmáns.

The full-dress uniform is a dark-blue tunic, braided in front with yellow lace like the British horse artillery.

According to the above, the number of field and mountain guns is sixty-four, but in an estimate given to Mr. Henvey by the *díwan* Anant Rám, the total was stated to be sixty-six.

The guns mounted in different forts are calculated by Mr. Henvey at 222. There is no means of estimating what number is in store.

Captain E. G. Barrow gives the following account of the *kahár* batteries:—

"We were very much struck by the *kahár* battery. It is an excellent idea for hill warfare. . . . These people have eight men to carry their 3^d brass smooth-bore guns, eight men carry the gun-carriage, four the wheels, and two men each ammunition box. Besides this each *kahár* carries one round in a pouch, so, without the ammunition boxes, you have twenty rounds with the gun."

He also gives the following account of the artillery paraded before Colonel Lockhart at Srinagar:—

"The guns were a division of a *kahár* battery. The gunners were soldiers, but the gun, limbers, and ammunition were carried by *kaháre*. Their drill was fairly good, they limbered and unlimbered quickly enough, and, for an alpine country, I think the idea of a *kahár* battery is good. The Nipalese also use these coolie batteries. The equipment, however, is bad, and the material generally cumbersome. The guns were 3-pr. brass smooth-bore."

Sappers and Miners.—The sappers and miners consist of four regiments, one of which is attached to each column. Each regiment contains four companies, and consists of—

		Pay per month.	
		R	a.
1 Adjutant	}	20	0
1 Major	}		
4 Jamadars, each at		9	6
12 Havildars, "		7	8
4 Sargens, "		7	8
400 Sappers, "		5	0

They are all low-caste men, and their physique is inferior to that of the ordinary rank and file. They are employed in menial offices, and receive no instruction. They are skilful in building bridges, but are unable to perform the simplest work without extra supervision. Tools are served out to them when any work has to be executed, but they keep none as part of their equipment. Their adjutant is generally a Musalmán.

The Nizamát.—This is a local force of infantry, which was formed about

1871, and is distributed among the seven zillas of Jamú. Each zilla contains one regiment under a *comwadan*, of the same strength, officered and equipped in the same way as a battalion of the *Jungi Fauj*. The men are the sons of *samíndars*, and are employed within the limits of their own zillas on revenue and *tahsil* work. They are a drilled force, and are armed like the *Jungi Fauj*. The whole force is commanded by a colonel, and is administered directly by the *wazír* of Kashmír and the chief *díwan*. The men spend four or five months in every year at their own homes. The *Nizamut* is largely drawn on from time to time to fill up gaps in the *Jungi Fauj*, to which it acts as the principal source of supply for recruits.

Body-guards.—The Maharája's body-guard consists of a regiment of infantry, about 600 strong, composed of Dográs, Sikhs, Gúrkhas, and Patháns. They are under the immediate supervision of the Maharája, and many of them are sons of *lambaráds* and other minor officials. They receive higher pay than the rest of the army; they are fed from the Maharája's kitchen, and are always about his person. Favor is shown to them in many ways. The men are appointed by the Maharája, and are personally known to him, and have the privilege of addressing him whenever they may desire it. Some of the sepoy receive as much as ₹50 a month, each man's pay being fixed arbitrarily.

There is also a mounted body of Mían Rájput, the caste to which the Maharája belongs, about 300 strong, called *Ghorcheras*. They are not drilled, nor do they wear uniform. They receive no pay, but hold *jagírs* in recompense for service. Many of them are related to the Maharája's family.

The Púñch force.—Rája Motí Singh of Púñch has an infantry force of about 1,000 men, mostly Dográs and Chibhálís.

Fort guards and outposts.—Certain posts are held by special bodies of men who are engaged for this duty only. A number of small outposts on the frontier between Astor and Gilgit are held by Kashmíri Patháns, mostly from Machipúra, where they enjoy *jagírs* on condition of furnishing a guard to the posts, for which they receive no other pay. They are bound to maintain 160 men for this service, who are changed yearly. They are undrilled and are armed like the *Khola Fauj*. There are altogether three reliefs of them, making a total of 480 men; but as they are not under adequate supervision, and their numbers are not fully maintained, they may be estimated for practical purposes at 400 men.

In Ladák there is a *dustek* of the *Khola Fauj* (one hundred men) which has become localised, and is not included in the column establishment. It is, however, proposed to relieve them regularly, and absorb the *dustek* into one of the columns.

A special body called *kilawalas* also exists. It is composed of men who are too old for field service, but are still considered capable of doing service on the ramparts. They are all over sixty years old, and are put on reduced pay on being relegated to this duty. The number of *kilawalas* scattered through the different forts in Jamú and Kashmír territory is variously estimated at from 500 to 3,000 men. It probably does not exceed half the latter number.

Total strength.—To sum up the total force at the disposal of the Kashmir government is as follows :—

	Infantry.	Cavalry.	ARTILLERY.		Sappers and Miners.	Remarks.
			Men.	Guns.		
Jungi Fauj	14,336	1,192	1,532	64	1,688	Enlisted camp-followers are not taken into calculation, nor any officers above the rank of commadan,
Khola Fauj	3,896	...	...	...	...
Nizamut	3,136	...	...	...	...
Maharaja's body-guard	600	300	...	...	...
Misn's body-guard	680	...	...	...	...
Punch force	1,000	...	...	...	...
Fort and outpost guards	1,900	...	...	222	...
TOTAL	24,568	1,492	1,532	286	1,688	

There is also a police force of 2,000 men, half of whom are kept at Jamd and half in Kashmir.

Distribution.—Mr. Henvey at the end of 1882 put down the distribution of the troops thus :—

Kashmir	5,648 men.
Jamd	12,780 "
Astor	1,604 "
Gilgit	3,116 "
Mozafarabad	300 "
Various forts	4,595 "

In 1889 Captain Durand gave the following information regarding the present strength of the active army, exclusive of *killadars* :—

Artillery	2,667
Cavalry	630
Infantry	12,229, guns 66.
	<hr/>
	15,526
Irregulars	2,204
	<hr/>
	17,730

At present (1889) the Kashmir army is being reorganized; it is proposed to form :—

12 Infantry regiments, at 600 men each	7,200
1 Body-guard regiment	600
Kushada Fauj	1,000
2 Cavalry regiments, at 350 men each	700
1 Body-guard squadron	100
Artillery men	400
	<hr/>
	10,000

The Maharája has placed the following troops at the disposal of the Imperial Government, to be quartered in Jamú :—

2 mountain batteries of about 100 men each	200
1 regiment lancers about	343
3 infantry regiments of about 634 men each	1,902
	<hr/>
	2,445

COMPOSITION OF CORPS.

Mountain Battery.

- 1 Commandant.
- 1 Subadar.
- 1 Havildar-Major.
- 6 Havildars.
- 6 Naiks.
- 2 Trumpeters.
- 80 Gunners.
- 100 Mules.
- (100 Drivers.)

Cavalry.

- 1 Commandant.
- 2 Squadron Commanders.
- 1 Adjutant.
- 4 Rasaldars.
- 4 Jamadars.
- 4 Kôt Dafadars.
- 4 Saldáris.
- 24 Dafadars.
- 300 Sowars.

Infantry.

- 1 Commandant.
- 1 Assistant Commandant.
- 1 Adjutant.
- 6 Subadars.
- 6 Jamadars.
- 30 Havildars.
- 24 Naiks.
- 12 Buglers.
- 1 Bugle-Major.
- 1 Havildar-Major.
- 1 Armourer-Havildar.
- 550 Sepoys.

The 1st Infantry (or Guard) Regiment will be composed entirely of Dográs, the 2nd (or Rifle) Regiment of Gúrkhas, and the 3rd (or Pioneer) Regiment, will be a mixed corps, consisting chiefly of Mubammadans. It will also contain a few Muzbí Sikhs, and artizans of sorts.

It is thought that in addition to the above, in time all the standing army

that it would be necessary for the *darbár* to keep up would be 2,000 fully trained men for the defence of Gilgit. This would give a total of about 4,500 men, and would cause a great reduction in the present large military expenditure.

Armament.—The armament is of the most heterogeneous description, and there are not less than six or seven kinds of firearms employed. Those now being made are of fair quality, of Enfield pattern. The ammunition is of bad quality, and no care is taken in the storing of it.

Magazines.—*Jamú.*—The principal magazine lies 2 miles north of the city. It is capable of producing 1,000 maunds of powder per annum. The Jamú arsenal is reported to contain as many as 300 brass guns of light calibre.

Ridsi.—There is a small magazine here producing 200 maunds of powder per annum.

Kánáchak.—Eight miles from Jamú; saltpetre is manufactured here.

Srinagar.—Near the fortress of Harí Parbat; it produces 250 *kharwárs* of powder yearly.

Mozafarabád, Astor, and Gilgit are usually supplied from Kashmír, but powder can be locally made in Astor, and, it is said, in Mozafarabád and Gilgit.

Arms factories: Jamú.—This is the principal factory. Two foremen and one hundred and fifty workmen are employed; muzzle-loading rifles are turned out at the rate of a dozen in two months, but the workmanship is bad. Small mountain guns (probably the *dasti top*) are manufactured. Shells are made in large quantities, but the quality is bad. Matchlocks, blunderbusses, bayonets, swords, are freely made; and there are experiments constantly going on with Martini-Henry rifles, gatlings, and so forth, but local artisans are not capable of efficient work of this sort.

Srinagar.—There is a factory near the *Chaconi*; sixty workmen are employed, rifles and carbines are made.

Zainagam.—On the road to Gulmarg; twenty-five blacksmiths and ten workmen are engaged in the manufacture of muskets and swords.

The iron found in the country is not considered of sufficiently good quality for the purpose, and Bajaur iron, which is imported by way of Mozafarabád, is used in the manufacture of all gun barrels, except in the case of inferior sporting weapons.

This metal is sold in Srinagar at the rate of two seers for a *chilki* rupee, the best Kashmíri iron costing about half as much.

All the blacksmiths and gun-makers, to the number of about thirty shops or more, inhabit the Nawatta quarter of the city, at the foot of the Harí Parbat hill; since the government gun-factory was abolished, about fourteen years ago, they have been principally employed in the manufacture of rifles and wall-pieces for His Highness's troops.

There is no systematic division of labor, and the number of weapons produced is apparently not great. It is said that each shop, in which four or five workmen are employed, turns out one wall-piece or one or two rifles a month. The government supplies all materials, and pays for the labor of manufacture at the rate of thirty *chilki* rupees for each rifle. Considering the rudeness of the tools employed, a very light, handy, and well-finished weapon is produced, though probably not an accurate piece, as the method of boring and rifling is extremely primitive. Kashmíri iron is used for all parts of the rifle except the barrel, and in the wall-pieces only the inner portion of the barrel is made of imported metal.

The bayonets are made of Kashmíri iron tipped with imported steel.

Rifles and small field pieces are also manufactured for the government at the village of Zainagam, in the Birn *pargana*; there are said to be about twenty-five men employed in the factory; the weapons there manufactured are of exactly similar pattern to those made in Srinagar; the system of boring and rifling is the same; the method is fully explained and illustrated in the Hand-Book of the Manufactures and Arts of the Panjáb, Vol. II, page 288.

The stock of the piece is made of walnut wood, and the lock is adapted to both match and flint. It is said that the number of rifles produced in the Zainagam factory does not at present exceed five a month, but that this number could be increased should necessity arise.

At Srinagar the better quality of sporting weapons, guns, and rifles are made of Damascus twist, of which there are two kinds: in the better quality it is said that only *sankiya* (arsenic) is used to produce the *jauhar* or damask; in the inferior description a similar result is obtained by the use of a mixture of *kalai* and *sankiya*. Only imported iron is fit for the purpose; it is beaten into thin narrow bars about 3 feet long, and between each bar a layer of *sankiya* is spread; the mass is then welded, and a bar of twisted metal, about the thickness of the little finger, is coiled round and welded on; the barrel is then shaped and bored, after which it is immersed in a mixture of *khaiki*; this process is said to take from one to four days to draw out the *jauhar* or damask according to the strength of the mixture and the nature of the metal.

Swords, knives, &c., are, it is said, made of *foulád*, which comes from Irán (Persia or from Syria even), or of steel, which is imported from the Panjáb, or of *kushi lohar* from Bajaur, and sometimes of a mixture of all three metals. Of these, the *foulád* is the most expensive, costing, it is said, as much as sixteen *chilki* rupees a seer at Srinagar; ordinary steel is worth about half as much. Kashmíri iron is never used for the manufacture of swords, &c. Sword blades are not submitted to any chemical process to produce the watering, which is so much admired; it is attained by tempering and polishing with a stone called *kúran*. The export trade in fire-arms and sword blades, for which Kashmír was once famous, seems to have died out.

Besides the above it must be borne in mind that there are many private

gunsmiths in Kashmír, who are exceedingly skilful in imitating European weapons. It is believed they can convert muzzle-loading into breech-loading rifles, and the Maharája perhaps makes use of them as contractors for the manufacture of arms.

Presents of arms to the Maharája.—In 1877-78 the Government of India

Secret, July 1877, Nos 61-64 and presented the Maharája with a complete
65-72. mountain battery of four rifled 7-pounder

guns, four thousand Enfields and one thousand Snider rifles, with 200 rounds

Secret, August 1877, Nos. 96, 98; of ammunition for each rifle. The Maharája
and December 1877, No. 91. then requested that some troops might be

taught to use the rifles, and twenty-one men were accordingly instructed at Sialkot, being attached for the purpose to the 15th Native Infantry.

Powder Factory.—In 1877 the Maharája asked permission to obtain the

Political A., October 1877, Nos. 538- services of "a native versed in the manu-
539. facture of gunpowder to superintend the

powder factory in this country." No objection was made, but it was said that the man's employment must be "strictly limited to superintending the manufacture of powder only."

Cost of the army.—The expenditure on the army was in 1887 estimated at 22 lakhs of British rupees. Till recently a number of charges were mixed up with the military charges which had no proper place among them. Of late a more correct system of accounts has been introduced, the items being separated under different heads.

Composition of the army.—The bulk of the army consists of Dográs, a term that is generally used for hill Rájputés in the Panjáb, but which properly denotes neither caste nor religion, and is applied to all the inhabitants of the province of Dugar, the tract of lower hill country lying between the Chenáb and the Ravi. In point of fact, there is a considerable proportion of Musalmáns among the Dográs, though the greater number are Hindús. Those that take military service are mostly Rájputés, who are divided into two classes, *vis.*, Mían Rájputés and ordinary Rájputés.

The sappers and miners are composed exclusively of low-caste men, such as Meghs and Dúms, whose touch is defilement to a Rájput. Dográ Musalmáns are the descendants of Hindús that have been forcibly converted to Islam, and still retain their caste names and many of their caste customs. Chibhál contains great numbers of Muhammadanised Rájputés.

In person the Dográs are small men, averaging about 5 feet 4 inches, of slight make, and somewhat weak physique. Though wanting in muscular power and deficient in stamina, they are of a wiry and active nature, excellent marchers, and able to undergo great and prolonged fatigue where great muscular exertion is not required. In the Panjáb they have acquired the character of being excessively stupid, which has given rise to a proverb—"The Dográ only wants horns and tail to be a bullock." They have the reputation of being faithful to those they serve, and are not without a certain dogged tenacity, which renders them excellent material as soldiers.

Good as is the material to be found among the rank and file, as much can hardly be said for their officers, and several instances are known of a Dográ force fleeing panic-stricken from a contemptible enemy. As a class, the Rájput officers are very inferior to the Sikh, Pathán, and Panjábí Musalmán officers, of whom there are a considerable number. They are proud, lazy, and ignorant, few of them being even able to write, and their reputation for courage does not stand high. Like all Dográs, they are great misers, and lose no opportunity of making money out of their subordinates. As a body, the officers are a great deal too old, at least half of them being of an age which would incapacitate them for prolonged hard work. The jealousy of authority being exercised by subordinates, which is visible in every phase of Kashmír administration, causes the superior officers to interfere in every petty detail, thereby depriving officers in the lower grades of all influence and authority.

Foreign recruits.—(1) *Kúkás.*—In the course of 1870 the Maharája raised two companies of Kúkás, of one hundred men each, with the intention of making them the nucleus of a regular Kúká regiment.

Mr. Girdlestone's memo, dated 5th February 1872.

His orders to the recruiters whom he sent into the Panjáb were to obtain men of good family and fine physique. The two hundred Kúkás were kept at Jamú for some little time. Thence they were transferred to Srinagar, where they were made much of. Presents were often bestowed on them irrespective of their pay, and a prominent place was assigned to those who wished to go to the *wazír's darbár*. It was no uncommon occurrence for a party of them to attend *darbár* after morning parade. Suddenly in the end of the year they were all removed to Mozafarabád. This hasty departure is attributed to the desire of the Kashmír government to conceal the fact that it was employing men whom the British Government would not have in its ranks. After this

Political A., February 1872, Nos. 39-49.

the Kúkás were treated with less consideration, and within a short time they were dismissed.

Political A., April 1871, No. 54.

The Panjáb Government has been directed to watch Kúká recruiting by the Kashmír *darbár*.

(2) *Africans.*—At the end of 1878 the Maharája expressed* a wish to have an African body-guard. Nothing came of the idea, but the Officer on Special Duty was told to discourage it should any further allusion be made to it, since the scheme seemed likely to be unnecessarily expensive and open to other obvious objections.

* Political A., June 1880, Nos. 41-43.

(3) *Gúrkhas and Patháns.*—Recent reports† have stated that both Gúrkha and Pathán recruits are being enlisted for the Kashmír army. The attention of the Officer on Special Duty has been particularly directed to the matter.

† Secret E., July 1883, Nos. 55-60 and 61-63.

Secret E., October 1883, Nos. 338-341.

Military Administration.—The whole army is nominally administered by the Maharája's brother, Rája Rám Singh. He is aided by a *músaib* and a superintendent of the military department. The pay of the *músaib* is R187-8 monthly, and he has several assistants.

Appointments and promotions are made by *parwanas* from Míán Rám Singh under orders from the Maharája, but all candidates have to secure recommendation by money payments to their superior officers.

The lot of the ordinary sepoy is no enviable one. Badly clothed, badly fed, and subjected to a life often of great privation, in a service from which death is the only release, it is wonderful that men should be found to serve in any numbers. The feeling that military service is a duty owed to the State, and the Hindú's ready submission to constituted authority, form the best recruiting agents. The Dográ recruits are often mere boys, who have been induced by want and persuasion to enter the ranks in which they are retained by a feeling of comradeship and the difficulty of escape from the situation. The scanty pay is subject to numerous deductions for rations, clothing, carriage when marching, and the income tax or *tambol*, which is paid by every government official from the highest to the lowest. Under this latter head a *sanadis* is subject to a deduction of R6-4 a month, besides which he is charged about R4 for rations. Officers on lower pay are charged in proportion. The total deductions in the case of a sepoy of the *Jungi Fanj* is R2-13, or 50 per cent. of his nominal pay. In addition to this a month's pay is deducted from each government servant on every occasion of a birth, marriage, or death in the Maharája's family. The scanty pittance left after these deductions is still further reduced by the dishonesty of the *bakshí*. The sepoy's pay used to be withheld so as to be always from four months to a year in arrears, and it was occasionally as much as eighteen or twenty months overdue. At intervals, according to the *bakshí's* inclination, it is announced that four or five months' pay will be issued on a certain day. The *bakshí*, accompanied by the *sanadis*, colonels, and *commadans*, sits on a carpet, while each sepoy advances in turn. His accounts are rapidly read out to him by the *bakshí's* clerk, and the small sum shown to be due is handed to him *minus* the odd annas, which are retained as the *bakshí's* perquisite. Should he attempt to complain, he is hustled out or made a prisoner, and in any case finds his remonstrance results in his having to wait till next pay-day, several months, before he gets anything. The impossibility of redress, and the recollection that he has still several months' pay due to him in the *bakshí's* hands, compel him to content himself with whatever is offered him.

In Jamú, under the eye of the Maharája, the rations issued are of good quality. In distant garrisons they are often very inferior, and much sickness and occasional deaths, arising chiefly from dyspepsia, are the result. It may happen that all the mills in a place are owned by the governor, no grain being allowed to be ground by the *zamíndars* at any mill not belonging to him. Payment for grinding being always made in kind, a quantity of different grains is accumulated. This is all mixed together, charged to government as

fine wheat, and issued to the sepoy. A single handful of such stuff often contains wheat, barley, millet, peas, *dal* and maize mixed up together. After sifting this mixture the sepoy has to take it to be ground, for which he has to pay, and then he has to collect fuel for himself, which in some places is a matter of considerable difficulty.

It sometimes happens that a sepoy, when at a distant station, is desirous of going on leave to his home. This, though not authorised, is arranged by payments to the *commadan* and the *bakshí*. Or it may happen that he is desirous of quitting the service altogether to take up land on the death of some of his family. As there is no recognised arrangement by which a sepoy can get his discharge, he is obliged to purchase the consent of his colonel, who allows him to provide a substitute, whom also he is obliged to pay. The five or six months' pay due to him is forfeited to gain the assent of the *bakshí*.

Under such circumstances, the discipline of the army is not of a high order, but the Dográ is naturally patient and uncomplaining, and cases of insubordination are rare. With scanty food and scantier clothing he travels across the high snow passes north of Kashmír at all seasons without complaining, though often despatched on the most frivolous errands by his thoughtless superiors. Not a year passes in which a number are not lost altogether, and others rendered cripples for life from cold and exposure. Some years ago an entire regiment was thus lost in the snow, upwards of twelve hundred men, including their baggage coolies, perishing together.

Forts.—In December 1882, Mr. Henvey furnished a list of seventy-one forts in the Kashmír State, containing an aggregate garrison of 4,530 men, and a total of

eighty-eight large and one hundred small guns. One half of these forts are in Jamú territory; twelve are in Púñch; sixteen in Kashmír; five in Gilgit, and three in Ladák. A description of each of these forts is given on the next page.

GAZETTEER OF KASHMÍR AND LADÁK.

List of forts in the territory of the Maharaja of Jamú and Kashmír.

No	Names of the Wazirats.	Names of the forts.	Number of men in each fort.	Number of guns in each fort.	Remarks.
1	In the Wazirat of Kashmír.	Harí Parbat Fort .	150	8	Walls of this fort were built in the time of the Emperor Akbar, and the buildings were constructed by Jabar Khán, Báarakzái.
2	Kamráj in Kashmír .	Hato Pír Fort .	15	...	This fort is old.
3	Mozafarabád in Kashmír territory.	Baramúla Fort .	15	4	Ditto.
4	Ditto . . .	Fort of Sankargarh .	25	2	In Kakka territory.
5	Mozafarabád Wazirat	Fort Gorigarh .	25	2	
6	Ditto . . .	Fort Katai, Bambá .	40	2	This place is in the jagír of Sultán Muhammad Sultán, Bambá.
7	Ditto . . .	Fort Dopatta .	50	2	In Bambá territory.
8	Ditto . . .	Fort Mozafarabád .	206	8	This place belongs to the Kakkas and Bambás. There is no magazine in this fort.
9	Ditto . . .	Fort Naoshera .	25	...	
10	Ditto . . .	Uri Fort .	50	2	
11	Ditto . . .	Fort Dunna .	60	2	
12	Ditto . . .	Fort Chikary .	100	4	
13	Ditto . . .	Fort Kerna .	50	2	
14	Ditto . . .	Fort Khorsawála .	25	2	
15	Ditto . . .	Fort Tarda Devi .	25	2	
16	Ditto . . .	Fort Daruwar .	25	2	
Total forts 16 .			885	46	
<i>Forts in Gilgit Wazirat.</i>					
1	Gilgit . . .	Fort Gilgit ¹ . . .	200	7	
2	Ditto . . .	Fort Sher . . .	100	...	On the frontier of Yasin.
3	Ditto . . .	Fort Chaprot . . .	100	2	On the frontier of Yasin and Nagar.
4	Ditto . . .	Fort Hasora ² . . .	200	2	
5	Ditto . . .	Fort Búnji ³ . . .	50	2	
Total forts 5 .			650	13	
<i>Ladák Forts.</i>					
1	Ladák . . .	Fort Ladák . . .	200	4	
2	Ditto Wazirat . . .	Fort Laskar . . .	30	2	
3	Ditto . . .	Fort Drás . . .	30	2	
Total forts 3 .			260	8	

¹ Captain Barrow gives an account of Sai fort garrison, about 80 irregulars.—F. E. Y.

² Captain Barrow gives garrison as 880 infantry, 30 gunners. Armament, three brass mountain guns, one 6-pounder, 8 sher bachas.

³ Captain Barrow gives garrison as one battalion and 25 gunners, besides 400 irregulars and 300 jagirdars.

⁴ Captain Barrow gives armament as a 13-inch brass gun and 6 sher bachas.

GAZETTEER OF KASHMIR AND LADÁK.

List of forts, &c.—continued.

No.	Names of the Wazirat.	Names of the forts.	Number of men in each fort.	Number of guns in each fort.	Remarks.
<i>Forts in the Wazirat of Jamú.</i>					
1	In Jamú . . .	Fort Bau . . .	105	25	This fort is on the further bank of the river Tani, 2 miles from Jamú. This was built in the time of Rája Ranjit Deo.
2	Ranbirpúra Wazirat .	Fort Suchetgarh .	5	...	Built by Rája Suchet Singh.
3	Ditto . . .	Fort Sauba . . .	10	...	Ditto ditto.
		Total forts 3 . . .	120	25	
<i>Forts in Jasrota Wazirat.</i>					
1	Jasrota Wazirat . . .	Fort Jasmirgarh .	25	2	It was built in the time of Rája Lal Deo and Rája Hira Singh.
2	Ditto . . .	Fort Mastgarh . .	25	2	On the hill Phadú, near the frontier.
3	Ditto . . .	Fort Kaloya . . .	12	...	At the foot of a hill.
		Total forts 3 . . .	62	4	
<i>Forts in the Wazirat of Riasi</i>					
1	Riasi Wazirat . . .	Fort Riasi . . .	50	10	This was built by Rája Ratan Deo.
2	Ditto . . .	Fort Salar . . .	105	25	This fort is very strong, and all the treasure of Rája Guláb Singh is buried here.
		Total forts 2 . . .	155	35	
<i>Fort in the Wazirat of Kishtwár.</i>					
1	Wazirat Kishtwár . .	Fort Kishtwár . .	50	1	This fort was built by the forefathers of Tagh Singh.
<i>Forts in the Wazirat of Jhappal.</i>					
1	Wazirat Jhappal . . .	Fort Jhappal . . .	25	1	Ancient.
2	Ditto . . .	Fort Khuman . . .	20	1	
3	Ditto . . .	Fort Rájora, known as Rámpúr . . .	30	2	This was built in the time of Rája Ranbir Singh.
4	Ditto . . .	Fort Tharoeh . . .	25	2	This is a strong fort.
5	Ditto . . .	Fort Mangla Devi .	25	5	
6	Ditto . . .	Fort Ranbirgarh . .	10	1	
7	Ditto . . .	Fort Mangla Mai . .	25	2	
		Total forts 7 . . .	160	14	

List of forts, &c.—continued.

No.	Names of the Wazirats.	Names of the forts.	Number of men in each fort.	Number of guns in each fort.	Remarks.
<i>Forts in the Wazirat of Mináwar.</i>					
1	Wazirat Mináwar	Fort Mináwar	15	1	
2	Ditto	Fort Mirpúr	15	1	
3	Ditto	Fort Rámkót	20	1	
4	Ditto	Fort Barjan	10	1	
5	Ditto	Fort Aknúr	5	...	
6	Ditto	Fort Dewa Watala	25	2	
7	Ditto	Fort Mangano	10	1	
8	Ditto	Fort Baruala	10	1	
		Total forts 8	110	8	
<i>Forts in the Wazirat of Pandú.</i>					
1	Wazirat Pandú	Fort Pandú	15	1	This was built in the the old rájas.
2	Ditto	Fort Basaoli	10	...	
3	Ditto	Fort Rámnagar	820	4	This is a large fort, and was built by Rája Suchet Singh. Some years ago this place and the fort were assigned to Mán Rám Singh as jagir. The income is R7,000. The said Mán keeps his own men at the number given, and pays the <i>sepoy</i> s out of the income. The Mán has full authority here.
		Total forts 3	845 with Mán Sahib's	5	
<i>Forts in the Wazirat of Udampúr.</i>					
1	Wazirat Udampúr	Fort Udampúr	15	2	This is built like a palace, but can be used as a fort.
2	Ditto	Fort Rámgarh, known as Kotli.	10	1	This fort is on the Tanl at a distance of 3 miles from Udampúr, towards north.
3	Ditto	Fort Kanchat Singwala.	50	2	On the Chenáb; a strong fort.
4	Ditto	Fort Doda	50	2	This is in the tahsil of Rám-bán.
		Total forts 4	125	6	
<i>Forts in Badrawár in the jagir of Mán Amar Singh, the third son of the Maharája.</i>					
1	Wazirat Badrawár	Fort Badrawár	310	5	This place and the fort are the jagir of Mán Amar Singh, the third son of the Maharája: income is about R5,000.
2	Wazirat Bhaddú	Fort Sammatgarh	25	2	Belongs to Bhaddú Wazirat.
3	Wazirat Padu	Sunder Kot	15	1	Belongs to Padu Wazirat.
4	Ditto	Fort Karon	20	1	Ditto.
		Total forts 4	370	9	These forts were first in Badrawár, now in Padu.

GAZETTEER OF KASHMÍR AND LADÁK.

List of forts, &c.—concluded.

No.	Names of the Wazirats.	Names of the forts.	Number of men in each fort.	Number of guns in each fort.	Remarks.
<i>Forts in Rája Moti Singh's territory.</i>					
1	In Púñch . . .	Fort Púñch . . .	115	5	This is the zenána of Rája Motí Singh. The guards are under Devi Dín. There is a magazine here. It is near Púñch.
2	Tahsil Mahnder . .	Fort Mankôt . . .	15	1	This was built by Rája Jawa-hir Singh.
3	Tahsil Bágh . . .	Fort Jawahirgarh . .	15	1	
4	Ditto . . .	Fort Bágh . . .	12	1	
5	Tahsil Sadh Mansi . .	Fort Parl . . .	12	1	
6	Ditto . . .	Fort Nalpagi . . .	10	...	
7	Tahsil Bágh . . .	Fort Taeen . . .	10	...	
8	Ditto . . .	Fort Palang . . .	9	...	
9	Ditto . . .	Fort Goara . . .	10	...	
10	Ditto . . .	Fort Palandri . . .	10	...	
11	Ditto . . .	Fort Badal . . .	11	...	
12	Ditto . . .	Fort Kandri . . .	9	...	
Total Forts 12 . .			238	9	
<i>Total of all the forts, guns, and men in Kashmir and Jamú territory.</i>					
Total of the forts in Kashmir.		Forts . . . 16	885	46	In Kashmir, Kamráj, and Mo-safarabád.
Total of the forts in Gilgit.		Ditto . . . 5	650	13	
Total of the forts in Ladák.		Ditto . . . 3	260	8	
Total of the forts in Jamú.		Ditto . . . 3	120	25	
Total of the forts in Jaserota.		Ditto . . . 3	62	4	
Total of the forts in Ríasi.		Ditto . . . 2	155	35	
Total of the forts in Kishtwár.		Ditto . . . 1	50	4	
Total of the forts in Jhappal.		Ditto . . . 7	160	14	
Total of the forts in Mináwar.		Ditto . . . 8	110	8	
Total of the forts in Padu with Rám-púr.		Ditto . . . 3	845	5	
Total of the forts in Udampúr.		Ditto . . . 4	125	8	
Total of the forts in Badrawár.		Ditto . . . 4	870	9	
Total of the forts in Rája Moti Singh's territory.		Ditto . . . 12	238	9	
GRAND TOTAL . . 71			4,530	188	Large 88, small 100.

SIALKOT,
22nd December 1882. }

F. HENVEY,
Officer on Special Duty in Kashmir.

Currency.—On the 13th July 1880, Mr. Henvey submitted the following Political A., August 1880, Nos. 1 memorandum regarding the coinage of the and 2. Kashmir State:—

"There is at present much confusion in Kashmír, and considerable excitement among the trading people, with reference to the various silver coins in circulation.

"*First.*—The old Hari Singh rupee worth eight annas. These were introduced during the Sikh ráj by Sardár Hari Singh. They are few in number, and are for the most part of full weight and good metal.

"*Second.*—The old *chilki* rupees, issued by the Maharája Guláb Singh and valued originally at ten annas. In consequence of the dishonest practice of the Kashmír officials in charge of the mint, these old *chilki* rupees were greatly debased, and some years ago the *darbár* found itself forced to lower the value generally to eight annas; but the quantity of alloy differs to the extent of many annas, and, moreover, the device being rude and easily imitated, the Kashmír silversmiths have freely used their own coins along with the government money, and mixed in them as much copper as suited their purpose. The old *chilki* are spread all over the country, and they form the general circulating medium for petty trade.

"*Third.*—The new *chilki* rupees issued by the present Maharája about ten or twelve years ago. They are of full weight and good metal, and are taken at the value of ten annas.

"*Fourth.*—The English or double rupee, rarely imitated and freely taken. Now when the new *chilki* were brought in, no attempt seems to have been made to recall the obsolete coins, and, further, the negligence of the government and of the police has suffered the operations of the coiners to go unchecked, though coining is of course forbidden by the laws of the country. From these causes it happens that, as before stated, the old and debased or counterfeit *chilki* are current in vast quantities. A recent theft of *pashmína* was traced to certain goldsmiths of Srinagar, whose premises were searched, and there the police discovered coining implements. The matter being reported to the Maharája, His Highness awoke to the loss which both the State and its subjects sustained by the continuance of the existing state of affairs, and he passed an order directing all who possessed old *chilki* to present them for examination. If the coins be recognised as from the government mint, the holders will receive full value in new *chilki*; if otherwise, the bad money is to be broken up. This measure has given rise to loud and widespread complaints. The people say that the coins are only distinguishable from one another by the varying quantity of alloy. The old *chilki* were notoriously debased by the officers of the mint; and as the practice of private coining has been winked at, or at least overlooked, the government ought not to make its subjects suffer for the bad coinage which has resulted therefrom. The case is difficult: on the one hand, it is clear that a debased coinage which owes its origin to the facts herein described ought to be recalled; on the other hand, the *darbár* is between the horns of a dilemma. Either the bulk of the population must suffer loss from the rejection and destruction of the bad coin, though issued from the mint itself or passed wholesale by coiners under the nose of the government, or the State must take the loss on its own shoulders. I am afraid the latter horn is not one upon which the *darbár* is likely to impale itself."

It may be added that in 1871-72 complaints were received from the Joint Commissioner at Léh about the depreciation of the *chilki* rupee in Ladák. A little before this the Maharája had asked the government to enable him to get coining machinery. It was suggested that he should make use of the Calcutta mint, but he objected that to give up coining would be detrimental both to his revenue and his dignity. The government then ordered the Burki workshops to

Political A., October 1871, Nos. 139-144; March 1872, Nos. 42-48; April 1872, Nos. 213-215; also Financial A., November 1870, Nos. 3-27.

General A., May 1870, Nos. 1-9; and October 1870, Nos. 1-2.

comply with the *darbár's* indents; and at the same time offered to supply blanks from the Calcutta mint.

Of a number of coins sent by Mr. Girdlestone to the Calcutta mint, the least valuable was equal to eight annas of British currency, and the most valuable to a trifle more than ten annas.

Chilki, or *rāja Shakhí*, rupees are coined at Srinagar. The coin contains six *maskas* of pure silver, and is equal to ten annas English standard. On one side is inscribed "*Sheonath Sukae*," and on the reverse, "*Zurb-i-Sreenuggur, Sumbut* (year) IHS," with a cross.

The meaning of the letters IHS is said to be *Jesus Hominum Salvator*, and was inscribed by a native Christian, son of a native pastor, Anand Masih, who took service with Maharāja Guláb Singh, and had these letters inscribed, as he told the *rāja* they would be pleasing to the British.

Copper pice are coined at Srinagar and Jamú.

For all information regarding temples of Kashmír, see Dr. Neve's *Tourist's Guide to Kashmír, Ladák, Skardú, &c.*, pages 77 to 91.

A

ABADAN—Lat. 35° 7'. Long. 76° 32'. Elev.

A small village on the right bank of the Shyok river, in Khapálu (Baltistán). The Shyok here runs in two channels, each about 100 yards wide, average depth about 2 feet. A skin raft is kept here. The Shyok is navigable to some way below Shapálu village. (*Thomson.*)

ABDULOND—Lat. 34° 32'. Long. 75° 19'. Elev.

This place, which is called in the Dárd language *Abdulodí*, contains but one house, the most easterly habitation in the Tilail valley; it lies near the source of the Kishan Ganga river on the road to Drás.

ABÍD—Lat. 33° 54'. Long. 74° 42'. Elev.

An encamping ground at the foot of the Búdíl pass, from which it is distant 4 miles north.

A sheltered spot, but no houses or supplies. Snow in October. (*All-good.*)

ACHAMAL—Lat. 34° 33'. Long. 76° 14'. Elev.

A village, said to contain twenty-five houses, in Kargil (Baltistán). It lies near the right bank of the Wakha river, about 3 miles from its junction with the Súrú river. Its inhabitants are Muhammadans.

ACHAR—Lat. 34° 27'. Long. 73° 38'. Elev.

A hamlet containing two houses, surrounded by a few rice-fields; on the left bank of the Kishan Ganga river.

It lies below the path between Núraseri and Panchgram, in the district of Mozafarabád.

ACHIBÁL, ACHIWUL, or SÁHIBABÁD—Lat. 33° 41'. Long. 75° 17'. Elev.

A village situated at the extremity of the range of hills which separates the parganas of Bring and Kuthár; it lies about 6 miles south-east of Islamabad, from whence it is visible.

It is celebrated for a magnificent spring, the largest in Kashmír, which rises at the foot of the rocky spur of the Achibál Thang mountain, the main stream being carried through a fine old pleasure-garden, which was made by the emperor Sháh Jahángír. This garden contains the remains of *hamáms* and other buildings; the stream, which falls over a cascade into a square tank, is shaded in its course through the garden by some magnificent chunár trees. In the middle of the tank is a small summer-house, and at its lower end crossing the stream is a *baradarí*, but this work has of late been abandoned in favour of the neighbouring filature. The natives suppose the spring to be the reappearance of the river Bring, whose waters

suddenly disappear through a large fissure in its limestone bed, some miles to the eastward. Vigne considers that the probabilities are in favour of this supposition. He states that the water, though icy cold, is not very good for drinking.

The village, which contains about twenty-eight houses, and a mixed population of Hindús and Muhammadans, lies to the north and west of the garden and spring, and is shaded by fine trees.

There are seven families of Muhammadan zamíndars, and a mulla, seven pandits, including two gosains, two patwaris, two zamíndars, and a brahmin; and the following traders: a bania, two washermen, a barber, a milkman, two gardeners, a blacksmith, a carpenter, a baker, and a basket-maker; also two fakirs and a sepoy.

There is a masjid in the village, and the zírat of Saiad Sháháb-úd-dín of Baghdád, who is believed to have died here three hundred years ago.

Achibál is the tahsil of the Kuthár pargana, and was anciently called Sábhabád.

There is a large government store-house in the village for the supply of necessities to European travellers and sportsmen in the Maru Wardwán valley and the neighbouring mountains.

Table of distances from Achibál to places in its vicinity.

From	To	Distance in miles.
Achibál	Shángas	2½
Do.	Nowbúg	8
Do.	Kukar Nág	8½
Do.	Sháhábád (Dár)	9
Do.	Vernág	12

ACHÍNATHANG—Lat. 33° 31'. Long. 76° 43'. Elev.

A neat village on the right bank of the Indus in the governorship of Ladák. Inhabitants Ladákis. It is situated on a plateau of river-alluvium, 200 feet above the water. Near this place are to be seen shallow pits, from which Balti gold-washers have dug earth which they carried down to the waterside to wash for gold.

At Achinathang the Indus valley begins to be rather less confined; the road along it is such that one can ride. (*Drew.*)

Below this village the valley narrows considerably, and is subject to chances of being dammed up by falling rocks and debris.

ACHUR—Lat. 34° 38'. Long. 74° 55'. Elev.

A village in Gúrais, lying about four miles west of the fort; it is very picturesquely situated on the right bank of the Búrzil stream, at the point of its junction with the Kishan Ganga, which emerges opposite the village from a rocky, pine-clad gorge.

The village is surrounded with cultivation and trees; the inhabitants are Muhammadan zamíndars, and number ten families. There is a masjid in the village. The water-supply is plentiful, both from the Búrzil and the Dúdar Kad torrent, which flows by its northern side.

ACHURBÁL—Lat. $34^{\circ} 38'$. Long. $74^{\circ} 57'$. Elev. 13,000'.

The mountain, which is so named in the Dárd dialect, is known as the Kishan Ganga by Hindús, and is called the Hubbur Kotan-ka-bál by the Kashmírís.

The Achurbál mountain is a conical peak, having an elevation of over 13,000 feet, and stands out a conspicuous object at the south-east corner of the Gúrais valley.

ADAMABÁD—Lat. $33^{\circ} 48'$. Long. $74^{\circ} 17'$. Elev.

A village situated on the slopes of the mountain above the right bank of the Gagrín stream, at its confluence with the Dali Nar.

It is distant about 14 miles north-east of Púnc, and contains about fifty houses, inhabited by Gújars and Kashmírí Muhammadans.

ADDAI—

This stream, known as the Addai-ka-kutta, flows into the Dali Nar by its left bank, between the villages of Rájpur and Pulara in Púnc; it is fordable, being about 20 feet broad and of inconsiderable depth, and is crossed by the path from Púnc towards the Tosha Maidán, Núrpur, and Sang Safid passes.

ADDIDAK—Lat. $33^{\circ} 3'$. Long. $74^{\circ} 11'$. Elev. 1,200'.

A small custom-house and guard-room at the summit of the first ridge, about six miles north of Bhimbar, and the same distance south of Saiad-abád Sarái, on the road into Kashmír.

ADUR—Lat. $33^{\circ} 46'$. Long. $75^{\circ} 10'$. Elev.

A small scattered village, situated on the right bank of the Jhelum, on an island formed by two branches of the Lidar. It lies nearly midway between Islamabad and Bij-Behára.

AFFRAYDA—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 7'$. Elev.

A village in the Uttar pargana, near the left bank of the Idj *nala*, south-west of Shalúra. In the village is a large water-mill. (*Montgomerie*.)

AFITH—Lat. $33^{\circ} 51'$. Long. $75^{\circ} 35'$. Elev.

A village in the Maru Wardwán valley, on the left bank of the river, about a mile north-west of Mangil, half-way between Inshin and Basman.

It contains seven houses, a masjid, and the zíarat of the Char-yar, or four companions of Muhammad. There is a little grass and a few trees about the village, which is built on the bank of the Kúzuz stream; a path lies up the valley of this stream to Phirdala, a grazing ground in the

Zagnai valley, which is much frequented late in summer, when the snows have melted. The track to the Zagnai valley by the Mangil Nai, a little to the south, is said to be preferred. There is a *kadal* bridge over the Maru Wardwán river between Afith and Suedramman.

AGAR—

A stream which drains the western slopes of the mountains in the Chikar district, south of Mozafarabád; it flows in a north-westerly direction, and empties itself into the Jhelum, in latitude $34^{\circ} 12'$, longitude $73^{\circ} 32'$. Captain Allgood mentions this stream in his *Kashmír Routes* under the name of "Arood Kuss."

The river is now crossed by a fine new bridge, about a mile from its mouth. (*Barrow.*)

AGAR—Lat $33^{\circ} 29'$. Long. $73^{\circ} 56'$. Elev.

A village in Naoshera, lying in the Kotli valley, about 2 miles south of that town, at the foot of the low hills just to the east of the path to Mirpúr. There are about thirty houses in the village.

AGHAM or UGHAM—Lat. $34^{\circ} 18'$. Long. $77^{\circ} 54'$. Elev. 10,500'.

A village in the Nubrá district, on the left bank of the Shyok, at the junction of the Digar stream. It is the third march from Léh ($31\frac{1}{2}$ miles) on the winter route by the Karakoram pass to Yárkand. (*Drew.*)

AHA TUNG—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 43'$. Elev. 6,290'.

The hill which bounds the southern face of the Manas Bal lake, and is remarkable owing to its isolated position and abrupt rise, from the level of the surrounding country, of 1,000 feet. The hill is said to have been so named after a fakir. The sides of the hill are rugged and covered with low jungle, amongst which the prangos plant and dwarf juniper grow.

AIK RIVER—

A small stream with broad, shifting, sandy bed, flowing south-west towards Sialkot. It generally has water which is used for irrigation along the banks by means of lifts. There are one or two ruined mud forts near its course. That at Trewa is now only a mud heap; the one at Narea is in better preservation. (*Wingate.*)

AJANABÁD—Lat. $33^{\circ} 34'$. Long. $74^{\circ} 25'$. Elev.

A small village near Tána and between it and Baramgala, at the foot of the Rattan Pir range. It is situated to the east of the road and considerably above it. (*Ince.*)

AJIMGARH—Lat. $33^{\circ} 24'$. Long. $74^{\circ} 15'$. Elev.

A fort situated on the range of hills west of the road from Rájauri to Púnch by the Bhimbar Gali. It is said to be a work of some strength, and is distant five *kos* from the town of Rájauri. (*Illügel.*)

AJJUS—Lat. $33^{\circ} 20'$. Long. $74^{\circ} 43'$. Elev.

A small village to the east of the Wular lake, on the bridle road which circles it.

AKHAL—Lat. $33^{\circ} 37'$. Long. $75^{\circ} 6'$. Elev.

A small village in the Khúnd valley, in the Diosur pargana. There are some fine trees about the village, which is supplied with water from a stream.

AKNÚR—Lat. $32^{\circ} 54'$. Long. $74^{\circ} 48'$. Elev. 6,142'.

A small town on the right bank of the Chenáb, which is here a strong, clear, and rapid stream, with a stony bottom; the water is of icy coldness. On the east of the town, with one face resting on the river and commanding the ferry, is a considerable brick fort. It is almost a square, and its sides are about 200 yards in length. The walls are 3 feet thick, and too high for scaling-ladders. No cannon can be mounted on them, as there is no *terreplein*.

There is one entrance gate by the river and another on the land side. The walls are crowned with battlements of the same kind as one sees in the Mogul forts throughout Hindústán. The fort was built ninety or one hundred years ago by Míán Táj Singh. It is now occupied by troops of the central government; but some of the descendants of Táj Singh live in the town.

There is no well inside the fort. Two or three ferry-boats ply across the stream opposite to it. When the river is swollen two journeys each way is as much as can be done in one day.

Aknúr is distant about 18 miles from Jamú, 36 from Bhimbar, and 86 miles, or eight marches, from Shupion by the Búdíl pass, and the same number of marches, or 90 miles, from Rájaorí.

The town is built on a terrace above the river, which is overlooked by a few houses of the better sort, while the part behind is mean and dirty. A little above the fort are found traces of a former city. Near Aknúr is a place where the Chenáb was bridged by one of the invaders of India, who passed his army across at the spot.

The inhabitants of Aknúr are much mixed; a portion of them are of the same various castes as about Jamú; but there are a large number besides of Muhammadans who bear the name of Kashmírí, and, doubtless, were originally of that nation. Unlike, however, Kashmírí settlers in other parts, who usually retain distinct their language, ways, and looks, these have lost their native tongue, and speak only Panjábí, and, in appearance and character, though very different from the Dográs, yet are not recognisably Kashmírís.

Aknúr has two or three circumstances that should make it flourish as a town. It is where three or four roads, some bearing much traffic, converge;

it is just within reach of boats that navigate the Chenáb, this position being made use of chiefly for building boats, and sending them down for sale; thirdly, Aknúr is where the timber from the mountains that floats down the river is caught and stored. This last business brings much employment and gain to the people.

The surrounding country is fruitful and well cultivated. Supplies plentiful. (*Hügel—Allgood—Drew.*)

AKSAI CHIN—*Vide* "LINGZITHANG."

AKTÁGH—*Vide* "MALIK SHÁH."

ALCHI—Lat. $34^{\circ} 14'$. Long. $77^{\circ} 14'$. Elev.

A village of seventy or eighty houses on the left bank of the Indus in the *kardari* of Saspul (Ladák). There is a path through this village to the Zaskar, *viâ* the Strakspir pass, which Ward says is open from about 15th June. (*Aylmer.*)

ALCHURI—Lat. $35^{\circ} 32'$. Long. $75^{\circ} 42'$. Elev.

A pargana in the ilaka of Shigar (Baltistán). As far as this the road up the left bank of the Shigar river is good. Above Alchuri it becomes very difficult. It contains fifty-five houses. (*Aylmer.*)

ALIABÁD—Lat. $33^{\circ} 57'$. Long. $74^{\circ} 8'$. Elev.

A small village at the southern foot of the Hají Pír range, on the road between Púñch and Srinagar, from which places it is distant 18 and 71 miles respectively. The village is built on the east side of the road, and contains about fifteen huts. There is a bungalow for the accommodation of travellers, consisting of a single room, 26×14 feet, prettily situated about 200 yards below the village, in the midst of small green meadows; adjoining it are the ruins of an old sarái. Water and supplies obtainable. (*Ince.*)

ALIABÁD SARÁI—Lat. $33^{\circ} 39'$. Long. $74^{\circ} 39'$. Elev. $9^{\circ} 700'$.

A halting-place to the north of the Pír Panjál pass, on the road between Bhimbar and Srinagar, 84 miles distant from Bhimbar and 46 from Srinagar.

The sarái (which offers bad accommodation to travellers) stands alone in wild and dreary solitude, and during the winter portion of the year is buried in snow and unvisited. It is situated about half-way up the side of a lofty range of mountains, which forms one side of a long, deep, and narrow valley, traversed by a torrent which flows from the Nandan Sar.

Some supplies are procurable during such time as the pass is open; fodder is extremely plentiful, also wood and water; there is a fair encamping ground. The roads from Rájauri *viâ* the Nandan Sar and the Darhal pass debouch here. (*Vigne—Hügel—Allgood—Ince.*)

ALIBRANSA PASS—Lat. $35^{\circ} 15'$. Long. $76^{\circ} 54'$. Elev.

This is a pass across the Karakoram Mountains, which, Vigne says, leads from Skardú to Yárkand. It is at the head of the Saltoro, a considerable tributary which joins the Shyok opposite Khapálu. "The appearance of this pass," says Vigne, "was different from any that I had yet visited, as its sides were formed of perpendicular pinnacles of gneiss, some of them being cleanly scarped from a height of 2,000 feet directly down to the bed of the valley; and to complete the pre-eminently wild and *Ultima-Thule*-like appearance of the place, there was scarcely an interval between the precipices that was not occupied by a magnificent glacier."

This traveller was unable to accomplish the ascent of the pass, though he attained to an elevation of about 13,000 feet, the glaciers proving insurmountable. (*Vigne, II, pp. 383-7.*) This pass has not been used for a great many years, and its existence is only vaguely known to the inhabitants of Khapálu (*Dyler*).

ALIKOR—Lat. $34^{\circ} 22'$. Long. $73^{\circ} 47'$. Elev.

A small village which lies high up on the mountain side, above the left bank of the Kishan Ganga; it contains four houses inhabited by pahári fakírs.

The foot-path from Titwal towards Mozafarabád lies down the valley a considerable distance below the village; the track for cattle passes through the village, and is said to be rough and dangerous, involving a long ascent and descent.

ALSER—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 8'$. Elev.

A village situated a little distance from the left bank of the Kamil river, about 2 miles west of Shalúrah, on the path towards the Karnao valley.

It contains twelve houses and a masjid; the inhabitants are all Muhammadans. There are some fine walnut and other fruit-trees in the village, and much rice cultivation about it.

ALSŪ or ALSOA—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 35'$. Elev. 5,200'.

A considerable village about a mile from the north-western shore of the Wular lake. The houses are scattered on the slope of the hill.

There is a road leading from it to Lalpúr, which is the chief town in the Loláb valley, and about 10 miles distant towards the north-west.

The village is supplied with water from a stream; there are no shops, and supplies are not usually procurable. Boats are always procurable.

ALUMPI LA—Lat. $35^{\circ} 14'$. Long. $75^{\circ} 15'$. Elev. 15,200'.

A pass on the road from Skardú to Astor. Godwin-Austen found several skeletons on the pass. Fifty men had perished here—coolies proceeding from Khapálu to Gilgit. He says the same fate would have overtaken himself and party if a snow-storm had come on, as it is then impossible to advance or return over such ground as the road leads. Vigne

ascended this pass twice ; upon the first occasion with but little fatigue, but on the second, in consequence of the softer state of the snow, he says he had seldom had a more trying walk.

"The crest of the pass is a rocky and mural ridge, a low precipice, in which, by constant use, the Tibetáns have worn a succession of stepping-places. Horses cannot enter the valley of the Indus by this road ; they must either wait for the melting of the snow on Deotsuh, or on Banok La, the pass to which joins the descent from Alumpi La near Shikar Thang." (*Godwin-Austen—Vigne, II, p. 217*)

This pass is said to be open for foot-passengers only, at the end of May. (*Aylmer.*)

AMRAWATI—

A small stream which flows into the Manas Bal lake at the northern extremity. The ground over which it flows is so white that it looks at a distance like a foaming cataract, and this is the very spot where Karkota is said to have turned the waters into milk. (*Hügel.*)

AMRGARH—Lat. 33° 2'. Long. 74° 16'. Elev.

A fort on the Addidak ridge, about 9 miles north-east of Bhimbar, and about 4 miles distant from the road leading into Kashmír. The fort was built by Dhian Singh. Vigne, who examined it through his telescope, gives the following description of it : "It is apparently built on a ridge over the precipitous bank of a ravine to the westward of it, but is commanded from other eminences at no great distance. It seemed to be of stone and of very solid masonry, with curtains and towers formed on a rectangular outline." (*Vigne—Allgood.*)

AMRNÁTH—Lat. 34° 13'. Long. 75° 32'. Elev. of survey station 16,442 feet ; of snowy peak, 17,321 feet.

This lofty mountain is situated on the confines of Kashmír, to the north-east, near the source of the Sind river.

The celebrated cave, which is annually visited not only by the Hindús of Kashmír, but by the pilgrims of that faith from Hindústan, of every rank and caste, is an enormous fissure on the south side of the mountain, situated in a deep and narrow valley, which is bounded by steep and lofty mountains, and traversed by a torrent which flows from a very large glacier at its upper end. The opening of the cave is about 200 or 300 feet above the torrent, and the path leading up to it is steep and rocky ; it passes straight inwards for about 75 feet, and then turns to the right for about 125 feet ; the height of the cave varies from 10 to 50 feet, and large drops of water are constantly trickling down from its roof.

A great festival takes place in the Hindú month Sawau, the day depending upon the moon's age (in 1870 it occurred on the 11th August).

After performing their ablutions and prostrations at Ganeshbal, in the Lidar valley, the pilgrims proceed to Palgám, and thence follow up the

defile to the right to a place in the forest called Chandanwari. The only dwelling to be found on the way beyond Palgám is about 3 miles thence up the defile. Afterwards the path, though worn by the pilgrimages of ages, is rocky and fatiguing, though usually in no way dangerous. A second and steep ascent begins from Chandanwari, after which the pilgrims find themselves in a long open valley formed between the mountain peaks rising to 1,000 feet above it on each side, the valley itself being elevated above the limit of forest. Having performed their ablutions in the Shísha Nág, they encamp on the grassy plain to the north of the lake; on the next stage they cross another ridge by an easy pass to the north-east of the Sachkach mountain, and descend into the grassy valley of the five streams, encamping for the night at the foot of the spur forming the southern boundary of the Amrnáth valley. Next morning, long before daybreak, the camp is astir, and old and young of both sexes, hale and decrepid, begin their last, and by far the most toilsome, ascent. The long train of pilgrims winds slowly over the lofty spur, descending its steep side into the narrow valley at the foot of the Amrnáth mountain, and performing their ablutions in the Amr Veyut, the stream which flows at the bottom; the men divest themselves of all clothing, and enter the cave either entirely naked, or with pieces of birch-bark, which do duty for fig-leaves. The women content themselves for the most part with laying aside all superfluous articles of clothing, and shrouding themselves in a long sheet or blanket.

The pilgrims find their way back to Palgám by a different route from that by which they arrived, crossing the pass to the north-west of the Sachkach mountain, and passing down through the Astan Marg and Zanin, which is said to be the most difficult and dangerous part of the route.

Vigne explains that Amr signifies the immortal, and náth is a Sanskrit word applied to the principal Hindú divinities, as lords and masters, chiefly to Vishnu or Krishna, and occasionally to Siva, and also to the place where they are worshipped and supposed more particularly to reside.

The name prefixed is sometimes that of the place, sometimes that of the builder of the shrine.

ANAIKÓT—Lat. $34^{\circ} 32'$. Long. $75^{\circ} 14'$. Elev.

A village towards the eastern end of the Tilail valley; it is called in the Dárd dialect Agaiekót, and consists of three houses, scattered high on the hillside, around the ruins of an old fort.

The Ráman river is usually bridged below this village.

ANAR—Lat. $23^{\circ} 20'$. Long. $73^{\circ} 47'$. Elev.

A large village, situated about 3 miles north of Chaomuk, on the right bank of the Púncb Tóí, which is here high and steep.

With the exception of three Hindú shopkeepers, the inhabitants are

all Muhammadans of the Ját and Sao castes, and number about fifty families, including a blacksmith, a carpenter, and three dyers.

There is a kotwalí and a masjid in the village; also a *baoli* and two wells.

ANAT NÁG—Lat. $33^{\circ} 44'$. Long. $75^{\circ} 13'$. Elev.

Is the Kashmíri name given to the celebrated spring at Islamabád, which issues from the foot of the table-land, to the westward of which the town stands. Its waters are received into tanks, whose sides are built up with stone, embellished with a wooden pavilion, and overshadowed with large chunár trees.

The name of the spring is derived from Anat Nág, or Ananta Nág, the spring of Anant, the serpent of Vishnu, and the emblem of eternity; it is esteemed sacred by the Hindús. About 100 yards east of the Anat Nág is another spring called the Sonur Pookur, the water of which is held in great estimation for drinking purposes.

Two other springs rise close by, the Sulik Nág and the Mulik Nág; both flow into the same tank: the Sulik Nág is sulphurous, while the Mulik Nág bubbles up in the form of a fountain, and is pure and fresh.

ANAT NÁG—Lat. Long. Elev.

A pargana and one of the three zillas in the Miráj division; also the chief town of the pargana, situated on the right bank of the Jhelum, towards the south-east end of the valley of Kashmír. Its ancient name was Anyech; it is now called Islamabád by Muhammadans, and Anat Nág by Hindús and Sikhs. (*See "ISLAMABÁD."*)

ANCHAR—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 50'$. Elev.

A lake, or more correctly a morass, lying to the north-west of the city of Srinagar; it is caused by the overflow of the waters of the Sind river. In shape it is triangular, the apex pointing towards the city; its greatest length is about 7 miles, and the greatest breadth about 5.

The Nali Mar canal, which flows through the northern portion of the city, empties itself into the Anchar lake. (*Ince—Journal, Asiatic Society.*)

ANDRA—Lat. $33^{\circ} 4'$. Long. $74^{\circ} 43'$. Elev.

A village situated in a pretty little valley, a few miles south-west of Poni; it lies on the road from Aknúr to Bájaurí, but affords little accommodation. (*Vigne.*)

ANS—

This river takes its rise on the southern slopes of the Pansál range, at the foot of the Rupri pass, and, as the Panchgabar stream, flows for some distance in a south-westerly direction, it then turns due east and receives by its left bank the waters of the Chúni Perai stream, which flows from the foot of the Búdil pass, and a few miles further on is joined on the same bank by the Gulábgarh stream; from this point the river bends to the south,

and flowing continuously towards that point, empties itself into the Chenáb near the fort of Arnas, on the right bank; in lat. $33^{\circ} 11'$, long. $74^{\circ} 51'$, a few miles north of the town of Ríási.

AORA—Lat. $34^{\circ} 33'$. Long. $74^{\circ} 15'$. Elev. 6,000' approx.

A village in the Uttar pargana. It is a halting-place on the road from the Kashmír valley to the Kishan Ganga *via* the Sitalwan pass. The camping ground is small and bad, but there is a good spring and lots of shade. Coolies have to be procured from other villages; a lot of indian-corn is grown here. There are said to be one hundred houses in the village, divided as follows: forty families of sepoys, forty Gujars, fifteen Chaks, three zamíndars, etc. The resources are put down as twenty horses, five hundred head of cattle, and seven hundred sheep. (*Aylmer*.)

ARA—Lat. $33^{\circ} 18'$. Long. $73^{\circ} 48'$. Elev.

A village situated on the right bank of the Púnch Tóí, about a mile north of Chaomuk, on the road to Sensar.

It is shaded by fine trees; there are about twenty houses in the village; the inhabitants are all Muhammadans, including three Saiads.

ARABUL—Lat. $33^{\circ} 40'$. Long. $74^{\circ} 49'$. Elev.

A celebrated waterfall, formed by the Veshau river in a rocky gorge, about 2 miles south of the village of Sedau, in the Ardwin pargana, and 6 miles south-west of Shupion. A good view of the fall may be obtained from the right bank of the river, which flows in a deep channel about 40 feet wide. It first drops over a ledge of rock about 15 feet high, in a series of cascades, which are caught in a large pool, the lower end of which is closed by rocky walls, which jut out from either side of the gorge; the water rises to within a few feet of the top of these walls; between them is an opening about 12 feet wide, through which the collected waters rush, falling some 25 feet in a sheet of white foam. The rocks on the left bank of the river are bare and precipitous; those on the right bank are almost as steep, but are clothed with forest. Numbers of pigeons fly about the falls.

Vigne remarks that in spring, during the melting of the snows, the rush of water is tremendous; but the beauty of the place is not owing to its volume, or the height of its fall, which does not exceed 25 feet, but to its dark, deep, and precipitous sides, the thick pine forest that surrounds it, and the relief that is afforded by the snows of the Pír Panjál, rising majestically behind it.

Arabul is a place of peculiar sanctity with the Hindús, and as such is frequently visited by them; and the precipice overhanging its flood has been upon several occasions the last resting-place for the feet of the Hindú suicide.

ARAMÚRA—Lat. $34^{\circ} 6'$. Long. $74^{\circ} 49'$. Elev.

A village situated on the left bank of the Jhelum, about a mile west of Srinagar, on the path to Sybúg. It consists of a few huts on the edge of a morass. A little tobacco is grown near this village.

ARAMPÚRA—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 20'$. Elev.

See "KÚLANGAM."

ARANDÚ—Lat. $35^{\circ} 52'$. Long. $75^{\circ} 24'$. Elev.

The highest village in the Básha valley, close to the end of a huge glacier (the Chogo Loomba), which fills up the end of the valley with its great mass of ice, black with stone-heaps and dirt. The elevation is between 10,000 and 11,000 feet. At Arandú the ground is cultivated close up to the glacier. (*Drew—Godwin-Austen.*)

It contains twenty houses; there is also a fort or blockhouse garrisoned by five or six sepoy from the Shigar fort. (*Aylmer.*)

ARAT—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 42'$. Elev.

A small village which lies on the western edge of the Hokarsar morass, north of the road from Srinagar, towards Makaháma. It contains about half a dozen houses and a government stable.

ARATS—Lat. $34^{\circ} 14'$. Long. $74^{\circ} 49'$. Elev.

A village situated on the left bank of the Sind river, north of Srinagar; it is the tahsil of the Lar pargana. Much of the pulp used in the paper factories in Srinagar is prepared in this village.

ARDWIN—

A pargana in Miráj, included in the Shupion zilla. It comprises the district on the left bank of the Vesháu river. The tahsil is at Mohunpúra. The Ardwin pargana is said to have been the first formed.

ARGHAN—

A hybrid class, resulting from the intermarriage of foreign Asiatics with Ladákí women; they are largely employed as mule and pony drivers, on the various roads leading to and from Léh. (*Manifold.*)

ARIGAM—Lat. $33^{\circ} 51'$. Long. $74^{\circ} 23'$. Elev.

Called also YARIGAM.

A small village in Púñch, situated on the steep slopes of the hill, in a narrow valley to the west of the Tosha Maidán pass, above the right bank of the Dali Nar stream, about 21 miles north-east of Púñch by a fair path. But few trees grow in the vicinity of the village, and dry crops are alone cultivated.

On the slopes of the mountains above the village are numerous *doks* and pasture lands. It contains about twenty-five houses, six being those of Gújars; the remainder are inhabited by Kashmíri Muhammadans. Coolies and some supplies procurable.

ARIHEL—Lat. $33^{\circ} 49'$. Long. $74^{\circ} 56'$. Elev.

A large village in the Shukrú pargana, of which it is the tahsil.

It is situated in the valley north-east of Shupion, on a branch from the Rembiára river.

ARIPANTHAN—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 37'$. Elev.

This village is situated at the foot of the wudar or table-land just west of the Bárá Hanáf-ú-dín hill.

It is divided into two separate mahallas or districts, of which that to the west is the largest, containing about one hundred and thirty houses; in the eastern division there are about twenty houses; the inhabitants are all zamindars, and include a carpenter and a potter.

The road from Makaháma to Drang passes up between the two divisions of the village.

Rice is extensively cultivated on the plain below the village, and dry crops, including a little cotton, on the table-land above.

ARNAS—Lat. $33^{\circ} 11'$. Long. $74^{\circ} 52'$. Elev.

A village on the right bank of the Chenáb, close to the confluence of the Ans, and about 9 miles due north of Ríási. The river, which is here about 200 yards wide, is crossed in a boat.

Arnas lies on the way to Kúri, which is four marches distant. Vigne remarks that this is the only way by which cannon on wheels could have a chance of passing into Kashmir without making a road on purpose for them!

ARU—Lat $34^{\circ} 5'$. Long. $75^{\circ} 19'$. Elev.

A deserted village. The meadows around make it a good camping ground.

ARPAT—

This river, which is one of the headwaters of the Jhelum, takes its rise in the Hairibál-ki-gali, in lat. $33^{\circ} 50'$, long. $75^{\circ} 28'$, and flows in a south-westerly direction through the Kuthár pargana, receiving by its left bank a considerable stream near the village of Rishpúra; it joins the Jhelum near Islamabad. Throughout the greater part of its course the Arpat is fordable; it is also crossed by numerous bridges, the largest of which is just south of Islamabad, on the road to Vernág.

ARPHAL—Lat. $34^{\circ} 1'$. Long. $75^{\circ} 7'$. Elev.

A village which lies on the western side of the Trál valley, towards its northern extremity; distant about 7 miles from Trál, by a good road, and 13 from Tsúrus or Súrsú, the nearest point on the Jhelum.

It is very prettily situated on the left bank of a mountain stream, which seems here to be called the Chulabul *nala*, and which flows past the village in numerous channels. On the bank of the stream is an expanse

of smooth green turf, shaded by some noble trees, which are frequented by an unusual number of birds of variegated plumage; on the right bank of the stream, to the west of the village, is a remarkable spring of pure cold water, which is an object of great veneration to Hindús. It gushes out of a cleft in the precipitous rocky cliff at the foot of the Mainzawan mountain.

The water first flows into a natural rocky basin about 3 feet square and then again disappears, under the side of the cave, before joining the stream, to which it contributes a considerable volume of water.

The spring is shaded by thick trees; in the face of the rock over the pool into which the water rises, some rough recesses have been cut, in which to place votive offerings to the god of the fountain.

The spring may be reached from the village by fording the stream, or by crossing a *kánal* bridge a short distance to the north of it.

Arphal contains about twelve families, including a *krinkash* or silk-worm rearer, a carpenter, a blacksmith, and a gardener.

A government filature is being built in the village, but at present silk-worms are not reared in any great numbers in this neighbourhood.

In the vicinity of the village and to the north of the Trál valley generally, the alder flourishes abundantly.

ARR—Lat. 74° 50'.

Long. 35° 15'.

Elev.

A village situated a mile or two beyond Gandárbal on the bank of a small stream of the same name, which empties itself into the Dal at Telbat.

It has some paper-mills worked by water power. (*Bellew*.)

ARRAH—

A river which takes its rise in the Mar'Sar, a tarn situated among the mountains forming the southern boundary of the Sind valley, lat. 34° 9', long. 75° 10'; after a course of about 20 miles from east to west it empties itself into the Dal or City lake.

ARWAY—

A pargana in Miráj, included in the Sháhir-i-kas zilla; it is a very small district, and has no separate tahsil.

ASHAR—Lat. 33° 28'.

Long. 75° 13'.

Elev.

A considerable village situated on the slope on the western side of the Banihál valley, about a mile west of Seril. The village is well wooded, and there is much cultivation about it. Some few of the houses have pent roofs.

Like all the other villages in the Banihál valley, the inhabitants are almost, without exception, Muhammadans.

ASHDARI—Lat. $33^{\circ} 10'$. Long. $76^{\circ} 20'$. Elev. 8,800'.

A small village on the right bank of the Chenáb, about 3 miles from the boundary between Kishtwár and Chamba. It is nearly 2,000 feet above the river. It lies on the road from Kishtwár to Lahoul.

Coolies and some supplies are procurable. (*Allgood—Mackay.*)

ASHKÓT—Lat. $34^{\circ} 29'$. Long. $73^{\circ} 53'$. Elev.

A village in Lower Drawár, which stretches for a considerable distance along the left bank of the Kishan Ganga river.

The inhabitants are all Gújars and paháris, and include a blacksmith, a carpenter, and a leather-worker. There are about thirty houses in all in the village, also some mills. Both rice and dry crops are cultivated.

ASKORLÉ—Lat. $35^{\circ} 40'$. Long. $75^{\circ} 52'$. Elev.

A village in Baltistán on the right bank of the river Braldú. It contains about twenty dwellings and a small fort. There is a sulphur spring here, also some old disused sulphur mines. A few willows are the only trees to be seen. Some older and larger than the rest, surrounded by a wall, are called the *bágá*. About Askorlé are fine crops of wheat, beardless tromba, and turnips. Peas are sown at the same time with the wheat. Hay is made towards the end of August, and is put up in large cocks on all the large blocks about, whilst all the housetops are covered in like manner. The fodder is excellent, containing a good deal of lucerne. The grazing grounds are immediately above the village.

Opposite the village the Braldú is crossed by a rope bridge, 270 feet in length. (*Godwin-Austen—Brooke.*) In summer it can be reached from Shigar by the Skoro La. (*Aylmer.*)

ASO—Lat. $32^{\circ} 44'$. Long. $75^{\circ} 52'$. Elev.

A village in the Basaoli district, situated on the left bank of the Siowa river, on the path leading to Eadrawár over the Chatardhar pass; it consists of a row of dirty huts, with a few walnut trees amongst them.

ASTAN MARG—Lat. $34^{\circ} 6'$. Long. $75^{\circ} 30'$. Elev.

An elevated plain to the north of the Lidar valley, enclosed by lofty mountains, and above the region of forest.

The path by which the pilgrims return annually from Amrnáth passes through this desolate valley. (*Ince.*)

ASTOR—Lat. $35^{\circ} 22'$. Long. $74^{\circ} 54'$. Elev. 7,840'.

The chief place in the Astor valley (*q.v.*), one of the outlying provinces of Kashmír. It is situated on the left bank of the river and about 500 feet above it, on an alluvial shelving plateau about half a mile broad, between two deep narrow ravines, the fort being situated on the left brow of the southern one. The walls of the fort are high, and the parapet is loop-holed all round; but as it is commanded at short ranges, it would be quite

untenable against modern rifle-fire, especially as the parapet walls are only about two feet thick at top and are built of boulders and mud. The southern face is protected from assault by the perpendicular cliffs of the deep ravine before mentioned : this face is almost without flank defence. The eastern face is flanked by three square towers of wood and rubble, while the western face is flanked by a round bastion with four embrasures, but, as this is commanded by a ridge, on which the huts of the garrison are built, within a hundred yards, this bastion is not of any real value. On the north side there is little flank protection, but the wall is high. The area of the fort is about 80 yards by 40 yards, and it, with all its buildings, is built of mud, timber, and rubble. A year's provisions are kept in the fort. The garrison consists of one battalion of infantry, and about twenty-five artillerymen. There are also four hundred irregulars and about three hundred jagírdars, the whole commanded by a general. The troops, except the gunners, live in the town. The armament of the fort consists of three 3-inch brass S. B. guns and sixteen *sher-bachas*. The town lies outside the north and west faces of the fort, and consists of a number of dirty mud hovels. The only trees in the place are poplars. The water-supply is good. At Astor there is a telegraph office which communicates with Búnjí and Gilgit. There is no bazár to speak of, and though once the capital of a Dárd rája, it is now nothing more than a Dográ cantonment. The object of keeping so large a force here, instead of nearer the frontier, is to save carriage of supplies. The force is on the right side of the snowy pass and is always ready to advance on Gilgit. The Dográs always call the place Hasora. (*Barrow*) Camping ground near the fort is scarce and dirty. It is far better to camp at Idgáh, 1 mile south of the fort, where there is a good polo ground and orchard ; 3 or 4 miles west lies Sangosar, where a permanent force might be encamped with great advantage. Above the fort the Astor river is crossed by a very fair bridge, 87 feet long. (*Aylmer*.)

ASTOR OR HASORA—

A valley and province lying to the north-west of Kashmír, between it and Gilgit, and east of the mighty Nanga Parbat. Its southern boundary is the watershed of the Kishan Ganga and Astor rivers, over which run the Dorikún and Kamri passes, the two principal routes to Astor. This watershed, except at the passes, is about 14,000 or 15,000 feet high, while even at the passes it is 13,000 feet. The whole valley of the Astor river, from its sources to the Indus, is about 60 or 70 miles long. The descent to it from the passes is steep for 1,000 feet or so, and then the slope becomes gradual. The vegetation is somewhat different from that of Kashmír and the Gúrais valley ; the grass less completely clothes the hillsides, the brake fern is less abundant, and the pine forest less extensive, while spruce fir becomes rare. Birch is found up to nearly 12,000 feet, and *Pinus excelsa* to 11,300 feet. Some of the hillsides have great stretches of

birch-wood. Cultivation begins at 10,000 feet. First are detached hamlets, bare and devoid of trees, while below 8,500 feet the villages are mostly well shaded by fruit-trees. In the upper part of the valley there are traces of much former cultivation, but the fields are waste and the hamlets deserted. This state of things was brought about by the raids of the Chilasís, who, previous to 1850, used to come over the Mazeno pass (*q.v.*) or by Hatu Pír (*q.v.*) for the purpose of carrying off the cattle and making slaves of the women and children. It was on account of this that Guláb Singh sent a punitive expedition into Chilas (*q.v.*) about 1851-52, since when there has been no raiding. The present state of security is a great benefit to the inhabitants, but the country has not yet recovered from the ruin and depopulation of former times, though a few new settlements have arisen on old village sites. The principal place in the valley is Astor. At Astor, and for many miles beyond, the character of the valley is the same; at the bottom very narrow, with the river confined between the ends of great spurs from the lofty mountain ranges on both sides; the cultivation is on small spaces usually several hundred feet above the river. The hillsides are partly broken into cliffs and partly of a smooth surface, grown over with tufts of grass and bushes of pencil cedar, while in parts there are thin forests of these trees. Above these rise lofty rocks and snowy peaks. Below Astor deserted fields again tell of the raids of the Chilasís; the old watercourses are still recognisable, but it would take much labour to bring the water once more to the fields.

A mile or two below Dashkin the valley opens out into a sort of amphitheatre, but with its base also sloping. Over both the sides and base are extensive pine forests, through which runs the road. Stretching back, at a gentle slope, the ground rises above the forest to a ridge easy of access, about 14,000 feet high, over which is a path by which the Chilasís used sometimes to raid. From this ridge a spur juts out to the Astor river, and on rounding this, one reaches Hatu Pír, the spur projecting between the Indus and Astor rivers. Here the Astor valley ends.

The Astor river, at the foot of the Hatu Pír, is spanned by two rope bridges, and by a single span wooden bridge, which ponies can cross. Two towers command the passage, one on either bank, and about twenty-five sepoy's garrison the place. The inhabitants of the Astor valley are Dárd's of the Yaskín stock, and formerly the valley was a Dárd principality, with a rája of its own. When the Sikhs held Kashmír, this rája was tributary to them. During that period Wazír Lakpat, without orders from Guláb Singh, invaded the valley from Skardú, and took Astor and its rája after a four months' siege, but this act was discountenanced by the Sikh *darbár*, and the rája reinstated. When, however, later on the Sikhs required a passage through Astor to Gilgit, they found it necessary to establish a military post at Astor in order to secure their communications. From that time the

independence of Astor ceased, and a titular rája is now all that remains of the old Dárd principality. The present rája (Bahádúr Khán) enjoys as a jagír the villages of Harcho and Rattu. He is an old man, and has no power. On the other hand, the titular wazír of Astor, Rozi Khán, possesses much local influence and is a useful man, though sometimes out of favour.

The people of Astor are all riders. Supplies in the valley, except wood and forage, are scarce. The principal villages appear to be Dashkin, Chongra, Gurikót, and Astor, but there are many others which are clearly shown in the map of Astor and Gilgit, published in 1882.

This province, according to a careful estimate, contains somewhat under six hundred families, exclusive of troops, giving a population of about four hundred. The average property of each family or house is one pony, four cows, and forty sheep.

The population consists of both Shíás and Sunis, who, however, seem to live on the best of terms, occasionally intermarrying. The province is governed by a tahsildar under the Governor of Gilgit. (*Aylmer.*)

The road down the valley is a made one, practicable for laden ponies, but is very bad in places. River not fordable, bridged in several places. The stream is rapid, with a rocky bed, for the most part between steep, rocky, arid mountain slopes.

The communications are as follows :—

With Kashmir—

- (1) *Vía* the Dorikún pass (good).
- (2) *Vía* the Kamri pass (good).
- (3) *Vía* the Gagai pass (bad).

With Skardú—

- (1) *Vía* the Alumpi La (bad).
- (2) *Vía* the Banok La (fair).
- (3) *Vía* the Harpu La (bad).
- (4) *Vía* the Trongo or Talu Brok La (fair).
- (5) *Vía* a pass at head of Ditchal valley (bad).
- (6) *Vía* Búnjí and Haramosh (bad).

With Chilas.—

- (1) *Vía* the Tosho pass (bad).
- (2) *Vía* the Mazeno pass (bad).
- (3) *Vía* the Hatu Pír (fair).

Unless the defenders were totally demoralised, an advance up the Astor valley by an invading force would be an extremely hazardous undertaking.

The destruction of the many long bridges would cause endless delay, while the enemy would always be subject to a flank attack from Skardú.

The Rattu plain, the gorge above Gurikót, the Hatu Pír, Ramghát and Búnjí, are all excellent defensive points. (*Aylmer.*)

Besides the garrison at Astor, there are small detachments at Dúían (*q.v.*), Dashkin, and Ramghát. There are a few towers in the valley, but no real forts, except Astor and Búnjí. (*Drew—Barrow.*)

ATHOLI OR ATOOLI—Lat. $33^{\circ} 16'$. Long. $76^{\circ} 13'$. Elev. 6,360'.

This village is situated on the left bank of the Chandra Bhága or Chenáb, and 200 feet above it, opposite the Gulábgarh fort and the junction of the Bhutna or Pádar stream; it lies on the path from Kishtwár towards Lahoul.

Atholi, which may be counted the chief place in Pádar, is on an alluvial plateau; on the opposite bank of the river is a wider plain, some 60 feet lower in level. A flood which occurred in 1865 swelled the river to a height of 100 feet above its winter level. Coolies and some supplies procurable here.

At the very point of the meeting of the Bhutna with the Chenáb is a small and insignificant-looking fort. It is square, with round corner towers, built of alternate courses of stone and timber, and plastered over. It is garrisoned by ten or twelve men. (*Allgood—Mackay—Drew.*)

ATHUR—Lat. $33^{\circ} 41'$. Long. $75^{\circ} 27'$. Elev.

A village situated on the left bank of the stream, towards the northern end of Nowbúg valley, about 3 miles north-east of the village of Nowbúg. It contains about nine families, four being zamíndars and five Gújars.

ATSUN—

The name of a pargana in Miráj included in the Sháhir-i-kas zilla; it lies on the right bank of the Jhelum to the south-west of the Anchar lake; the tahsíl is at Bagwánpúra.

ATTA BĀGH—Lat. $33^{\circ} 50'$. Long. $77^{\circ} 45'$. Elev. 12,200'.

A camping ground, rest-house, and supply depôt near the village of Marsalang, on the left bank of the Indus. (*Montgomerie.*)

ATWÁT—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 46'$. Elev.

A village in the Khuihama pargana, situated on the right bank of the Bandipúra nála; it lies on the foot-path between Bandipúra and Gúrais.

AWÁNTIPŪR—Lat. $33^{\circ} 55'$. Long. $75^{\circ} 3'$. Elev. 535'.

This village occupies the site of one of the most famous capitals of Kashmír, and lies on the right bank of the Jhelum, midway between Islamabad and Srinagar.

The village is situated at a bend of the river on the right bank of a little stream. The houses are scattered over the bare and parched plain at the foot of the Wastarwan mountain, a rocky hill which rises to a considerable height above the village.

Awántipúr is distant 18 miles by land from Srinagar; the journey by boat occupies about fifteen hours. Bij-Behára is 9 miles by land above Awántipúr, or ten hours' journey by boat. Islamabád lies 17 miles to the south-east by road.

Trál is about 6 miles to the east by a fair path, and Pa Yech about the same distance to the south-west by a good road from the left bank of the Jhelum, which is crossed by a ferry. Including the neighbouring village of Bo, Awántipúr contains about forty houses, the inhabitants being all Muhammadans, and of the following occupations: three potters, ten horse-keepers, a carpenter, an oilman, a banía, baker, milkman, cow-keeper, a leather-worker, and five boatmen in charge of the ferry. The rest of the residents are zamíndars, and there are also a number of fishermen.

Near the bank of the river is a very ancient mosque, now unused, which is built of alternate layers of hewn timber and stone. Outside, the wood-work is much decayed, but inside it is in fair preservation, especially the roof, which is designed with great taste; it is said to have been built by the same architect that planned the Jama Masjid at Srinagar. West of the village is the famous zíarat of Saiad Husén Muntaki, who is asserted to have married a daughter of King Badsháh, and to have lived and died here.

The ancient capital of Awántipúr was called after its founder, the famous King Avanti-varmma, who reigned from A.D. 854 to 883. The whole neighbourhood is strewn with ruins, but the only traces that remain of its former greatness are the two temples which he founded, one before his accession to the throne, the other and larger one subsequently. Both were dedicated to Mahadeva, the former under the title of Avanti-Swami, the latter under that of Avantiswara. These two temples are situated on the bank of the river, one at Awántipúr, and the other about three quarters of a mile to the north, near the village of Jaubyor. They are now shapeless masses of ruins, but the gateways of both are standing, and the colonnade of the smaller temple, which had been completely buried under ground, has recently been partially excavated. The style corresponds with that of the Martund quadrangle; but the semi-attached pillars of the arched recesses are enriched with elaborate carving of very varied character, while the large detached columns are somewhat less elegantly proportioned.

The writer in the *Calcutta Review*, from whose description the above account has been extracted, is of opinion that the silting up of the Awántipúr quadrangle can only be explained by the supposition that all the Kashmíri temples were originally surrounded by artificial lakes. Forster, who visited Awántipúr in May 1783, calls the place Bhyteepur.

AWATKŪLA—Lat. 34° 27'.

Long. 74° 20'.

Elev.

A large village in the Uttar pargana, on the left bank of the Pohru river,

about twenty hours' journey by boat from the village of Dubgao, on the Jhelum ; the river, however, is only navigable as high up as this point at certain seasons of the year. At such times there is a considerable traffic in grain, of which there are large store-houses in the village. There are two roads from Awatkúla to Lalpúr, in the Loláb valley, a foot-path and a bridle-path ; by the former the distance is about 12 and by the latter 18 miles.

B

BÁBÁ HANÁF-Ū-DÍN—Lat. $34^{\circ} 3'$. Long. $74^{\circ} 39'$. Elev. 6,042'.

A hog-backed hill, which forms a conspicuous object in the level of the valley of Kashmír. It is situated at the edge of a low table-land on the south-west side of the valley, about 10 miles west of Srinagar. The hill lies east and west, the sides are bare, and on the north very steep and deeply scored with rain-channels. The shrine of Báábá Hanáf-ú-dín is on the summit, surrounded by a clump of trees; there is little to repay an ascent, beyond the advantages which the elevation offers with reference to a survey of the surrounding country.

BÁBÁ KAIM-Ū-DÍN—Lat. $33^{\circ} 37'$. Long. $74^{\circ} 54'$. Elev.

The zíarat or shrine of Báábá Kaim-ú-dín is very picturesquely situated on the summit of a hillock, in the midst of the fine forest to the west of Kúri, some distance from the right bank of the Vesháú.

BÁBÁ KHIPŪRA—Lat. $34^{\circ} 7'$. Long. $74^{\circ} 31'$. Elev.

A village in the Baugil pargana, south of the Chandarsír hill, adjoining Mohunpúr, with which it is included.

BÁBÁ MARÍSHI—Lat. Long. Elev. 7,000'.

A little village in a pine forest about 1,500' lower than Gulmarg, and where there are two huts used by visitors who find the elevation of Gulmarg too high. The foot-path to Gulmarg is very steep, but by it the *marg* can be reached in three quarters of an hour. The bridle-path to the right is easier, but much longer, as it enters the *marg* at the north-west end, or furthest from the bazár.

Báábá Marishi is usually reached from Sopúr, *via* Kontra, 12 miles, and thence, winding upwards, 5 miles to Báábá Marishi. The name is due to a zíarat, called after Báábá Pam Din, a noted ríshi who lived in the time of the Delhi emperors. Good views of Nanga Parbat (26,629') are obtained from here. Supplies and coolies are obtainable. (*Wingate.*)

BÁBOR—Lat. Long. Elev.

A village situated in the Dansal dún, near the left bank of the Tawí, within a couple of marches from Jamú to the eastward. Here are the ruins of three old Hindú temples; age unknown. They are of great solidity and considerable beauty. Material—a slightly calcareous sandstone which is found among the strata near; it has stood well against the weather, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the building. (*Drew.*)

BÁBOR—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 38'$. Elev.

A village situated 3 *kos* east of Doda, on the path towards Kishtwár; it lies some distance above the right bank of the Chenáb, just to the east of a very violent torrent; a single frail spar is the only bridge thrown across the gulf. (*Hervey*.)

BADAR—Lat. $33^{\circ} 23'$. Long. $74^{\circ} 53'$. Elev.

A village situated some distance from the right bank of the Gulábgarh stream, on the pony-road from Gulábgarh fort towards Búdíl. (*Montgomerie*.)

BADERAKAL—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 18'$. Elev.

A place of Hindú worship in the pargana of Machipúra. It is simply a collection of four or five large stones, a Stonehenge in miniature, near a spring in the middle of the forest. (*Vigne*.)

BADJARAN—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 32'$. Elev.

A village situated about 6 miles north-west of Doda, lying on the spur some distance above the path to Bagu.

There is a Hindú temple in the village, and twelve houses, most of which are built of brick; the inhabitants are principally Hindús.

BADKHOL—

This torrent drains the Búranambal valley, to the west of the Uttar pargana, and joining the Rangwari and Bangas streams, in lat. $34^{\circ} 27'$, long. $74^{\circ} 2'$, forms the Kamil river. (*Montgomerie*.)

BADRAN—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 37'$. Elev.

A village lying some little distance from the left bank of the Suknág river, which is crossed by a *kaḍal* bridge just to the east of the village. All the inhabitants are Muhammadans, and number twenty families of zamíndars, a mulla, a leather-worker, a potter, and a watchman.

BADRAWÁR—

A province lying to the south-east of the territories of His Highness the Maharája of Kashmír, where they abut on the State of Chamba.

It is a very mountainous district, and, consequent on the difficulties of the passes, and of the passage of the Chandra Bhága river, which flows to the north, it is not traversed by any important or much frequented routes. The drainage of the district flows into the Chandra Bhága, the principal channels by which it is absorbed being the Karney Gad and Kar Gad streams, whose united waters flow into that river near the Zunglwar valley and the Nerú river, which joins it almost opposite Doda.

The valleys of Badrawár are exceedingly fruitful, producing rice in large quantities beyond the requirements of the inhabitants; the surplus is exported to less favoured districts.

The chief valley is that in which the town of Badrawár is situated. This is a nearly flat-bottomed valley, a mile in width. The hills which bound it are the ends of spurs from the forest-ridges; some of these spurs have bits of cultivated ground at different levels. The valley bottom has a slope of about 3°. The land is terraced to this fall in steps of a few feet each.

The tobacco grown in this district is highly esteemed, and finds its way, in small quantities, to the neighbouring local markets. The fruit of Badrawár is said to rival in excellence that grown in the valley of Kashmir. Honey is plentiful and of a superior flavour.

Iron is found in places on the mountains forming the southern boundary of the province; the ore is smelted in the villages on the north side of the Padri pass. Vigne describes this district as a famous place for the capture of hawks; they are taken in nets set open like a schoolboy's sparrow-trap, and baited with a live pigeon.

In the valleys a species of holly (*kursu*) is very abundant, and is used as fodder for goats; it is doubtful if it ever produces red berries.

The manner of preserving hay seems peculiar to this district, and differs from that practised in Kashmir: a double row of poles are fixed in the ground, usually under the protection of trees; between these poles the hay is built up into a wall about 20 feet high; a cross pole running along the top supports a narrow roof over the stack, which is generally about 20 feet long and 2 feet broad.

Another plan is to twist the grass into a loose rope and throw this over the forks or boughs of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled down when wanted for use.

The valleys are thickly studded with villages, and the hedgerows and more open country about them have been likened to a cultivated and hilly district in England.

The houses are generally low single-storied buildings of mud and timber, a large stone with a hole in it, or a *ghurra* fixed on the flat roof, supplying the place of a chimney; a few of the better sort of houses are double-storied, and have pent roofs, but such dwellings are not common.

This district seems to experience a rainfall similar to that of the Panjáb, but in the month of May, thunderstorms, accompanied by heavy showers of rain, are of frequent occurrence, and the atmospheric disturbance often continues for many days.

The inhabitants of this alpine Panjáb are generally Hindús; they are a well-made and active race, shorter and stouter than the inhabitants of the plains, handsomer in their features, lighter in complexion, and milder and more obliging in their manners.

Their language, which is a *patois*, or dialect of Hindústani, varies very considerably in different localities.

In the time of the Badrawár rajas, the province was divided into the following parganas :—

- | | |
|--------------|--|
| 1. Athkai. | The upper ilaka. |
| 2. Badrawár. | |
| 3. Gata. | } Form the jigla tarra or lower ilaka. |
| 4. Udrana. | |
| 5. Hazrah. | |
| 6. Killar. | |
| 7. Tarmara. | |
| 8. Bedota. | |
| 9. Bara Sao. | |
| 10. Turraon. | |
| 11. Suwar. | |
| 12. Gadyara. | |
| 13. Bela. | |
| 14. Chinta. | |
| 15. Busnota. | } Included in the Peliasa ilaka. |
| 16. Manota. | |
| 17. Pingal. | |
| 18. Chille. | |
| 19. Nelle. | |
| 20. Jetota. | |

(Bates—Drew.)

BADRAWÁR—Lat. 32° 59'. Long. 75° 45'. Elev. 5,427'.

The chief town in the province of the same name is situated in a beautiful and highly-cultivated valley, lying about a quarter of a mile to the west of the left bank of the Nerú river, which flows beneath the town in a deep channel between high banks strewn with large boulders; it is crossed by two *kadal* bridges, one to the north-east of the town, below the village of Haripúr, and the other to the south-east, on the path leading to the village of Dredja; the river may also be forded in places.

Badrawár is distant 103 miles north-east of Jamú, 46 miles south of Kishtwár, 60 miles north-west of Chamba, and 65 miles north of Basaoli.

Population.—Drew estimates that there are six hundred or seven hundred houses and about three thousand inhabitants. About half of these are Hindús; there are also sixty Hindú shopkeepers in the bazár, and fifty shál-báfs, besides one hundred and sixty other Muhammadan families. There are said to be about four hundred looms, but of this number only about half are in work.

Houses.—The houses are built almost entirely of deodar; the framework of the houses is altogether of wood; only between the double plank-walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud. Most of the houses have a sloped shingle-roof and are single-storied, only a few of the better sort having two stories.

Streets.—Badrawár has an open market-place, a long straight street leading to the fort, two or three other bazárs, two mosques, and a large temple. The water of one of the streams comes through the very middle of the town, and branches from it are brought through all the streets. The streets are roughly paved with stones, and are uneven and dirty.

Trees.—Both in among the buildings and all round the place, apples, pears, mulberries, apricots, and cherries abound; there are also poplars and a few chunár trees.

Supplies.—Supplies are cheap and plentiful, rice being exported in considerable quantities.

There are said to be seven springs in the town, which is also abundantly supplied with water by a channel flowing from the Nerú river, from the neighbourhood of the village of Monda.

Manufactures.—The shawls manufactured in Badrawár are of a coarse description; the shál-báfs, however, enjoy considerable freedom, and their earnings average R4½ per mensem (British currency).

Vigne states that the town is celebrated for the manufacture of very prettily carved combs, cut from the wood of the byr-apple, or jujube.

Owing to the difficulties of the passes by which it must be approached, the commerce of Badrawár is confined to local produce, and to a limited trade in pashmína with Basaoli, in return for which a few British commodities are imported; a duty, amounting to about one per cent., is levied on goods passing through the town.

Inhabitants.—More than half the inhabitants of Badrawár are Kashmírís, and have quite thrown into the shade the original Hindú inhabitants; they have adopted all kinds of employment; numbers of them are shopkeepers, and numbers more are occupied in the shawl manufacture. Some Kashmírís have land, and cultivate it themselves; but here, outside the town, they are much outnumbered by the Badrawáris, the older inhabitants. Some Gúrkhas from the British regiment at Bakloh, bringing their families, spend their leave at Badrawár, where they can get the advantages of fine air and cheap living.

The Fort.—The town is commanded from the west by a fort standing on a hill about 300 feet high; it is a large square building, with bastions at each corner, built chiefly of large blocks of slate clay that hardens by long exposure to the sun and air: it is found in the vicinity; the walls are loopholed for musketry, and the fort is said to mount four guns, and to have a garrison of fifty men. The position is commanded by superior heights within easy range from the south and west.

Camping Ground.—The usual encamping ground is on the plain on the north side of the fort; travellers can sometimes find accommodation in the old palace of the rájas, a much-dilapidated building, which now contains

but one large chamber that is at all habitable. Just below the fort is a masjid and the zíarat of Saiad Sahib; there is another masjid in the town and the zíarat of Gunda Sahib, and also three Hindú temples.

History.—Vigne states that the ancient rájas of Badrawár were Rájputés, and paid revenue to the rájas of Chamba. In the time of the last rája of Badrawár, the rája of Chamba thought fit to send an army under the command of his wazír, who took the castle of Badrawár and deposed the rája. A few years afterwards, Dysa Singh came by order of Ranjit to Badrawár, and took the castle from the wazír. The rája of Chamba afterwards recovered possession of it from the Sikhs by treaty.

Name.—Badrawár means the stronghold of Badha; it is also called Budar by the natives of the hills, and Budrikar by the Kashmírís. (*Bates—Drew.*)

BĀGH—Lat. 34° 24'. Long. 73° 56'. Elev.

A village in the Karnao valley, situated in a clump of walnut trees on the left bank of the Shamsabari stream, about 2 miles east of the fort. It contains eight houses, inhabited by Gújars. On the path opposite the village, on the right bank of the stream, is a bania's shop.

BĀGH—Lat. 33° 59'. Long. 73° 50'. Elev.

A village in Púñch, situated near the junction of the Rámkot and Malwan streams; it lies on one of the paths from Púñch to Marí, north of Pari.

There is a fort here which, next to that at Púñch, is the strongest in the Púñch territory; it is built of *pukka* stone and contains one gun: garrison twelve men. (*Pandit Manphúl—Henvey.*)

BĀGHOBAL—Lat. 33° 37'. Long. 74° 56'. Elev.

A village in the Diosur pargana, situated about half a mile east of Kúri, just south of the path to Hanjipúr.

BAGNI—Lat. 32° 21'. Long. 74° 56'. Elev.

A village in Kishtwár, situated on the slope of the mountain above the left bank of the Chandra Bhága, about 12 miles north-east of Kishtwár, on the path towards Lahoul. Bagni is a small village, and but scanty supplies are obtainable, also few coolies. Water and fuel abundant. (*Allgood—Mackay.*)

BAGRAT—Lat. 36° 0'. Long. 74° 35'. Elev.

A valley, south of the Rákapúshi mountain, which drains to the Indus about 10 miles below Gilgit. It contains several flourishing villages, such as Darúch, Búlchar, Sinákar (where there is a fort), Húpar, Parpui, &c. It is capable of supporting a population of two thousand or three thousand souls. The valley contains many signs of mineral wealth, and is famous for its gold-washings. In former times it was a favourite summer resort of the Gilgit

rulers, or when hard pressed by their enemies. The people belong almost exclusively to the Shin caste. Strictly speaking, the valley lies between a spur of the Rákápúshi mountain on the west and the Deobani mountain on the east. It forms one of the ilakas of the district of Gilgit. (*Biddulph—Aylmer.*)

BAGU—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 31'$. Elev.

A village lying in the valley above the left bank of the Lidar Khol stream, about 7 miles north-west of Doda, on the path to Kashmír by the Brari Bal pass. It contains about forty-five houses, most of which are clustered in the village itself, the remainder being scattered in the fields around it; with one exception they are all single-storied, built of mud in timber frames, with flat roofs; the double-storied house, which is the largest, is inhabited by the lambardar, Súba, a son-in-law of the wazír Labji. A Kashmírí pandit resides in the village; the rest of the population are about equally divided between Hindús and Muhammadans.

There is a considerable amount of cultivation about the village, which is well supplied with water from a rill which flows down through it from the hillside to the east; there is also a spring to the north. In the middle of the village, by the path just above it, is a fine chunár tree, beneath which is a *takhtposh* and a small Hindú temple; the usual encamping ground is close to this tree; it is very confined, but well shaded. Coolies and supplies are procurable.

BAHÁDŪRKÓT—Lat. $34^{\circ} 22'$. Long. $73^{\circ} 50'$. Elev.

A village in the Karnao district, situated on a sloping shelf of the mountains, which drops abruptly into the Kaji Nág stream by its left bank. It is divided from Ebkot on the north by a deep ravine, a similar ravine running to the south of it.

Below the village is a *kadal* over the stream, called the Sherole bridge. There are sixteen houses in the village, inhabited by Muhammadan zamíndars of the Kokur and Gingeri castes.

BAILAH—Lat. $33^{\circ} 47'$. Long. $74^{\circ} 17'$. Elev.

This village, which is situated on the left bank of the stream, about 11 miles north-east of Púnch, contains about forty houses, and is inhabited exclusively by Muhammadans.

BAILHERAN—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 41'$. Elev.

A village situated on the left bank of the Suknág river, at the confluence of a stream just south of the road from Srinagar to Patan. It contains thirteen houses, six being inhabited by zamíndars and seven by shál-báfs. There is much rice cultivation about the place.

BAINCH—Lat. $33^{\circ} 45'$. Long. $75^{\circ} 14'$. Elev.

A village in the Haveli pargana, situated above the left bank of the Súran

ri. r, above 3 miles south-east of Púnch. It contains about twenty houses (M. hammadan).

BAIPARAN—Lat. $34^{\circ} 17'$. Long. $75^{\circ} 14'$. Elev.

A village in the Sind valley, containing about six houses, situated above the path and the right bank of the river, about 2 miles south-west of Gagangir.

BAKAL—Lat. $33^{\circ} 7'$. Long. $75^{\circ} 14'$. Elev.

A village in Jamú, situated on the slope of the hill, about a quarter of a mile above the left bank of the Pinkta stream, on the road between Mir and Landra. There is a *baoli* of clear cold water in the village, shaded by some fine trees. Bakal contains a mixed population of Muhammadans and Hindús of the Thakur caste.

BAKTHAOR (Dárd *Babator*)—Lat. $34^{\circ} 41'$. Long. $74^{\circ} 43'$. Elev.

A village in the Gúrais valley, situated on the left bank of the Kishan Ganga river, about 3 miles north of Kanzalwan. It contains thirteen houses, inhabited by zamíndars, a mulla, shepherd, blacksmith, and a butcher. The village stands on a low sloping bank a little distance from the river and the rocky and precipitous mountains which rise on the right bank; to the south and west the mountains are clothed with forest, and south and south-east the grassy downs of Burrindart and Yizmarg afford splendid pasturage.

There is a little cultivation around the village, and the fields stretch for a considerable distance along the bank of the river, on the side of the hill to the north. The village is well supplied with water from the Shalapút stream, which flows just to the south of it, and by the Geshárt, which drains the mountains to the west; two other small streams, the Zebbin Nar and Mukkur Kurt, irrigate the fields to the north. The Kishan Ganga is bridged about 3 miles north of Bakthaor, on the path to Thaobut, and frequently also at the village itself; during the winter months the river can be forded at this point. A track leading to the Matsil valley lies over the mountain ranges to the west. The most convenient place for encamping is to the south-east of the village, by the bridge over the Shalapút stream, near the zíarat of Báábá Daud Khaki, which is shaded by a clump of willows.

BAL—Lat. $33^{\circ} 5'$. Long. $74^{\circ} 29'$. Elev.

A village in the Naoshera district, situated above the right bank of the Rut stream on the main road between Poni and Rájaurí, about 14 miles west of the former place. (*Hügel*.)

BALADORI (Survey station)—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 5'$. Elev.

A spur from the range of mountains separating the Khai and Dachin districts, on the right bank of the Jhelum, west of Baramúla; it trends in

a south-easterly direction to the village of Gingl. Iron is found on the ridge in several places, and the ore is smelted, but not in great quantities (*Montgomerie*.)

BALAGRAN—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 43'$. Elev.

A village lying in a narrow, grassy valley, some distance above the right bank of the Kishan Ganga river, on the path towards Mozafarabád. Above the village the valley is terraced into numerous fields, and below it rice is extensively cultivated; the fields stretching for a considerable distance westward along the hillside, amid which are a few scattered huts called *Mira*. Balagran pays an assessment of Rs300 (Kashmír currency) annually. The inhabitants number ten families of Gújars, eight zamíndars, among whom are some carpenters, six oil-sellers, who are also zamíndars, a barber, a blacksmith, two weavers, and a mulla; there are also three Saiads and four Korashís. During the heat of summer, nearly all the inhabitants betake themselves to the Buttungi Dok, a pasture-land on the mountains to the east. There are some shady trees in the village, but the only eligible spot for encamping, which is near the masjid, is very confined. There is a good supply of water from the stream, and also from a spring. Coolies and supplies are generally procurable.

BALAHÁMA—Lat. $34^{\circ} 2'$. Long. $74^{\circ} 59'$. Elev.

A large village situated on the edge of a wudar, about 2 miles north-east of Pampúr. It contains two masjids and twenty-five houses inhabited by Muhammadan zamíndars, thirty shál-báfs, three pandits (Brahmins), a Muhammadan fakir, a mulla, dúm, cow-keeper, milk-seller, a carpenter, and a blacksmith. A stream flows on the east side of the village; under the trees on its banks are some ancient stones carved with representations of the Hindú mythology, and there are said to be others in the temple. On the table-land above the village dry crops are cultivated, and in the valley below it are extensive rice-fields.

BALAR—Lat. $33^{\circ} 10'$. Long. $73^{\circ} 48'$. Elev.

A village in Naoshera, lying about 3 miles south of Mirpúr, at the foot of the low ridge which is crossed by the road to the Gatiala ferry. It is divided into ten *moras* or districts, and contains fifty houses in all. There are two reservoirs in the village, there being a scarcity of water in the neighbourhood.

BALÁWAR—Lat. $32^{\circ} 37'$. Long. $75^{\circ} 39'$. Elev.

An old town in the Jamú province. It is at the foot of a brushwood-covered spur of hill, and has beneath it a river-bed, lined with boulders, a mile or more wide. There are remains of towers and walls that protected the place, some towards the jungle and some at the edge of the cliff that overhangs the stream-bed. There is also an old gateway at the top of the slope that gave access from below. These, besides the mahal,—that is to say, palace or mansion, the remains of which show it to have been substantially

built,—were the work of the Baláwar rajas. One other building there is that still has repute: this is an old Shívdwára or Hindú temple, much ornamented with carvings in the sandstone, which is the material for all the buildings. Of this temple, one side has fallen, and the rest seems ready to follow. Baláwar, as at present inhabited, is no more than a village. (*Drew.*)

BALDÉ—*Vide* "PADM."

BALTAL—Lat. $34^{\circ} 15'$. Long. $75^{\circ} 28'$. Elev. 9,200'.

An encamping ground at the foot of the Zoji La, at the eastern extremity of the Sind valley. It lies at the confluence of the stream which flows down from the pass and that which debouches from a gorge to the south, the combined waters forming the Sind river. In the early part of the season, even as late as June, the cave of Amrnáth and the Lidar valley may be reached through this gorge, distance about 8 miles, the path lying over the snow-drifts which arch the Panjtarni stream; but when this covering melts, it is impossible to make the passage, the mountains on either side of the narrow gorge through which the torrent flows being rugged and in places almost perpendicular. Wood, water, and forage are obtainable, but no supplies.

The road leading up from Sonamarg is comparatively easy even after a fall of snow. There are three huts here. (*See* "ROUTES.")

BALTISTÁN OR SKARDÚ.

A governorship north of Kashmír, and bearing also the name of Little Tibet, by which prefix it is distinguished from Middle Tibet or Ladák, and Great Tibet or Southern Tartary. The country itself is, by the Ladákis, called Baltí, and a native of it is called Baltí-pá; but the Kashmiris and other neighbours use the word Baltí as an adjective, and call the country, according to the Persian form, Baltistán, or the place of the Baltís. The Dárdís call it Palolo, or Balor, and the Tibetáns call it Nang-kod. The country is also frequently called Skardú, from the name of its well-known fort and capital.

Boundaries.—Baltistán proper is a small district bounded by Shigar on the north, by Kiris and Parkúta on the east, by Tilail on the south, and by Astor and Rondú on the west. Including the table-land of Deosai, it is about 60 miles long and 36 miles broad. Its area is about 2,160 square miles, and the mean height of its villages above the sea is about 7,000 feet.

But the governorship of Baltistán is larger, as it includes the Purík and Súrú districts. It is bounded on the north by the Mustágh Range and Nagar; on the east by Ladák; on the south by Kashmír, Wardwán, and Zanskár; on the west by Gilgit and Astor. It lies between lat. 34° to 36° and long. 77° to 75° .

Baltistán is composed of enormous mountain-chains, or masses of mountain. Of these, a study of the map will make clear the direction. As to height—while 18,000 and 20,000 feet are common—there are, in the

north-easterly parts, peaks of 25,000 and 26,000, and one above 28,000 feet. These give rise to the largest known glaciers out of the Arctic regions. These mountains are rugged, bare, and nearly inaccessible. Geologically, the formation of the mountains is generally of gneiss.

Hydrography.—Of the valleys, the most important are the Indus valley [and the valley of the Shyok which joins it, and that of Shigar, which joins with the united valley at Skardú. Besides these, there are the valleys of the Drás and Súrú rivers which unite near Kargil and join the Indus near Oltíngthang from the south; the Braldú and Básha valleys which join the Shigar near Chútrun; and the Hushé and Saltoro which unite and join the Shyok, just above Khapálu. The river Indus enters Baltistán in the south-east, and makes its way to the north-west. From the valley numerous gorges and ravines furrow the inclosing mountains, serving as channels of streams feeding the main river, and forming passes by which access is gained to the surrounding countries. At the confluence of the Shyok and Indus the former is above 150 yards wide; the latter is only 80 yards in width, but it is deeper, and has a greater body of water than the Shyok. The average breadth of the Indus, in its course through Baltistán, is from 100 to 200 yards: near Skardú it is wide and comparatively tranquil, but elsewhere it is a rapid torrent.

There are six lakes known in this country: that of Satpúr-Tso, in the Satpúr pass, a few miles south of Skardú; that of Juba Tso, in the valley of Shigar; the shallow lake of Ranga, near Skardú; the two small lakes at Katsúra; and the Gansé Tso, near Khurmang. Satpúr-Tso, the largest of all these, is only one mile long and three quarters of a mile broad.

Deosai and Skardú are the only plains in Baltistán. (See article "DEOSAI AND SKARDÚ PLAINS.")

Climate.—Rain seldom falls, and in consequence the atmosphere is very clear and dry. But though rain is little known, snow falls and lies to the depth of from 1 to 2 feet. The cold in the elevated parts is intense in winter. The heat in the lower parts in summer is considerable, the thermometer ranging from 70° to 90° in the shade at noon.

Communications.—From Kashmír there are four roads:—

- (1) By the Zoji La through Drás and down the Indus to Skardú
- (2) By Súrú and Kargil and thence to Kirkitchu and Skardú.
- (3) By the head of the Tilail valley joining the Zoji La route at Drás.
- (4) By the Stakpi La, over the Deosai plains to Skardú.

Of these No. (1) is the best.

From Ladák there are four routes:—

- (1) By the Shyok.
- (2) By the Chorbat La and Khapálu.
- (3) By the Indus.
- (4) By the Fotu La, Kargil, and Lotti.

Travellers from Léh to Skardú cannot follow the Indus route in the summer, as the waters are much swollen by the melting of the snows; they consequently proceed by No. (2). No. (1) is little used. No. (4) is good as far as Kargil, but beyond that very bad.

From the north there are two roads:—

- (1) From Yárkand over the Mustágh pass and down the Braldú and Shigar *nales*. (Younghusband found this road so bad as to be practically impassable.)
- (2) From Nagar over the Hispar pass and down the Básha and Shigar valley.

From the west there are several roads:—

- (1) From Gilgit up the Indus not (practicable for horses)
- (2) From Astor by the Harpu pass to Rondú.
- (3) From Astor by the Banok La.
- (4) From Astor by the Alumpi La.
- (5) From Astor by the pass at the head of the Ditchal valley.
- (6) From Astor by Talu Brok or Trongo pass to Rondú.

No. (1) is very bad and dangerous for even foot-passengers. No. (6) is the first pass open. (*Aylmer*.)

Cultivation.—The country is not fertile, but the inhabitants are industrious; they make terraces on the sides of the mountains and pay great attention to irrigation: by these means they raise crops of barley, millet and buckwheat, turnips, and a little rice. The cockscomb, or crested amaranth, is cultivated for its seeds, which are ground into flour for making bread. There is a variety of excellent fruits; apricots so abound that the Kashmíris call the country Suri-Butan or apricot Tibet. The other fruits are peaches, apples, pears, grapes, mulberries, walnuts, and melons.

Wherever a stream descends the Baltís have taken advantage of it; the soil is raised and economised with the greatest care, in plateaus averaging 40 yards in length and 20 in width, supported by walls of loose stone, each of which is irrigated in turn, and the stream is sometimes absorbed in them.

The melons of Skardú are plentiful; they are usually green and small, but of delicious flavour. The grapes are pretty good; apples excellent; pears indifferent; peaches and apricots are generally small. Good currants are grown in the valley and exported to Simla, where they are sold as Zante currants.

Mineral Productions.—A careful search would probably be rewarded by the discovery of mines of gold in Baltistán, as almost every stream brings that metal down, but the quantities being small, the process of washing the sand is attended with little profit. Arsenic is met with and sulphur abounds. (*Drew—Thornton*.)

Administration.—The wazírat of Skardú is administered by a wazir appointed by the Kashmír *darbár*, who are constantly changing their representative. The wazir resides at Skardú.

Under him are the thanadárs of the different ilakas, who are mostly Hindús. A species of dual government exists, as some of the local rajas still maintain a certain amount of authority.

The province is divided into the following ilakas or districts, each of which is described separately :—

- | | |
|--------------|---------------|
| 1. Haramosh. | 8. Khapálu. |
| 2. Rondú. | 9. Chorbát. |
| 3. Skardú. | 10. Pakota. |
| 4. Braldú. | 11. Khurmang. |
| 5. Básha. | 12. Tolti. |
| 6. Shigar. | 13. Kargil. |
| 7. Kijis. | 14. Drás. |

15. Súrú.

Races.—In Súrú and Kargil we have both Muhammadan and Buddhist Puranians. In Haramosh, Rondú, Skardú, Khurmang, and Drás many Dárds are found (see article "БРОКРАС"). The remainder of the population are Baltís (Puranians), with the exception of a few Kashmír villages near Skardú.

BALTÍS—

The inhabitants of Baltistán.—Descent. Vigne says the Gyalpos of Baltistán trace their descent from a fakir. At one period the royal race was nearly extinct, the last Gyalpo having left an only daughter, whose hand was sought in marriage by twelve wazírs. Before any choice was made, a fakir was found sitting on a large stone in the village of Shigari. He remained seated day and night, and in a short time acquired a reputation for sanctity; after which the young lady was given to him by the consent of all parties. In proof of this story, the people still show the holy stone, called *burdonas*, on which the holy man was wont to sit, and on which the heir-apparent was always inaugurated on his reaching manhood.

The following is the genealogy of the Gyalpos of Baltistán with the probable dates of their accession :—

No.	Name.	Probable date.	Remarks.
1	Alí Sher	1590	Conquered Ladák.
2	Ahmad	1620	
3	Sháh Murád	1650	
4	Rafi Khán	1680	
5	Sultán Murád Khán	1710	
6	Zafar Khán	1740	Deposed by Zorawár Singh.
7	Alí Sher Khán	1770	
8	Ahmad Sháh	1800	
9	Muhammad Sháh	1840	
10	Alí Sháh . . . . .	...

Alí Sher, a descendant of the fakir, is the first chief of whom anything is mentioned. He built the fort on the rock at Skardú, and raised an elevated platform, planted with chumárs, close under the fort, and containing the tombs of the Gyalpos. He conquered Ladák in the reign of Jahángír, or about A.D. 1610; but his son and successor, Ahmad Khán, lost it again. When this latter was dead, Abdul and Adam Khán, Alí Sher's other sons, quarrelled, and Abdul Khán so oppressed the neighbouring rajas, that they sought assistance from the Mogul emperor of Delhi, Aurangzeb, who sent an army from Kashmír, upon which Abdul Khán made his submission, and the brothers then went in person before the Mogul, who told them to divide the succession, but they died on their return to Kashmír. Sháh Murád, son of Ahmad Khán, was presented with a jagír in Kashmír by the Mogul. Ahmad Sháh told Vigne that the fort at Skardú was in vain besieged by the troops of Aurangzeb; that they brought elephants with them, and that he had in the castle some old guns, drums, armour, &c., and implements of war, which they had left behind them. Sháh Murád was succeeded by Rafi Khán, who was followed by Sultán Murád, who retook Ladák, and made himself master of Gilgit, Nagar, Hunza, and Chitrál. He is said to have built the bridge near the fort of Chitrál. His reign extended from about A.D. 1720 to 1750, and his conquest of Ladák was probably only a plundering expedition into the western districts, which the plunderers dignified with the name of a conquest. In the time of Zafar Khán, the castle of Skardú was destroyed by fire, and much that was valuable burnt in it. Zafar Khán took the castle of Skardú from the Keluncheh, a sect or family who came from Purik (the valley of the Súrú river). He was young when they usurped the throne of Skardú, and afterwards, by turning them out, he acquired the name of *ghází*. Alí Sher Khán, father of Ahmad Sháh, signalised himself by taking the castle of Shigar, and making prisoners of an invading army from Ladák. He left two sons, Ahmad Sháh of Skardú, and Ghulám Sháh, rája of Parkúta, who both reigned at the last-mentioned places in consequence of the will of their father. The territories of Ahmad Sháh extended from Chorbat to Astor, inclusive; Chitrál was quite independent of him, and the rajas of Gilgit, Nagar, and Hunza by no means owned him as their superior. He had five or six sons; the eldest died about 1835. His brother, Muhammad Sháh, having been entrusted by his father with the government of Astor by way of trial, abused his authority so much that his father determined to disinherit him in favour of Muhammad Alí Khán, a son by another wife, daughter of the Shigar rája, whereas the mother of the deceased prince and Muhammad Sháh was a daughter of the rája of Katakchand, from which family it was usual for the Gyalpos of Skardú to select a wife as the mother of the heir-apparent. In consequence of this determination, Muhammad Sháh

quarrelled with his father, and ran off, accompanied by two or three adherents, and put himself under the protection of Guláb Singh's Sikh lieutenant, at the castle of Purík, near the frontier. This happened about 1836, and from that time he became a puppet in the hands of Guláb Singh, who amused him, and worried Ahmad Sháh, by promising to make him governor of Skardú if he ever took the country. Muhammad Ali Khán was very fond of field sports, and was usually surrounded by dogs. Vigne gives the following account of Ahmad Sháh: "Though notwithstanding more than 5 feet 11 inches, he was one of the tallest men in the country. His personal strength was great. At the time I saw him (1835) he was between sixty-five and seventy years of age." Ahmad Sháh was the last independent chief. In 1840 his country was invaded by Zorawár Singh, and, after a short siege, the fort of Skardú surrendered for want of water. In the winter of 1841, Ahmad Sháh accompanied the unfortunate expedition against Lhása, and on Zorawár Singh's death was taken prisoner, and confined in Balwálté, near Lhása, where he soon afterwards died. Baltistán was then held in jagír by Muhammad Sháh, the disinherited son of Ahmad Sháh, who paid an annual tribute of R7,000 to Maharája Guláb Singh of Kashmír. The present rája's name is Ali Sháh. He has little or no power. He has numerous sons and relations who hold jagírs. (*Aylmer.*)

Appearance.—The inhabitants of Baltistán are quite of the same stock as the Ladákis, differing from most of these latter in physical character little more than some Ladákis differ from others. By becoming Muhammadan, however, they have gained for themselves some other differences in looks. The Baltís have parts of the Turanian physiognomy marked—*e.g.*, high cheek-bones, and eyes drawn out at the corner, but the nose is not so depressed as with the Bhots. The Baltís have disused the pigtail. In stature they are less thick-set than most Ladákis, and taller. The Baltís, though wiry, are not equal to their neighbours of Ladák in carrying loads; they move much slower with their weights, but are particularly good in carrying a load over difficult ground where one would think a laden man could not pass. They always carry about a hair rope or else a leathern thong, fixed to a wooden ring, for slinging their loads, and very commonly carry a conical basket (*churung*) at their backs for the same purpose. They are usually sallow, thin, and care-worn, from their laborious habits and scanty fare, and are seldom long-lived. Female beauty is comparatively rare, and the pink and white complexion of the Kashmírís very uncommon in Baltistán. (*Thornton.*)

Dress.—The Baltís wear a coat reaching but a little below the knee, and short pyjamas, generally made of the wool of their sheep and goats, but sometimes, though more rarely, of cotton.* They carry one or two wrap-

* Braddú-o-Básha men wear red broad pyjamas, nearly touching the ground.

pers for their waists and shoulders; these sometimes of a check pattern in Braldú-o-Básha. For the head they have a small round cap, which they wear at the back of the head; and the headmen of villages bind a woollen cloth pagrí or turban over it; people of higher rank will have one of white calico or muslin. The people go barefoot a good deal; but they carry with them, for wear in the colder parts, boots of soft leather, often of goat-skin, with the hair left on and worn inside.

Disposition.—In disposition the Baltís are good-natured and patient. They are not without some humour. They are less slow in comprehension than the Bhots are, and are somewhat more up to the ways of the world, less generous, more eager in getting. They are considered to be phlegmatic, but peaceable and well-intentioned. (*Drew—Thornton.*)

Custom.—In adopting Muhammadanism the Baltís dropped the custom of polyandry, and have since to some extent followed polygamy. And this though the same economic reasons for polyandry hold in Baltistán as in Ladák. The area of cultivation is closely limited; there are no means of support within the country for an expanding population. Still, with the new religion, the customs prevalent among Muhammadans in other parts of the world were adopted, and the old prudential arrangement set aside. It does not appear that with the poor people, the mass of the population, polygamy is common, but there is no customary restriction about marriages, and they are, in fact, betrothed as boys and girls. The result is that Baltistán is overcrowded. Happily they are a people more likely to do well as emigrants than the Ladákís; for the heat in some of the valleys has fitted them to endure the warmer climates that the search for food has led them to. Accordingly, colonies of Baltís have been made in several countries where food is more abundant, and frugality and industry (which are characteristics of the Baltí emigrant) can get their reward. Thus, in Yárkand, there is a large settlement of these people. In Kashmír some are settled, and to Jamú even they find their way. Some hundreds, again, get their livelihood as soldiers in the Kashmír maharája's army, in which has been formed a regiment of Baltís.

But at present the great outlet for Baltís is British territory, where, at many places in the hills, works are going on, such as road-making and barrack-building, at which they can earn good wages. They stay away for three or four years, till they have saved what will carry them back to their country and keep them for a little while in ease, until diminishing resources warn them to look around again.

Population.—In spite of all this emigration, however, there remain in the country more people than its produce can well provide for. The land, or the interest in the land, becomes minutely divided; the workers on it cannot get a full meal; the result is a poor, ill-clad, unhealthy population.

If the number of houses in the different ilakas be added together, we find that there are 13,850 houses in the wazírat of Skardú.

Taking between 6 and 7 as the number of each household, we arrive at 90,000 as the population, exclusive of troops. (*Aylmer.*)

Religion.—The Baltís are Muhammadanised Tibetáns belonging mostly to the Shíá sect. A number of them call themselves Núr Baksh (*q.v.*), which name, evidently taken from some spiritual leader, implies a slight difference from the ordinary Shíá. About forty years ago, Muhammadanism was advancing eastward into Ladák. Now, however, the advance is stayed. The countenance and encouragement which the maharája has shown and given to the Buddhist religion as a branch of his own, has been enough to counteract the tendency that there was to Muhammadan conversion. (*Drew.*)

Language.—The language is Tibetán, with a slight admixture of Persian and Arabic. It is but slightly different from Ladákí; the two nations understand each other's talk. (*Thornton—Drew.*)

Food.—The food of the majority of the population is grain, prepared in various ways, and dried fruits; the higher classes alone being enabled to eat flesh. Tea, though very expensive, is much used, being the great luxury of all who can command the means to purchase it. It is prepared by boiling the leaf with soda, and adding butter or ghi, a pinch of salt, and a little cream or milk to the decoction, in which mode it is said to be palatable and nutritious.

Amusements.—Chaugán or polo is the great game of the Baltís. Most villages have their polo grounds enclosed and kept for the purpose. The people are passionately fond of the game; all who can get a pony to mount join in it. (*Drew.*)

The ruling classes.—In general the class of rájas and the class of wazírs in Baltistán are not only better looking than the ordinary Baltí, but have certain differences of cast of features. The rájas are of several different stems, more or less connected by marriage; it is not uncommon to see them with a light complexion and light eyes, and a hooked nose, in all these respects differing from their Baltí subjects. The wazír class intermarry among themselves, and also take girls from among the ordinary Baltís for their wives; hence they have a larger proportion of Baltí blood than their masters. It is probable that Dárd blood is shared by the Baltí rulers.

Military features.—With the exception of the Skardú new fort there is no work of any importance in the province. The forts at Drás, Kargil, Shigar, etc., are much of the same description, namely, square, mud-bastioned works with walls about 25 feet high. They could offer no resistance even against mountain guns.

Owing to the nature of the roads, an enemy advancing either up or down the Indus or Shyok could be resisted by a small force every mile of the road, which could be rendered temporarily impassable by the defenders. Skardú could best be attacked by the passes connecting it with Astor. (*Vigne—Cunningham—Thornton—Drew.*)

BALTI-BRANGSA OR BRANGZA, KARAKARAM OR KARAKORAM BRANGSA—Lat. $35^{\circ} 37' 42''$. Long. Elev. 17,180'.

A halting-place, 170 miles north of Léh, on the Karakoram route, and at the north end of the Karakoram pass. It merely consists of a rock, which is used as a shelter by travellers, situated on the right of the sandy ravine which comes down from the Karakoram pass to the north. No grass or fuel procurable.

It is 28 miles from Aktágh and 22 from Daolat-Beguldi. (*Trotter—Johnson.*)

BALTI-PULU—Lat. $35^{\circ} 25'$. Long. $77^{\circ} 55'$. Elev. 16,167'.

Encampment 128 miles north of Léh. There are three small stone huts here, situated about 10 miles south-east of the Karakoram pass.

No water, wood, or grass procurable. (*Johnson.*)

BALTORO—

An enormous glacier at the head of the Braldú valley in Baltistán. It runs east and west. Colonel Montgomery estimated its length at 36 miles, and its breadth from one to two miles and a half.

BAMAY—Lat. $34^{\circ} 22'$. Long. $74^{\circ} 28'$. Elev.

A large village, situated about 7 miles north of Sopúr, in the Zainágir pargana, at the foot of the range which separates that pargana from the Loláb valley.

BAMBÁS—

In the extreme north-west of Chibhál and beyond it as well, on the borders of Kashmír, are two races somewhat different from the rest, but still near enough to them to be classed under the same general name of Chibhálí. These are the Kakkas and the Bambás; they people the banks of the Jhelum between Gingl and Mozafarabád and up the lower part of the Kishan Ganga valley. The Bambás prevail on the right bank of the Jhelum, and the Kakkas on the left. "I know of little difference between the two; their ground is generally spoken of as 'Kakka-Bambá' country; they are stout, strong-built fellows, that may be described as intermediate between that of the other Chibhálís and that of the Kashmírís; they have a less pleasant expression than either, for in disposition they are somewhat surly." (*Drew, p. 59.*)

BAMUNŪ—Lat. $33^{\circ} 48'$. Long. $74^{\circ} 48'$. Elev.

A small village of mud-built houses with thatched roofs, about 2 miles south of Pakapúra, on the path between Shupion and Chrár.

BANAGÚND—Lat. $33^{\circ} 54'$. Long. $74^{\circ} 78'$. Elev.

This village consists of two or three huts; it is situated near the left bank of a branch of the Dúdh Ganga, about 4 miles north of Chrár.

BANDAKÓT—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 43'$. Elev.

A village near the foot of the pass leading into the Gúrais valley. It is $4\frac{1}{2}$ miles from Bandipúra, on the north shore of the Wular lake, and lies on the banks of a charming rivulet, completely shut in by a high range of mountains.

Bandakót was the residence of a malik, some of whose family were in existence when Vigne visited the place. (*Hügel—Vigne.*)

BANDAPŪR—Lat. $33^{\circ} 57'$. Long. $75^{\circ} 1'$. Elev.

A village situated at the confluence of a small stream on the left bank of the Jhelum, between Awántipúr and Pumpúr.

BANDARKŪT—Lat. $33^{\circ} 22'$. Long. $75^{\circ} 47'$. Elev.

A village situated on the right bank of the Chandra Bhága, just above the confluence of the Maru Wardwán river. Below the village is a rope bridge across the Chenáb on the path to Kishtwár, which lies about 6 miles to the south. (*Hervey.*)

BANDERGUND—Lat. $34^{\circ} 30'$. Long. $74^{\circ} 12'$. Elev.

A village situated just south-west of Trigumma, on the right bank of the Kamil. The small branch which leaves the main stream at this village is called the Gretwari. (*Montgomerie.*)

BANDI OR BANDINAR—Lat. $34^{\circ} 28'$. Long. $73^{\circ} 52'$. Elev.

A small village of four houses in Lower Drawár, situated above the right bank of the Kishan Ganga river. It is watered by a small stream which flows down from the hills. There are some wild fruit and other trees about the village.

BANDI—Lat. $34^{\circ} 14'$. Long. $73^{\circ} 56'$. Elev.

A village in the Peliassa district north of the Jhelum. It is situated near a path into the Karnao valley, which lies over the mountains to the north.

BANDI—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 26'$. Elev.

A large village on the slope of the hill above the left bank of the Ningil stream, almost opposite to Kountra, on the road between Sopúr and Gulmarg.

It contains about forty houses, the inhabitants being mostly zamíndars; there are also three carpenters, a bania, and two weavers.

BANDI—Lat. $33^{\circ} 47'$. Long. $74^{\circ} 15'$. Elev.

This village lies in a narrow valley above the path from Púñch to Mandi, about 9 miles from the former and 3 from the latter place.

It contains twenty houses inhabited by Muhammadan zamíndars, and produces rice and dry crops.

BANDI—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 31'$. Elev.

A village situated on the right bank of the Kishan Ganga river, about 3 miles north of Mozafarabád. The valley of the Kishan Ganga here opens out into a wide and level plain. There are very few trees near the village, but the land is said to be very fruitful, producing rice, as well as some cotton and other dry crops. There are about thirty houses in the village, five belonging to Saiads, and five to Gújars; there is also a blacksmith and a bania. Saiad Mír Ghulám Samardáni, originally an inhabitant of Pesháwar, has been lambardar of Bandi for twenty years.

BANDIPÚRA—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 41'$. Elev. 5,200'.

Was once a large and flourishing town on the north-east side of the Wular lake, but is now much dilapidated, and is merely a village of log huts. It is situated about 2 miles from the margin of the lake, between two of its feeders, the Bandipúra and Erin *nalas*; when the water is high, boats can ascend to within a short distance of the place by means of the former of these streams. The town contains nothing of interest, but occupies an important position as the starting-point for the Gúrais valley, and for Gilgit and Skardú. Srinagar is distant 35 miles south-east by water from Bandipúra, and Gúrais 36 miles north-east by a good road. A road also lies from this place over the mountains to the Gangarbal lake on the top of Haramuk. The distance by land to Sopúr is about 16 miles; the road leads round the northern shores of the lake, and is mostly smooth and level. There is a shady encamping ground in front of the village. Supplies abundant. With reference to the waters of the lake having receded from the village, Vigne attributes the diminution to the wearing away of the rocky bottom of the bed of the Jhelum in the Baramúla pass, and anticipates that in after-ages, in the common course of events, the lake will be drained altogether. Mulberries and cherries are very plentiful. (*Bates—Barrow.*)

BANDOR—Lat. $33^{\circ} 36'$. Long. $73^{\circ} 58'$. Elev.

A village in Pínch, on the slope of the hill above the right bank of the Pínch Tóí. It contains twenty houses.

BANDRÁL—

A caste of Míáns who used to govern the country called Bandrálta (*q v.*), of which the present town of Rámnagar was the capital. Their rule was displaced by that of the Sikhs under Ranjit Singh, who took Rámnagar and held it for a time. There are some remains of the houses of the rulers of the time of the Bandrál Míáns at Rámnagar, but their descendants do not live there; they found a home and pension in British territory. (*Drew, p. 86.*)

BANDRÁLTA—

The country formerly occupied by the Bandrál caste of Míáns, of which Rámnagar is the capital, now known as the Rámnagar district. (*Drew.*)

BANDŪ—Lat. $35^{\circ} 29'$. Long. $75^{\circ} 42'$. Elev.

A very small pargana in the ilaka of Shigar (Baltistán). It lies on the right bank of the river and contains about twenty houses.

BANDŪSAR—Lat. $33^{\circ} 34'$. Long. $75^{\circ} 7'$. Elev.

A small village in the Diosur pargana, about 3 miles south-east of Kulgám, and 10 miles north-west of Sháhábád. The village lies to the north of a range of low hills, on the bank of a cool and clear stream which flows in front of it. Supplies are not very abundant. There are some very eligible spots for encamping. (*Ince*.)

BANGAS—Lat. $34^{\circ} 22'$. Long. $74^{\circ} 5'$. Elev.

A valley in the mountains south-west of Shalúrah, in which the Bangas stream, one of the headwaters of the Kamil river, rises. On the Bangas *maidán* there is an abundance of excellent grass in summer, and it is much frequented by Gújars.

BANGIL—

A pargana in the Patan zilla of the Kamráj division; it lies on the south-west side of the valley of Kashmír, between Firozpúr and Patan, sloping down from the mountains to the morass on the left bank of the Jhelum. It is naturally an arid district, intersected by narrow and shallow ravines, but by means of irrigation a considerable amount of rice is cultivated round the villages; dry crops and a little cotton are also grown. The tahsíl is at Lolpúr.

BANGLA—Lat. $34^{\circ} 43'$. Long. $75^{\circ} 1'$. Elev.

A village on the right bank of the Búrzil stream, which runs into the Kishan Ganga at Gúrais. From this village a road goes to Astor and Gilgit over the ridge to the north, which it crosses by a pass called the Kamri; the road over the pass is made along the face of the *nala*; it is completely closed for five or six months in the year; as soon as the snow melts, about the middle of June, laden ponies can cross, as the pass then becomes very easy and the road is always in good order.

This has of late years come to be considered on the whole the easiest route to the above-named places, and it shortens the journey to Astor by one march. (*Drew—Manifold*.)

BANI—Lat. $32^{\circ} 42'$. Long. $75^{\circ} 31'$. Elev.

A village in the Basaoli district, most pleasantly situated in a flat plain on the left bank of the Siowa, at a bend of the stream, which is usually fordable, but is crossed by a *kadal* bridge at the north end of the village. Just above the bridge is a Hindú temple, of the usual pagoda form common to these hills; it is surrounded by fine shady trees and adorned with some quaint carvings. There is much cultivation round the village, which contains about twenty houses, a third of the inhabitants being Muhammadans. On the bank of the stream is a long strip of fine turf shaded by trees, which forms a convenient spot for encamping. Supplies and coolies are obtainable.

BANÍA—

A caste of Dográs. They are the lower class of traders of different kinds, shopkeepers for the most part, small and pettyfogging. (*Drew.*)

BANIHÁL—Lat.**Long.****Elev.**

A populous and well-cultivated district, which lies to the south of the Panjál range, between Naoshera and Kishtwár; it comprises the valleys of the Mohu and Banihál streams, which are enclosed by lofty mountains. In the time of the Emperor Akbar, Banihál was constituted a pargana and esteemed an integral part of Kashmír. Traces of the connection exist to this day, a large proportion of the inhabitants being Muhammadans, and in dress, appearance, and language, assimilating to Kashmírís.

BANIHÁL—

This stream takes its rise on the slopes of the Panjál range, south-west of Vernág, and flowing in a southerly direction unites with the Mohu, near the village of Nachilana, in lat. $33^{\circ} 22'$, long. $75^{\circ} 13'$, forming the Bichlári river, an affluent of the Chenáb.

Along the bottom of the valley are evergreens and deciduous trees, making a beautiful and varied foliage. The steep hillsides above have long-leaved pines scattered over them. Among these the high road from Jamú to Kashmír runs, cut into the bank in winding contours high above the stream. Farther up the valley the road comes to the very edge of the stream, which flows among fallen rocks, often rushing over them in rapids. The valley is covered with rice-fields and scattered villages, marked by groves of trees, chiefly walnut, horse chestnut and elm, with the ordinary fruit-trees; but the plane and black poplar do not occur, nor are any vines cultivated in this valley. The winter is said to be quite as severe as in Kashmír; and the elevation is a little greater, the lower villages being about 5,500 feet, while the highest fields are about 6,000 feet. In the woods, *fothergilla* cherry and sycamore are common, and the greater part of the vegetation is identical with that of Kashmír.

The high-road from Jamú to Kashmír follows the banks of this stream throughout its entire course, crossing it by a bridge between the villages of Tati and Banihál. (*Thomson—Bates—Drew.*)

BANIHÁL—Lat. $33^{\circ} 27'$.**Long. $75^{\circ} 16'$.****Elev.**

This village, which used to be called Deogal, may be considered a continuation of Adlkut, from which it is distant a few hundred yards north. It is situated on the left bank of the stream, on the road from Jamú to Kashmír by the Banihál pass, and is about 12 miles south of Vernág. The *baradári*, a large red brick building, occupies an airy situation towards the northern end of the village; it contains a long room, about 50 feet by 20, with three small chambers communicating with it. The inhabitants are nearly all Muhammadans. Supplies and coolies obtainable. There is a telegraph office.

BANIHÁL—Lat. 33° 31'. Long. 75° 16'. Elev. 9,200'.

The name of the pass by which the main road from Jamú to Kashmír crosses the Panjál range about 6 miles south-west of Vernág, in the Sháhábád valley. The ascent begins almost immediately after leaving Vernág, and is very steep. On the south side, the ascent, about 2½ miles, is neither very steep nor very rough. The geological formation of the mountain is the amygdaloidal trap; the south side is quite bare of trees, and is covered with grass and grey rocks. The top is level, and there are two ponds of water on it, and a stone hut used as a dák station at the north end, from whence a glorious view of the plains of Kashmír bursts suddenly upon those who are entering the valley by this route; looking in the opposite direction appears a vast and dreary sea of mountains, rising one beyond the other in immense waves, with nothing to break the melancholy sameness. On the north the forest extends for a long way up the mountain sides. Camels can enter Kashmír by this route, and the traffic on the road is always considerable, as it is passable nearly all the year round for laden ponies, except when there is much snow accompanied with a high wind; at such times incautious travellers not unfrequently lose their lives in attempting the passage. The line of road on the north side of the pass seems capable of considerable improvement. (*Vigne.*)

Thomson, ascending from the Kashmír side, says: "Ascending rapidly on a ridge, the brushwood gave place to a fine wood of maple, horse-chestnut, cherry, hazel, and elm, all just bursting into leaf. The dip of the limestone rocks was exceedingly variable. The ascent continued rapid. Birch at last appeared among the other trees, and, as the elevation increased, it began to predominate. About the same time limestone gave place to a slaty rock, which was immediately followed by an amygdaloid, which continued to the summit. Both the slate and the limestone appeared to have been upheaved by the igneous rock. On the upper part of the ascent the birch became more and more stunted; it was here almost the only tree. Here the hills were bare and rocky; on the opposite side a shady wood, chiefly consisting of pines, rose to a level considerably higher than the pass, which was a depression in the ridge, considerably overtopped by the hills on both sides. The crest of the pass was undulating and covered with greensward. The southern slope of the range was bare, scarcely even a bush being visible; and the Banihál valley, nearly 4,000 feet below, appeared as a perfectly level plain." (*Thomson, p. 298.*)

The route—Jamú to Srinagar—is closed for horses for two months or so from Christmas onwards, on account of the depth of snow on the Banihál pass. For two or three days together it may be closed for men, who cannot cross when the wind is violent and the snow deep. (*Drew.*) (*See also "ROUTES."*)

BANJIL—Lat. $32^{\circ} 39'$. Long. $75^{\circ} 51'$. Elev.

A village in the Basaoli district, consisting of a few scattered houses, situated high up on the southern slopes of the Rámratthan mountain. The path between Basaoli and Badrawár crosses the range by the Banjil Gali just to the east of this village.

BANKROAR—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 42'$. Elev.

A village containing fifteen houses, situated above the right bank of the Kishan Ganga river, about 2 miles west of Balagran, on the path leading to Mozafarabád. There are a few trees and much arable land about the place, part of which is cultivated by the farmers of neighbouring villages, the extent of cultivation depending upon the quantity of water obtainable; there is usually but a scanty supply from a rill which flows down to the west. From this village, Báran, in Lower Drawár, may be reached by the path along the right bank of the Kishan Ganga, or by that lying over the Chowgali spur.

BANMATTU—Lat. $33^{\circ} 41'$. Long. $75^{\circ} 27'$. Elev.

A small village in the Nowbúg Nai, containing three houses, situated above the right bank of the stream just west of the path lying up the valley towards the Margan pass.

BANMÚLA—Lat. $33^{\circ} 36'$. Long. $75^{\circ} 3'$. Elev.

A large village in the Diosur pargana, situated in an uninteresting valley by the path between the Bringhin-Lannor valley and Hanjipúr.

BANNIALPÚRA—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 34'$. Elev.

A Gújar village, situated on the slopes of the mountains north-west of the Wular lake; it lies about a mile north-west of Alsú, on the path towards the Loláb valley.

BANOK LA—Lat. $35^{\circ} 20'$. Long. $75^{\circ} 15'$. Elev.

A pass in Baltistán, on a road between Skardú and Astor. Elevation about 15,500 feet. There is a fatiguing ascent from the Skardú side, and near the summit there is a shallow glacier. Five glaciers are visible from the flat space on the summit. Descent on Astor side very long. (*See "Routes."*)

The principal road connecting Astor with Skardú passes this way *viâ* Los.

BANSKOR—Lat. $32^{\circ} 43'$. Long. $75^{\circ} 51'$. Elev.

A village in the Basaoli district, situated on the slopes of the mountain above the right bank of the Siowa stream. The path for cattle from Basaoli to Badrawár passes through this village.

BANYÍR—Lat. $34^{\circ} 20'$. Long. $74^{\circ} 41'$. Elev.

The name given to the marshy plain which lies between the two branches of the Jhelum, which they form just before entering the Wular lake.

BAO FORT—Lat. $32^{\circ} 44'$. Long. $74^{\circ} 56'$. Elev.*See "JAMÚ."*BAPUMRISHI—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 26'$. Elev.

The name vulgarly applied to the shrine of Báábá Paiyám-úd-dín, which is prettily situated on a grassy slope, surrounded by forest, on the top of the lower range of hills, below the northern end of the Gulmarg strath.

The situation is cool and healthy, and the rainfall is considerably less than on the Gulmarg, which is 1,000 feet higher.

Bapumrishi is distant about 24 miles east from Srinagar, 14 miles southwest from Patan, and 16 miles south from Sopúr. Around the shrine is a cluster of buildings, built of timber, the lintels and door-posts of which are embellished with some elegant carvings.

There is a masjid, and four houses for the accommodation of travellers, with the necessary offices.

Slips of paper, containing prayers, vows, and notifications of pilgrimages made to the shrine by important personages, are pasted on the entrance, and an inscription affixed to the carved doorway states that it was added (in the year 1849 A.D.) by Subbúr Rishi, the present khalífa or superior of the brotherhood.

From the month of April to the end of October, a *mela* or fair, which is largely attended for purposes of trade, is held every Monday and Thursday of each week; a religious festival takes place in the month of December, on the anniversary of the saint's death, which is held to have occurred in A.D. 1475. Báábá Paiyám-úd-din was a disciple of Zaina Sháh, whose zíarat is at the village of Eishmakan, in the Lidar valley. There are forty rishis or priests attached to the shrine, who are bound to a life of celibacy; any member infringing this rule is summarily expelled the community. They hold different ranks, and are recruited by children devoted by the vows of their grateful parents to a religious life. The novices are at first employed as shepherds, or labourers, or in menial offices about the shrine; all vacancies occurring among the rishis are filled by selection from among them, the lot being supposed to be guided by visions and dreams vouchsafed to the members of the brotherhood.

Persons coming to make their vows at the shrine present the right leg, head, and skin of a sheep to the priests; the remainder they keep for themselves. Presents of money and other valuables are also made; nothing is permitted to be taken away, and should any pilgrim possess any surplus at the expiration of his visit, he is expected to bestow it for the benefit of the shrine; indigent travellers, on the other hand, are entertained at the expense of the community.

The fame of the shrine is not confined to Muhammadans, as among the pilgrims are many Hindús, the women even vowing to dedicate the object of their prayers to the service of the saint.

The revenues of the neighbouring villages of Tsontputhar, Alrputhar,

and Nambalnar, on the road towards Kountra and Hajibal, and Wangil, on the way to Khipúr, are devoted to the support of the shrine.

Bapumrishi is well supplied with water from a rill which flows down from the mountains.

There is a small wooden pavilion for the accommodation of European visitors.

BARA or TANSKIR—Lat. $35^{\circ} 11'$. Long. $76^{\circ} 20'$. Elev. 8,300' approx.

A collection of hamlets on the left bank of the Shyok in Khapálu (Baltistán). It stretches 3 or 4 miles along the river. The mountains above it end in a lofty, nearly perpendicular cliff, down which there are several waterfalls which irrigate the fields. It contains about a hundred and fifty houses. A path from here crosses the Kailas range to the Indus valley.

BARACHAR—Lat. $33^{\circ} 49'$. Long. $74^{\circ} 20'$. Elev.

This village lies above the right bank of the Dali-Nar stream, about 16 miles north-east of Púnc, above the path towards the Tosha Maidán.

It contains fifteen houses, ten being inhabited by Kashmíri zamíndars, and five by Gújars. There are a few small walnut trees about the village; dry crops alone are raised.

BARAI PASS—Lat. Long. Elev. 15,000' (?).

A pass over the Indus-Kishan Ganga watershed, connecting the Búnar valley of Shináka with the Kel Dara, in Kashmír territory. It is quite impassable from December to the end of March, and is not quite clear of snow even in July. From April to November it is practicable for men with loads or unladen cattle. (*Ahmad Ali Khán.*)

BARA LACHA PASS—Lat. $32^{\circ} 50'$. Long. $77^{\circ} 25'$. Elev. 16,060'.

Leads over the Himalayas, and is crossed in entering Ladák by the southern or Kulu road, between Zingzing Bar and Kanunor Kilang stages.

A steep path rises from the lake of Chugám and leads round to the back of the pass, and to the summit, which is tolerably level. The peaks rise about 1,000 feet higher than the pass, and in all the slopes and crests of the chain the snow lies in vast undisturbed masses. To the right of the road is a plain at least 2 miles in extent, skirted by a rivulet. Beyond the plain the path is rugged and follows the left bank of the stream to the Yunam lake. There is a pile of stones (*mani*) at the summit of the pass. It is closed by the snow from October to the end of June. During the summer months the road is good between Kulu and Léh. (*Moorecroft—Cayley.*)

BARANGALA—Lat. $33^{\circ} 36'$. Long. $74^{\circ} 27'$. Elev.

A small village on the road between Bhimbar and Kashmír, situated in a deep gorge at the foot of the Rattan Pir pass, near the confluence of the Chitta Pani (Súran or Púnc river), with the Purni stream, a dashing mountain torrent which flows from the south-east.

Baramgala is distant 70 miles north-east of Bhimbar, and 80 miles south-west of Srinagar.

The village lies in the territory of the rája of Púnc̥h; it is situated upon a small plateau, which is surrounded by high and rugged mountains about 150 feet above the left bank of the Chitta river. Just below the village, on the opposite bank of the river, there is an old stone fort, which is built on a lofty and commanding peak.

The village contains about forty flat-roofed cottages, and is inhabited by both Hindús and Muhammadans, amongst whom are some blacksmiths and *náibands*. In the rains the climate is said to be very unhealthy, fevers and dysentery prevailing. The hills above, to the north, are crowded with Gújars; the pasturage is rank, and not to be compared with that on the opposite side of the valley. In these hills is a vast quantity of iron ore, not merely in the rocks, but the soil resembles gravel, and this is impregnated with it; there are villages higher up, consisting entirely of miners and blacksmiths. Around these villages are innumerable excavations; they are mostly some 12 feet in diameter and from 3 to 8 feet in depth. In this locality the compass is of course useless.

A beautiful waterfall to the north-east of the village is worthy the attention of the traveller. There is a good bungalow for visitors with six rooms; the encamping ground is very limited. Supplies and coolies are obtainable.

The road from Baramgala to Poshiana leads up the bed of the stream, which it crosses and recrosses twenty-five times; the bridges are very lightly put together, being made out of long pine trees; they are decidedly rickety, and timid animals are liable to become nervous when crossing them, and to give a great deal of trouble. (*Montgomery—Manifold.*)

BARAMÚLA—Lat. $34^{\circ} 13'$. Long. $74^{\circ} 23'$. Elev.

A town situated at the mouth of the gorge by which the river Jhelum leaves the valley of Kashmír.

It is said to have been founded by Hushki, an Indo-Scythian king, and to have been formerly called Hushkipur. It has a picturesque aspect, a damp, cold climate, a celebrity for rain and storms, and a great name for earthquakes. In the summer of 1885 this town was completely ruined by earthquake.

The insincere character of the inhabitants is supposed to have earned for the place the name it bears; the Muhammadans, however, usually call it Waramúl. Baramúla is the tahsíl station of the Kruhin pargana; it extends for about a mile along the right bank of the Jhelum, but has little depth. The hills by which it is almost surrounded are bare and without beauty.

The Jhelum flows in a broad stream, about 150 yards wide. The stillness of its current is a striking contrast to the angry torrent it becomes a

few miles lower down, where it ceases to be navigable, and does not again become so until it reaches Oin, in lat. $33^{\circ} 40'$, long. $73^{\circ} 50'$. At the east end of the town it is crossed by a bridge in good repair: having a span of 146 yards and a breadth of 16 feet, of similar construction to those at Srinagar.

Baramúla is distant 104 miles (ten marches) from Marí by the old road *vid* Dana, and eleven marches by the new; it is the easiest of all the routes from Kashmír to the Panjáb.

By land Baramúla is distant about 31 miles from Srinagar, but the journey may be accomplished by water in about twenty hours; the return passage by the Norú canal route takes about six hours less.

Sopúr is six hours' journey by boat above Baramúla.

A bad road connects Baramúla with Abbotabad, distant 125 miles; (nine regular marches).

There are two roads between Baramúla and Gulmarg, which is distant about 15 miles; from Gulmarg, Súfan on the Bhimbar and Púneh road may be reached in four marches.

The town of Baramúla contains about 850 houses, and the inhabitants are said to number 8,000,* a considerable proportion being Hindús, of whom a number are Brahmíns. The houses are mostly three or four stories high, and are built chiefly of wood with pent-roofs; the roofs are covered with birch bark, which is overlaid with earth, and which, owing to the moisture of the climate, is usually covered with grass and flowers.

To the west of the town, on the right bank of the river, is the cantonment, a small enclosure with a windmill-like tower. On the same bank of the river, at the north end of the bridge, are traces of some ruins forming a quadrangle.

The fort was totally destroyed by the earthquake of 1885.

In addition to the water of the Jhelum, there are numerous wells in the town, which, judging from the length of the leverpole, must be of unusual depth; there is, however, a great want of trees and shade. On the left bank of the river, just east of the fort, is a large garden, enclosed by a line of poplars, which forms a convenient spot for encamping.

Baramúla is a customs post and a place of considerable trade; coolies, boats, and supplies are always obtainable. A telegraph wire connects it with Srinagar and Domel. (*Bates—Barrow—Aylmer.*)

BÁRAN—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 51'$. Elev.

A village in Lower Drawár, situated above the right bank of the Kishan Ganga; it stretches for a considerable distance up the hillside and along it.

It contains about forty houses, most of the inhabitants being pahárfi zamíndars of the Kulgan caste; there are also two Kashmírfi weavers, a

* 4,414 according to the census of 1872.

blacksmith, and a carpenter. There is a mosque in the village, and a ruined house which belonged to Sher Ahmad Khán, the late rája of Karnao. There are a few mulberry and other fruit trees about the village; a good deal of *makai* is also grown and some little rice. A small clump of trees on the path at the north end of the village affords a shady spot for encamping. A good supply of water is obtainable from small rills which flow down through deep channels to the north and south of the village.

This village was formerly connected by a bridge with Mirpur, on the left bank of the Kishan Ganga, of which now only traces of the piers remain.

BĀRĀNÍ—

Crops which depend on the rainfall for their production.

BARD-AR or BARDHAR PASS—

The name given by the Padár people and the Dográs to the Umási La (q.v.).

BAREREL—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 34'$. Elev.

A small village containing six houses, inhabited by Hindús of the Thakur caste; it is situated above the right bank of the Chenáb, about 3 miles west of Doda.

BARGAM—Lat. $34^{\circ} 1'$. Long. $74^{\circ} 46'$. Elev.

A village situated about 8 miles south-west of Srinagar; it is the tashíl station of the Dansu pargana.

BARGŪ Tahsíl—

The most westerly tahsíl or ilaka of the Gilgit province, which is under immediate Kashmír rule. It comprises the villages of Bargú Bála and Páin, Sharot and Shikaiót. The population is about 500.

BARI—Lat. $34^{\circ} 39'$. Long. $74^{\circ} 1'$. Elev.

This place contains but one house; it is situated on the mountain-side, about 2 miles east of Karen, on the left bank of the Kishan Ganga. It may be reached by a path from that village, and also from Monaiyan.

BARIBEN PASS—Lat. $35^{\circ} 39'$. Long. $74^{\circ} 14'$. Elev. 14,000'. (?)

A pass over the watershed between the Gilgit and Indus rivers, connecting the Khinar or Talpin valley with the Sai valley in the Gilgit district. It is practicable for unladen cattle, but is closed by snow from December to the middle of May. There is no vegetation on the pass. The Bariben and Kinejut glens drain together into the Narnaishini, which is itself a tributary of the Khinar valley. (*Ahmad Ali Khán.*)

BĀRIGĀH PASS—Lat. $35^{\circ} 48'$. Long. $73^{\circ} 50'$. Elev.

The Bārigāh pass is that over the watershed between the valley of Dárel

and Kandbari. It lies about 9 miles south-west of the Chonchar pass, which it resembles in many respects, but is at least 500 feet higher and more difficult. It is very narrow and easily blocked. From the crest the village of Yaktút in Dárol is about 7 miles distant. Hayward speaks of this pass as the Kúlfí pass. (*Akmal Ali Khán.*)

BARISIL OR BRITZ—Lat. $34^{\circ} 38'$. Long. $76^{\circ} 10'$. Elev.

A village on the left bank of the Dras river in Khurmang (Baltistán). It contains 26 houses.

BARMAS—Lat. $35^{\circ} 54'$. Long. $74^{\circ} 21'$. Elev. 5,215'.

A small village on the crest of a plateau overlooking the Gilgit valley. It only contains about a dozen houses, but the position is an important one, as it completely commands Gilgit fort at a range of 1,800 yards. (*Barrow.*)

BARRAL—Lat. $33^{\circ} 28'$. Long. $73^{\circ} 55'$. Elev.

A large village in Naoshera, containing about two hundred houses, situated on the left bank of the Púñch Tóí river, about 5 miles south of Kotli, on the direct road to Mirpúr. The village lies on the top of a spur, and extends down to the valley beneath.

There is a *baolí*, fed by a good spring, on the roadside.

BARSAALA—Lat. $34^{\circ} 8'$. Long. $75^{\circ} 31'$. Elev.

A stage on the Mari-Kashmír road; an excellent dák bungalow has been built here lately by the maharája. There is no camping ground, and, as a stage, it is only suitable for persons using the dák bungalow. (*Barrow.*)

BARSHALA—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 49'$. Elev.

A village lying on the right bank of the Chenáb, on the path between Doda and Kishtwár, and about 4 *kos* to the south of Saigat, near which place the river is crossed by a suspension bridge. Barshala is a small village, but it appears to have many dependencies, and is widely encompassed by rich fields of cultivation.

The poppy is extensively cultivated in this part of the country; wild olives and pomegranates are common in the jungles, and sweet limes and bitter oranges are procurable in the villages.

The Hindú shrine of Barshala Devi is of some reputation in the country. (*Vigne—Hervey.*)

BARTSO—Lat. $34^{\circ} 13'$. Long. $76^{\circ} 11'$. Elev.

A collection of hamlets said to contain twenty-five houses in the Kartze division of the ilaka of Dras (Baltistán). It lies along the Palumba Chu.

BARWHIE—Lat. $34^{\circ} 32'$. Long. $75^{\circ} 13'$. Elev.

A village in the Tilail valley, called also Bar-áb; it contains six houses, and is situated on the right bank of the Kishan Ganga river, almost opposite the junction of the Ráman stream.

From this village there is a path leading to Skardú, by way of the Shingo river.

BAS—Lat. $33^{\circ} 19'$. Long. $75^{\circ} 22'$. Elev.

A village in the Peristán valley, situated on the steep side of the hill above the right bank of the stream. It is shaded by fine trees, and contains about six houses.

BASANT PACHMI—

A festival day, early in our year, on the 5th of the Hindú month of Magh. It is held in honour of the coming of spring. Every one on that day wears yellow, some dressing completely in that colour, others only putting on a yellow pagri. It is the custom on this day for the maharāja's servants to bring him a *nasar*—a present usually of money, in proportion to the pay of the giver. (*Drew.*)

BASANTHA RIVER—

A stream which rises near Rámkót and, emerging from the hills to the westward of Samba, enters British territory near Nanga. It has a wide, changing, shallow sandy bed, full of quicksands. There is generally water in it. (*Wingate.*)

BASAOLI—Lat. $32^{\circ} 30'$. Long. $75^{\circ} 51'$. Elev. 2,170'.

A town of some importance, which gives its name to a district in the province of Jamú. It is situated at the north-east corner of a long open valley, between low ridges, lying on the high land about three quarters of a mile from the right bank of the Ravi, to which the ground drops abruptly in a series of steps or terraces.

It used to be the seat of one of the rájaships between which the low hills were divided, before Jamú swallowed up so many petty States. The town had already decayed but for the settlement in it of some busy Kashmírís, who, by their trade of weaving, brought some prosperity.

During the melting of the snows, from about the middle of May to the middle of August, the river is at its height, and is then about 200 yards wide; the current runs with such force that the only communication with British territory on the opposite bank is carried on by *masaks* (inflated skins); at other seasons of the year a ferry-boat plies, and during the winter months the river is fordable. The *sumars* who work the *masaks* and the ferry arrangements generally are under the British authorities, the boatmen living on the left bank of the river.

Basaoli is distant 99 miles from Amritsár by way of Madhopúr, crossing the Ravi by a ferry below the Thain fort.

Badrawár is 65 miles due north, the road lying over the Chatardhar pass. Jamú is said to be distant 30 *kos* to the west, by a good road which is divided into three stages.

The station of Dalhousie, on the mountains to the north-east, may be reached in two easy marches.

Basaoli is estimated to contain about 1,500 houses, with a population of about 7,000, *vis.* :—

700 houses	.	.	.	.	.	.	.	Hindús.
300 "	.	.	.	.	.	.	.	Kashmíri Muhammadans.
100 "	.	.	.	.	.	.	.	Hill Muhammadans.
200 "	.	.	.	.	.	.	.	Shops in bazár.
150 "	.	.	.	.	.	.	.	Shál-báfs.
50 "	.	.	.	.	.	.	.	Miscellaneous trades.

The houses are well built of mud and dressed stone, with flat mud roofs supported on beams of timber: a long street of shops runs through the town from north-west to south-east, from which point it bends to the north and extends to within a short distance of the palace; in the by-streets are numerous gardens.

There are three strong places in Basaoli, which are all situated towards the north-east end of the town, *vis.*, an old fort now used as a treasury, the palace, and the fort of Devi Kala, built on the site of an old Hindú temple.

The old fort, which is situated close to the town, is perched on the top of a limestone cone, which rises to a height of about 75 feet from the surrounding plain; it is a small masonry building, about 60 feet square, with a bastion at each corner and a dry well in the middle of the enclosure. The walls are cracked and rotten, and it has no armament, being used only as a treasury.

The palace, which stands a little to the north, on the other side of a large tank, is an old square building contained by very high walls, which seem fast decaying. It is at present occupied as a residence by the widowed rani of Kalian Pal, rája of Belaor.

The Devi Kala is a masonry building, seemingly in good repair. It occupies the crest of the ridge which runs almost parallel to the town on the north-east, at the distance of about half a mile, rising to a height of about 300 feet above the level of the town. The sides of the ridge are steep and abrupt, and covered with scrub jungle; the fort occupies the highest point of the crest just before it drops down into the Ravi.

There is a path which leads up to the fort from the direction of the palace, which must be very steep; it could, however, be easily approached from the north-west along the ridge.

The form of the work appears to be an irregular square, with demi-bastions at intervals, and a large bastion at the south-east corner, facing the town and river; the walls, which are loopholed, seem to be about 40 feet high. The fort is said to be armed with three guns, with a garrison of about fifty men, and to have a spring just outside the walls in addition to the usual tank inside. This fort is also sometimes used as a prison.

Basaoli is well supplied with water, as, in addition to the near vicinity of the Ravi, there are in the town two large and other small tanks, five springs, and numerous wells; of the tanks, the largest is that in front of the palace; it is fed by a stone-drain from the hills to the north, and holds a supply of water in the driest season of the year.

There are a considerable number of shawls manufactured in Basaoli, but they are inferior in workmanship and material to those made in Kashmír. The *shál-báfs*, however, enjoy liberties and immunities which are denied to the same class in the valley. The *pashm* is imported from Kashmír, and is sold at Basaoli at the rate of R10 (British currency) a *wulli* (equal to one and three-quarter seers), an advance of about 25 per cent.; this is adulterated with *wahabshaiiki pashm*, which costs here about R6 for the same weight.

The valley in which Basaoli stands is flat and highly cultivated; it stretches for about 6 miles to the south-west, and is dotted with numerous trees and divided into fields by hedges of prickly pear.

Supplies are cheap and abundant.

BASGO—Lat. $34^{\circ} 14'$. Long. $77^{\circ} 20'$. Elev.

A village on the right bank of the Indus, 15 miles below Léh, situated in a hollow at the foot of the Basgo *thang* or plateau. Bellew says: "This undulating plateau is the first bit of open ground we have seen since crossing the Photo La. It is an arid waste, with hardly a blade of vegetation to vary the bare nakedness of the soil. From the plateau we descended to the Basgo hollow; it is a fertile and populous tract, and picturesque in the clusters of its Buddhist monuments and neatly-built dwelling houses amidst a general spread of fields and fruit-trees."

Owing to its sheltered situation Basgo is reckoned the warmest winter residence in Ladák. It has a large *shakran*, or polo ground, now rarely used. The monastery is built on a towering rock.

Two routes from Khalsi to Léh meet here. Cultivation on banks of stream in the hollow. (*Bellew—Drew.*) Said to contain a hundred and fifty houses.

BÁSHA—Lat. Long. Elev.

An ilaka of the *wazirat* of Skardú. It consists of the valley formed by the Básha branch of the Shigar.

In the bottom of the valley there is no flat—only the space occupied by the fans which project from the side ravines; each of these fans is the seat of a village, a small cultivated tract, with walnut trees scattered about it. Often rocky precipices rise from the river side, or else from close behind the villages. Three thousand feet or so above the villages are the pasture grounds, whither the flocks and herds are driven for the summer months; on these there is often a collection of small stone huts for the shepherds to live in. It is only at such heights that any pasture can be got,

and that still is scanty, as it must be nourished by the moisture of the snow. Higher up the valley the villages are rarer: a tract of many miles is passed without one being met with, till Arandú is reached, the highest village in the valley. Above this is a glacier, $1\frac{1}{2}$ miles broad, which fills up the valley.

Besides the walnut, the orbele poplar also grows here, but the apricot does not thrive; and though pears and apples ripen, they are of an inferior kind.

A road leads up this valley and across to Nagar and Hunza; it is the road always taken by the Baltís and Nagar people, but it is in a very bad state. (*Drew—Godwin-Austen—Manifold.*)

There is a rope bridge at Sesko. Arandú is connected with Nagar by means of the Hispar pass, which, however, is seldom used.

The bottom of the valley communicates with the Tarmik valley *via* the Ganto La, which is open for laden coolies in July.

Endeavours, so far unsuccessful, are being made to discover a pass at the head of the Chogo Longma leading to Nagar. Shigar is the tahsil station.

Particulars of the ilaka of Básha.

Name of village or group of villages.	Bank of river.	Houses.	Ponies.	Sheep.	Horned cattle.	Remarks.
Tesar	R	125	2	542	135	3 carpenters, 1 smith.
Shutron	R	17	...	112	25	
Hemáilli	R	25	1	225	107	
Niaselu	R	26	...	122	40	
Doko Chibiri	R	30	1	152	30	2 carpenters.
Erondo	R	20	...	206	104	1 carpenter (a small fort, 5 or 6 men.)
Bisilli	L	25	...	162	63	1 carpenter.
Sesko	L	20	1	162	32	
Zil	L	24	...	140	43	1 smith, 1 mochi.
Bien	L	15	...	106	40	
Dogoro	L	24	...	130	63	
Demul	L	6	...	41	22	
Thurgo	L	23	...	139	73	1 carpenter.
TOTAL		380	5	2,229	827	3 carpenters, 3 smiths, 1 mochi.

(*Rája of Shigar—Aylmer.*)

BÁSHA—

A river in Baltistán, rising in the Kero Lúngma, and forming the western branch of the Shigar river. Length about 28 miles to its junction with

the latter river. Liable to inundations, which often do considerable damage to the villages on its banks. These occur from two causes—

(1) from the bursting glacier lakes ;

(2) from an unusual amount of rain which causes "shwás," or landslips, in the ravines. (*Godwin-Austen.*)

BÁSHO—Lat. 35° 28'. Long. 75° 25'. Elev. about 9,500'.

A pargana in the ilaka of Skardú, Baltistán, on the left bank of the river Indus. It is at the re-entering angle made by a bend in the river-valley, where, too, a ravine comes down to meet it. There is a small space enclosed between rocky spurs; the part that is cultivated is crowded with fruit-trees; the speciality of the place is grapes, particularly a small black-currant variety. (*Drew.*)

There are thirteen hamlets, of which the largest are Barsingo and Matilo.

The pargana possesses about a hundred and fifty houses. The usual crops are grown. There is a polo-ground at the Guncho hamlet. A road goes up this valley to the Banok La. (*Dymler.*)

BASÍN—Lat. 35° 55'. Long. 74° 18'. Elev. 5,050'.

Two small hamlets on each side of the Kergah river at its mouth. They really form part of Gilgit, as the cultivation of Basín Páín is almost continuous with that of Gilgit; together they contain about twenty houses. Basín Bála is inhabited by refugees from Yasin. (*Barrow.*)

BASMAN—Lat. 33° 54'. Long. 15° 33'. Elev.

A small village in the Maru Wardwán valley, lying on the path some little distance from the right bank of the river. It contains a rude masjid, and some twenty houses built entirely of wood, with wooden pent-roofs, two or three stories high.

A small mud fort, having six bastions, but in a very dilapidated state, commands the little hamlet, and is situated on the slope of a hill which towers far above, the summit of which is covered with snow. The elevation of the fort above the village is not 100 feet; it is commanded by many of the surrounding heights. This fort is said to have been built by order of the wazír Zorawár.

A foot-path lies over the mountains to Goguldar, a village at the north-east extremity of the Khourpara pargana; it is only practicable during the height of summer.

A considerable stream flows into the Maru Wardwán river just south of Basman. Supplies cannot be depended on. (*Henvey.*)

BASTI—Lat. 32° 56'. Long. 75° 45'. Elev.

A small village, surrounded by some cultivation, situated above the right bank of the Halúni stream, about 5 miles south of Badrawár, on the road

to Basaoli. It contains six houses, four being inhabited by Hindús and two by Muhammadans.

The Halúni stream is crossed by a bridge about a mile above the village.

BATA—Lat. $34^{\circ} 34'$. Long. $73^{\circ} 54'$. Elev.

A village in Lower Drawár, situated above the right bank of the Kishan Ganga river. It contains four houses, a masjid, and the zíárat of Saiad Lal Sháh. There are a few fruit and other trees about the village, which is supplied with water by a little stream flowing from a spring on the hill above.

The bridge which usually crosses the Kishan Ganga on the path between this village and Sharkót, about 3 miles to the north-east, is now in ruins.

BATAL—Lat. $33^{\circ} 41'$. Long. $74^{\circ} 1'$. Elev.

A village in Púñch, on the path to Kótlí, about 10 miles south-west of Púñch; it stretches for a great distance along the left bank of the Púñch Tóí river.

The houses, which are much scattered, number in all about one hundred, all the inhabitants being Muhammadans, and for the most part zamíndars; there are two or three families of boatmen, who are employed in working the neighbouring ferry below the village of Ser.

The rice-fields below this village are very extensive, and dry crops are also cultivated on the upper slopes.

BÁTAL—

A caste of Muhammadans. It is one of those tribes whose members are outcasts from the community; they have to do the dirtiest work, part of their trade being to remove and skin carcasses and to cure leather. They are divided into two classes: the higher class follow the Muhammadan rules as to eating, but the lower class eat carrion. From among this class are provided the musicians and dancing girls.

Probably the remnants of inhabitants earlier than the Aryans. (*Drew.*)

BATALKÓT—Lat. $33^{\circ} 50'$. Long. $74^{\circ} 23'$. Elev.

This village lies about 21 miles north-east of Púñch, near the mouth of a narrow valley leading to the Núrpúr and Sang Safíd passes.

Iron is mined in the vicinity, and the inhabitants, comprising about ten Muhammadan families, are engaged in its manufacture, and also in agriculture. The iron here produced sells for 6 seers the rupee (British currency).

BATAPÚRA—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 53'$. Elev.

A village lying a few miles north of Srinagar, the tahsíl station of the Phak pargana.

BATGÜND—Lat. $33^{\circ} 57'$. Long. $75^{\circ} 8'$. Elev.

A large village in the Trál valley, lying at the northern foot of the Multrag hill, the east spur of the Wastarwan mountain.

BATGÜND—Lat. $33^{\circ} 33'$. Long. $75^{\circ} 18'$. Elev.

A village situated on the slope of the mountains on the northern side of the Sháhábád valley. It lies on the direct path from Vernág to the Bring pargana.

BATİYÁN—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 34'$. Elev.

A village lying on the left bank of the Kishan Ganga river, about 6 miles north-east of Mozafarabád, on the path towards Títwal. It contains five houses; both rice and dry crops are grown in the fields, which are much scattered; a small stream flows down from the hills through the village.

BATMÁLU—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 50'$. Elev.

This village, or suburb of Srinagar, is called Batamál Sábib by the Kashmírís. It lies on the banks of the Dúdh Ganga river, about half a mile west of the Sher Garhi, the intervening ground being a level plain; to the north-west stretches the wide expanse which is used as a parade ground, and to the west and south-west the Bimman Nambal or morass. A substantial *kadal* bridge spans the Dúdh Ganga in the middle of the village, and there is another similar bridge at the end of the avenue of poplars, about 600 yards to the north; this latter is about 144 feet in length and 25 feet in breadth.

There are some gardens and fruit-trees in the village, and much rice cultivation near it.

An estimate of the population gives eighty houses inhabited by Muhammadan zamíndars; twenty pandits, including two shopkeepers; one hundred shál-báfs; seven shopkeepers, Muhammadans; three washermen; two watchmen; three messengers; ten sweepers; two blacksmiths; a carpenter; two cotton-cleansers; four múllas; twelve pírzádas; and fifteen houses inhabited by sepoys and their families.

The suburb also contains three mosques, and the shrine of Batmálu Sábib.

BATOLI—Lat. $33^{\circ} 3'$. Long. $75^{\circ} 40'$. Elev.

A small village in Badrawár, containing about six houses; it is situated on the right bank of the Bin Kad stream, about half a mile south of the village of Kallain, the usual stage between Badrawár and Doda.

BATPÚRA—Lat. $33^{\circ} 58'$. Long. $74^{\circ} 37'$. Elev.

A village situated on the left bank of the Suhnág river, at the foot of the mountains north-east of the Tosha Maidán. This village seems to be identical with Kanyelháma, which contains one hundred and sixty houses inhabited by Muhammadan zamíndars, ten shál-báfs, seven pandits, two bakers, and two banias.

When the rivers are in flood, the Sukuág is said to be navigable for large boats as high up as Batpúra.

BATPÚRA—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 18'$. Elev.

A small village situated at the foot of a spur from the range of hills on the north-east side of the Machipúra pargana; it lies on the road from Sopúr to Shalúrah, and is watered by a small stream, a branch of the Dangerwari.

The village is surrounded with rice-fields, and contains the zíarat of Baháwadín Gang Baksh.

BATPÚRA—Lat. $33^{\circ} 43'$. Long. $74^{\circ} 52'$. Elev.

A suburb of Shupion, called also Batgúnd; it lies to the north-west of the town, on the right bank of the Rembiára, and contains about fifteen houses inhabited exclusively by Hindús. Many of the houses are substantial brick buildings.

North-west of the village is a suitable spot for encamping, well shaded by trees, and supplied with good water.

BATTERGAN—Lat. $34^{\circ} 32'$. Long. $74^{\circ} 16'$. Elev.

A village in the Uttar pargana, where there is a numerous colony of monkeys. It contains a *thána*, and plenty of supplies are procurable. (*Elmslie—Montgomery.*)

BATÚ—

A pargana of the Miráj division, lying on the right bank of the Rembiára river, on the south-west side of the valley of Kashmír. Shupion is the tahsíl and zilla station.

BATÚ—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 37'$. Elev.

A village containing five houses, situated on the right bank of the Maru Wardwán river, almost opposite the village of Wardwán.

It lies on a small plateau above the left bank of the stream which flows down from the Margan pass; there is a *kadal* bridge across this torrent just below the village.

BAWAN—Lat. $33^{\circ} 46'$. Long. $75^{\circ} 15'$. Elev.

A village on the left bank of the Lidar river, containing a magnificent spring; it is about $1\frac{1}{2}$ miles from the ruins of Martund, situated under the northern side of the karewá of Islamabád, from whence by the direct road it is about 5 miles distant.

The spring, which is esteemed very sacred, gushes with impetuosity from a horizontal fissure in the limestone rock at the foot of the hills behind the village; the water is received into tanks, which swarm with fish. There is a fine grove of chunárs in the village. Supplies procurable.

BAWÁNJÍ—*Vide* "BÚNJÍ."

BAYLI—Lat. 33° 10'. Long. 75° 34'. Elev.

A large village situated on the top of the hill north-west of Doda; it contains about thirty houses, two thirds of the population being Hindús.

BEAKAN—Lat. 32° 41'. Long. 75° 51'. Elev.

A small village in the Basaoli district, containing six or seven houses, situated above the right bank of the Siowa river, near the junction of the Kad stream, which is crossed by a wooden bridge. Below the village there is a temporary bridge across the Siowa on the path to Sertal.

Beakan lies to the west of the direct path between Basaoli and Badrawár, but cattle are required to take the road which passes through the village.

BEHAT—

A name of the chief river of Kashmír. (*See "JHELUM."*)

BEI NALA—

A hill torrent which flows southward about 2 miles to the east of Rájpur. Water generally lies in the bed. (*Wingate.*)

BEJA—Lat. 32° 57'. Long. 75° 48'. Elev.

A village lying south-east of Badrawár, on the road to Chamba, by the Pádri pass. The Nerú river is bridged beneath it.

BELA—Lat. 33° 49'. Long. 74° 21'. Elev.

A small village about 16 miles north-east of Púnch, on the steep side of the mountain on the left bank of the Dali Nar stream, which here flows through a very narrow valley. Bela contains twelve houses inhabited by Gújars; there is a little dry cultivation and a few stunted walnut trees about the village.

BELOH—Lat. 33° 31'. Long. 74° 33'. Elev.

A small hamlet consisting of three or four shepherds' huts, on the road between Rájauri and Alíabád Sarái by the Nandan Sar pass, 19 miles from Rájauri and 12 miles from Alíabád Sarái. The mountains here are long, smooth, and sloping, and in summer covered with magnificent pasturage. No supplies procurable; fuel must be brought from a point a mile distant; water abundant. The Rupri valley may be reached from Beloh in a short march by an easy road passing over the Darhal pass and by the Bhág Sar. (*Allgood.*)

BEM—

The only caste division of the Ladákís. It consists of blacksmiths and musicians, who are considered low: with none of them will the ordinary Ladákís intermarry. (*Drew.*)

BERARŪ—Lat. 33° 5'.

Long. 75° 39'.

Elev.

A village in Badrawár, inhabited by Hindús and Muhammadans, situated above the right bank of the Nerú river, which is crossed by a bridge below the village, about a mile to the north of it. There is a *baráddri* in the village, and seven houses which are much scattered, and surrounded by cultivation.

BHACHCHA—Lat. 34° 55'.

Long. 76° 15'.

Elev.

A village on the left bank of the Indus in Khurmang (Baltistán). It contains thirty-six houses. (*Aylmer.*)

BHADARKÁSHI—

Another name for Bhadarwáh (which the Hindús sometimes give it), derived, Drew thinks, from the sacredness of a shrine on the river-bank opposite.

BHADARWÁH—See "BADRAWÁR."

BHALA—Lat. 33° 4'.

Long. 75° 40'.

Elev.

A small Muhammadan village, containing eight houses, on the road from Badrawár to Doda. It stands on the left bank of a small stream, which runs into the Bin Kad close to its junction with the Nerú river. The Bin Kad stream is bridged between this village and Kallain.

BHANIYÁR—Lat. 34° 8'.

Long. 74° 13'.

Elev.

A village on the right bank of the Harpetkai stream, where it empties itself into the Jhelum on the road between Ūri and Naoshera. Supplies are scarce. From Bhaniyár, Srinagar may be reached by a path over the Sallar pass in five stages.

East of the village, on the road about 2 miles from Naoshera, stands a magnificent ruin, one of the best preserved specimens of ancient architecture in Kashmir; it is a famous place of pilgrimage for Hindús, and is much frequented. (*Allgood—Growse.*)

BHAO—*Vide* "SHUMMAL LUNGA."

BHARA—Lat. 33° 3'.

Long. 75° 40'.

Elev.

A village in Badrawár, lying on the slope of the hill above the right bank of the Bin Kad stream, about half a mile south-west of Kallain. It contains sixteen houses inhabited by Hindús. There is much cultivation around this village and in the valley generally.

BHATKÓT—Lat. $33^{\circ} 57'$. Long. $75^{\circ} 20'$. Elev.

A small village about midway between Eishmakan and Palgám, prettily situated on the left bank of the Lidar. Some supplies procurable.

BHEDRI KA GALI—Lat. $34^{\circ} 36'$. Long. $73^{\circ} 35'$. Elev.

A pass over the mountain range between the valley of the Kishan Ganga and Kághán; it lies at the head of the Pakote valley, and is traversed by a fair path.

BHIMBAR—Lat. $32^{\circ} 58'$. Long. $74^{\circ} 8'$. Elev.

A small town situated in the plains, on the right bank of a stream of the same name, which flows into the Chenáb near Wazírabad.

Bhimbar is about 29 miles north of Gújrát, 22 miles east of Jhelum, and 50 miles north-west of Sialkót.

The place is of some importance, as being the point of departure from the plains for Kashmír; it is distant about 150 miles from Srinagar, by the Pír Panjál route.

The town, which is mostly built of stone, is surrounded on all except the south side, by low hills, about 500 or 600 feet in height.

There is an old Mogul sarái in the middle of the town, and a brick garhi or fort of no strength on the north; the former building is used as the *thána* and district officer's residence.

To the south of the town are two buildings for the reception of travellers; there is also a good encamping ground supplied with water from the *nadí*. This stream is usually shallow and fordable, but is liable to freshets. Supplies procurable.

Bhimbar was anciently governed by an independent rája; the last of the line, Sultán Khán, opposed Ranjit Singh's designs upon Kashmír, and is stated to have been blinded by rája Guláb Singh.

The ruins of the palace of the old rajas of Bhimbar may be traced near the village on the left of the road towards Kashmír. A tonga runs when required to Gújrát. Ekkas are procurable.

BHIMBAR GALI—Lat. $33^{\circ} 33'$. Long. $74^{\circ} 16'$. Elev.

A pass over the range of hills between Rájauri and the Mendola district of Púncb.

BHOT KOL—

A stream which rises at the foot of the Bhot Kol or Lanwi La leading into Súrú, and forms one of the headwaters of the Maru Wardwán river. It flows in a north-westerly direction through a narrow valley; the average breadth of its channel is from 100 to 120 yards, and in some parts it is not less than a quarter of a mile in width, and occupies the entire valley.

Huge blocks of snow strew the banks, and the surrounding mountains are sharp and rugged. The road into Súrú by the Bhot Kol follows the course of this stream. The glacier in which the stream rises is about 6 miles in length, with an average breadth of from three quarters to half a mile, stretching out, however, in some places to a mile and a half. It is much fissured in some parts of its course, and the scenery on either side is of the grandest description. This glacier is at an elevation of 13,500 feet, while the mountains rise on either side from 18,000 to 20,000 feet. (*Hervey—Bates.*)

BHOT KOL PASS—Lat. $34^{\circ} 1'$. Long. $75^{\circ} 53'$. Elev. 14,370'.

Leads from the head of the Wardwán valley into the Súrú district. It is a glacier pass. The road is closed for about six months on account of the snow. (*Drew.*)

BHÚGMUR—

The name of the mountain range on the east side of the Trál valley; the direct path to the Dachinpara pargana and the Lidar valley lies over this range.

BHÚMJŪ OR BŪMZŪ OR BHAUMAJŌ—

Lat. $33^{\circ} 47'$. Long. $75^{\circ} 16'$. Elev.

These caves are situated on the left bank of the Lidar river, about a mile north of the village of Bawan; the largest is dedicated to Kāḷadeva. The cave-temple stands at the far end of a natural but artificially enlarged fissure in the limestone cliff. The entrance to the cavern, which is more than 60 feet above the level of the river, is carved into an architectural doorway, and a gloomy passage, 50 feet in length, leads from it to the door of the temple.

BHŪP SINGH PARI—Lat. $35^{\circ} 47'$. Long. $74^{\circ} 37'$. Elev. 4,830'.

A camping ground on the south bank of the Gilgit river, 14 miles east of Minawar. It is devoid of shade and is a dreary jumble of rocks and sand. Water from the river very muddy. It was near here that a Kāshmir force under Bhūp Singh was nearly annihilated in 1852. Hence the name. (*Barrow.*)

BHURTPŪRA—Lat. $33^{\circ} 37'$. Long. $74^{\circ} 56'$. Elev.

A village in the Diosur pargana, lying about half a mile north-east of Kúri.

BHUTNA—

A stream which rises in the glacier of the Umasi La or Bardhar pass and flows into the Chenáb at Gulábgarh. At its junction with the Chenáb it is a large impetuous stream, and is here crossed by a good bridge. Zorawár

Singh crossed this bridge in 1834, with a force of 3,000 men, and took the fort of Chatargarh, which used to stand on the right bank of the Bhutna in the angle between it and the Chenáb. The river varies much in character ; but for the most part it flows with great rapidity over a rocky channel, and in one place forms a cataract of some size. More than once, and always above the most rapid parts, it is tranquil, though still swift, and flows between gravelly islands. Above Kundhel there are traces of a fall of rock having dammed the river ; the stream here passes over the talus (the cause of the damming) in a cataract, while immediately above the valley opens, and the waters spread out almost into a lake. Farther up is another instance of the same kind. Above Hamúri the stream is covered with snow for the most part. (*Thomson—Drew.*)

BHUTNA—

A valley formed by the Bhutna stream in the district of Pádar. Commencing from the lower portion, patches of cultivation occur on both sides, and several hamlets of a few houses each ; some of the villages have walnut trees flourishing, but their fruit does not ripen well here. At one part there is an oak wood, which grows on both hillsides. Deodar had grown chiefly on the left bank above the oak, but it has all been cut down for timber. Alder, horse-chestnut, and ash grow too. The hillsides are the extremities of spurs from greater ridges ; they themselves show a fall of some thousand feet, but they are connected with much more lofty mountains, 18,000 to 20,000 feet high. Above Chishot, 8,200 feet, is a pine forest. Near Hamúri, 8,800 feet, the pine forest ceases, and the valley opens and has a more stony look ; the masses of rock that have fallen down from the cliffs above, or have been carried down in snowfalls, are very conspicuous. Around Hamúri there is much cultivation, with irrigation. Beyond this village the valley is open and bare, but very rocky and covered with large boulders. There is no wood except in the ravines, where groves of poplar and walnut grow. The herbaceous vegetation on the bank is very luxuriant. The highest village of any size in the Bhutna valley is Machel (9,700 feet), 22 miles from the Chenáb. Around it is some cultivation ; and on the mountain-sides are some stunted deodars, but at 9,800 feet these altogether end. Sunjám, 11,000 feet, is the highest inhabited place ; here they grow wheat, peas, buckwheat, and the kind of barley called *grim*. Beyond this the valley is open, and bounded on both sides by steep, rocky mountains, those on the right being partially wooded with birch, on the other side quite bare. About 2 miles from Sunjám is a level plain, nearly 2 miles in length, and at least half a mile in width. Small groves of willow are scattered over this plain. The surface where free from snow is usually grassy ; and near the

lower end very swampy. At its upper end are two low ridges of boulders, evidently moraines; and on the other side of these lies another plain much more barren and desolate-looking than the previous one. This plain is surrounded on all sides by mountains, rocky and steep, the southern slopes of which, to a height of about 1,000 feet, are covered with birch. The upper part of the valley is closed by a glacier, over which lies the road to Padam in Zanskár. (*See also "Routes".*)—(*Thomson—Drew*, in the month of June.)

BIAFO—

A glacier in the Mustágh range running down into the Braldú valley to the east of Askorlé. It terminates at an elevation of 10,145 feet. Its broad belt of ice and moraine, stretching right across the plain for more than a mile and a half, completely hides the river (Braldú) which flows beneath it, the terminal portion of the glacier abutting against the cliffs on the opposite side of the valley. The Braldú is a tributary of the Shigar river, and the whole of the valley drained by this latter may be described as one great area of ice-bound mountains, with long trains of ice debouching out into the drainage lines: the glacier of Biafo forming the striking feature of this region. The average slope of this glacier is about $3\frac{1}{2}^{\circ}$ to 4° . Montgomery says it is 54 miles long in an almost perfectly straight line. (*Godwin-Austen.*)

BIAHO—

A river in Baltistán, which rises in the Baltoro glacier at about lat. $35^{\circ} 40'$, long. $76^{\circ} 10'$, and runs into the Braldú river. At Burdomal, about 4 miles from its junction with the Braldú, commence some ugly slopes of clay and stones, having deep gullies cut through them from the ravines above. At times these are the lines of watercourses. The sides of these gullies are very steep. After these slopes the river bed widens out to about $1\frac{1}{2}$ mile, the Biaho flowing along in numerous channels, large and thick deposits of clay and angular rocks lying upon the mountain sides, with a high face of cliff cut clean through wherever a ravine above occurs. At the foot of these cliffs are narrow belts of thorny scrub, with coarse grass.

The Biaho comes roaring out of an immense cavern in the ice-cliff at the foot of the Baltoro glacier. (*See also "Routes".*) (*Godwin-Austen.*)

BIANO—Lat. $35^{\circ} 42'$. Long. $75^{\circ} 40'$. Elev.

A village on the right bank of the Braldú (Baltistán). It contains 12 houses. There is a rope bridge here. (*Aylmer.*)

BIARUN—Lat. $33^{\circ} 50'$. Long. $74^{\circ} 23'$. Elev.

A small village in Púñch, lying at the mouth of a narrow valley on the

left bank of the Dali Nar stream, north-west of the Núrpúr and Sang Safid passes, about 20 miles north-east of Púñch by a fair path.

The village contains about twelve flat-roofed houses inhabited by Muhammadan zamíndars. The cultivation is confined to dry crops.

BICHLÁRI—

This river, which drains the Banihál district, is formed by the junction of the Mohu and Banihál streams, which take their rise on the slopes of the Pansál range, and unite below the village of Nachilana; the Bichlári at first flows in a south-east direction, until it receives the combined waters of the Pogal and Peristán streams by its left bank, when it takes a more westerly course through a narrow valley, and empties itself into the Chenáb, in lat. $33^{\circ} 15'$, long. $75^{\circ} 12'$, about 6 miles west of Rámán.

The road from Jamú to Kashmír by the Banihál pass lies along the banks of the Bichlári, which it crosses by bridges above Digdhol, below Rámsú, and again just above the village of Gangna.

BIEN—Lat. $35^{\circ} 46'$. Long. $75^{\circ} 28'$. Elev.

A village on the left bank of the Básha river (Baltistán). It contains 15 houses.

BIFLIAJ—Lat. $33^{\circ} 37'$. Long. $74^{\circ} 23'$. Elev.

A small village between Thána Mandi and Súran, about 3 miles north of the Rattan Pir pass; it is picturesquely situated on the side of the hill, about 400 feet above the right bank of the Súran river.

Biflaj is about 20 miles south-east of Púñch. (*Ince*.)

BIHU—

A pargana in the Miráj division, lying on the right bank of the Jhelum, south-east of Srinagar; the tahsíl station is at Pampúr.

BIJ-BEHÁRA or WIJ-BEĀRA—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 9'$. Elev.

An ancient town of considerable importance, built on both banks of the Jhelum between Islamabad and Srinagar, from which places it is distant by road about 6 and 30 miles, respectively; by river the distances are much greater. It lies about 9 miles by land above Awántipúr, the journey by boat occupying ten hours; from Shupion it is said to be 9 *kos* distant by the direct path. Bij-Behára is the tahsíl station of the Sare-mozebála pargana.

The houses, which number altogether about four hundred, have a very dilapidated appearance, are mostly built of sun-dried brick, in timber frames, and have pent thatch roofs; they are disposed in picturesque confusion, and extend for a considerable distance along the left bank of the river; but the town has very little depth, the high river banks quickly sub-

siding to the level of the surrounding rice-fields. The streets are narrow, tortuous, and hilly, and very dirty. There are numerous gardens in the town, which are irrigated by wells, in which the water rises to a level of about 20 feet from the surface.

To the west of the town lies the Wahid Bába Wudar, or table-land, on the edge of which grows a single tree, sacred to Mahadeo, and a place of Hindú worship.

Near the middle of the town is a bridge across the Jhelum, which has here an average depth of about 6 feet; it is supported by three piers, and is 100 yards long and 17 feet broad.

In construction the bridge is exactly similar to those at Srinagar.

An inconsiderable portion of the town is built on the right bank of the river, north of the bridge.

Bij-Behára is famous for the delicacy of its trellis-work, and for the manufacture of blankets.

The following is an approximate list of the houses, according to the trades and occupations of the inhabitants :—

80 Zamíndars, Muhammadans.	5 Leather-workers.
65 Shop-keepers.	7 Milk-sellers.
15 " Hindús.	2 Cow-keepers.
8 Brahmins.	10 Fishermen.
20 Pandits.	7 Fish-sellers.
10 Goldsmiths.	8 Butchers.
5 Bakers.	2 Musicians.
5 Washermen.	2 Carpet-makers.
9 Cloth-weavers.	3 Blanket-makers.
5 Blacksmiths.	1 Saiad.
4 Carpenters.	12 Múllas.
1 Toy-maker.	40 Pír Zádas.
2 Surgeons.	20 Fakírs.
3 Physicians.	

There are ten mosques in the town; in that close to the east end of the bridge is preserved a slab, which was removed from the ruins in the Bádsháhí Bágh; the inscription, which is in Persian, relates that "by the grace of God, Dará Shukkú, on the 22nd day of the Rámzán, in the year of the Híjra 1060 (corresponding to A.D. 1650), in the reign of Sháh Jahán Bádsháh, Ghází, completed this building, which was erected under the superintendence of Daroga Muhammad Zahid Abul Hasan, of Samarkand." The site of the Bádsháhí Bágh lies on the right bank of the river, to the south of the bridge; it is now a barley-field, the only traces of the royal garden being the magnificent avenues of chunár trees, now past their

prime, and falling rapidly to decay; the remains of the water-channels and two masonry reservoirs exist, and the ruins of a *baradárí* or pavilion near the bank of the river.

The garden was supplied with water brought from the village of Nangil, situated on the right bank of the Lidar, some miles to the south-east.

At the south end of the garden, a long brick *baradárí* has lately been built.

There are eight *zárats* in Bij-Behára; of these, the shrine of Bábá Nassib-úd-dín, Gházi, is the largest and most famous; it is situated on the left bank of the river, towards the north end of the town, near the Jama Masjid.

On the left bank of the river, south of the town, shaded by some fine *chunár* trees, stands a new Hindú temple, built of white stone with gilt ornaments on the top; it is said to occupy the site of a very old temple, which was founded by Hari Chandar Rázan, one of the ancient kings of Kashmír.

The Maharája Guláb Singh made, it is said, a vow to erect a temple here, and placed a stone with his own hands to mark the spot; but, dying before he had time to accomplish his purpose, the late maharája determined to give effect to his father's pious intentions; the works were completed in 1871.

Near the temple, on the left bank of the river, is a *dharmaśála*, and also a long row of brick buildings, intended for the accommodation of travellers of distinction.

Supplies are abundant; the Jhelum furnishes the best water, as, from the number of cemeteries in and about the town, that from the wells must be of very doubtful purity.

Baron Hügel states that Bij-Behára was one of the ancient capitals of Kashmír; the name may perhaps be derived from Vijaya Para, the City of Victory, or from Vijaya Bijiri, a king who is believed to have reigned in this neighbourhood about 67 B.C.

BILAUUR—Lat. 33° 10'.

Long. 75° 17'.

Elev.

A hamlet scattered on the northern slopes of the Singpal mountain, about 3 miles from the left bank of the Chenáb. It lies almost opposite to Rámbán, on the direct road from Jamú to Kashmír, and contains a small enclosure for the accommodation of the maharája when travelling. Supplies are procurable, but water is scarce.

The inhabitants are chiefly Hindús of the Chatrí caste. There are also a few Muhammadan families living in the village.

BILERGU—Lat. 34° 41'.

Long. 76° 13'.

Elev.

A village in the Drás valley, on the right bank of the Drás river, 5 miles

above Oltingthang. Round it there are a good many poplar, willow, and apricot trees. (*Thomson.*)

BILLATA—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 17'$. Elev. 5,150'.

Variously spelt—Balota (*Thomson*), Bilaut (*Drew*), and Bilhata.

A small village on the Jamú-Srinagar route, 6 miles south of Rámbán on the Chenáb. Round the village are some very fine deodars. The hills on all sides are richly cultivated, as far up as 6,000 feet, above which elevation fine forest commences.

Water scarce; space for camping ground cramped. (*Thomson.*)

BIN KAD—

A stream which takes its rise on the slopes of the snowy mountains west of Badrawár, and, flowing in a northerly direction through a fertile valley, empties itself into the Nerú river by its left bank, in lat. $33^{\circ} 4'$, long. $75^{\circ} 40'$, below the village of Bhala.

This stream is usually fordable, but is bridged between the villages of Kallain and Bhala, where the road from Badrawár to Doda crosses it, and also above Danda.

The villages lying on the right bank of the stream are almost entirely inhabited by Hindús.

BIREGATI—

A small stream, which, rising in the snowy mountains near the cave of Amrnáth, flows into the Panjarni streams, the headwaters of the Sind river. (*Moorcroft.*)

BIROK LA—Lat. $34^{\circ} 28'$. Long. $75^{\circ} 23'$. Elev.

A pass connecting Drás with the village of Gújrind in Tilail. It is said that ponies can go by this road in September, but are stopped early in the summer by the flooded state of the rivers. (*Dyler.*)

BIRU—

The name of a stream which flows into the Tawi; it is crossed by the road from Jamú to Kashmír, about 2 miles north of Krimchi, and at that point, during the rains, the ford is about 60 yards wide, and waist-deep.

BIRWA—Lat. $34^{\circ} 1'$. Long. $74^{\circ} 38'$. Elev.

The tahsíl station of a pargana of the same name, which is included in the Patan zilla of the Kamráj division.

The pargana lies on the south-west side of the valley, west of Srinagar, the village being situated at the foot of a table-land above the left bank of the Súknág river. Both the pargana and the village are called Birwa.

BISH LA—Lat. $34^{\circ} 40'$. Long. $73^{\circ} 45'$. Elev.

A pass over the watershed between the Kishan Ganga and Kághán valleys,

by which, during the summer months, there is a practicable path from the village of Darral, on the right bank of the Kishan Ganga, to Maudri in Kágbán.

BISIL—Lat. $35^{\circ} 52'$. Long $75^{\circ} 27'$. Elev.

A village in Baltistán on the left bank of the Básha river. There is a hot spring here depositing a great quantity of sulphur, forming a crust through which it bubbles to the surface. Vigne considers the temperature to be about 160° . The quantity of water is very considerable, and the natives, aware of its purifying qualities, have erected a bath-house near. It contains 25 houses. (*Vigne—Aylmer.*)

BITARH—

A river in Púnc, which rises on the western slopes of the Panjál range, near the Nílkanta pass, and, flowing in a south-westerly direction, empties itself into the Púnc Tóí by its right bank, in lat. $33^{\circ} 46'$, long. $74^{\circ} 7'$, just south-west of the town of Púnc.

The path from Púnc to Parl crosses this river by a ford, the passage being occasionally temporarily interrupted by floods; the main road from Púnc to Kashmír, over the Hají Pír pass, follows up the bed of the river for about 10 miles, crossing and re-crossing the stream in numerous places.

During the latter part of its course the stream divides into separate channels, flowing over small boulders, and drains a valley which is about half a mile in width, bounded by well-wooded hills of moderate elevation.

BO—Lat. $33^{\circ} 55'$. Long. $75^{\circ} 4'$. Elev.

A small village situated at the foot of the southern slopes of the Wastarwan mountain, about a mile south-east of Awántipúr, on the path to Trál.

The traces of ruins extend from this village to Awántipúr, of which it is considered to form a part. There are five houses in the village, also two springs, and some chunár and other shady trees about it.

BOBAL (*Dárd, Bode*)—Lat. $34^{\circ} 38'$. Long. $75^{\circ} 12'$. Elev.

A camping ground in a valley of the same name, on the path between Badagám, in Tilail, and the Shingo valley. It lies at the source of the Grati Nar stream. There are no habitations in the valley, but fuel and water are obtainable.

BOBERNAG—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 17'$. Elev.

A village in the Uttar pargana, lying high up in the Magabsanger gorge, on the direct road from Hatmalú to Magham. There is a fine spring in the village, which is always running. (*Montgomerie.*)

BOGHDAN OR BIAGDANG—Lat. $34^{\circ} 48'$. Long. $77^{\circ} 5'$. Elev. 9,800'.
[approx.]

The most westerly village in Nubrá. It lies on the right bank of the

Shyok, 200 feet above that river. It is a halting-place on the road from Léh to Skardú.

The inhabitants are Muhammadans, being a colony from Khurmaug. The village contains 20 houses. Supplies procurable in small quantities. Camping ground small.

Towards Léh there is the choice of two routes :—

I. Up the Boghdan valley, over a pass 14,200 feet high and then down the Waris and Butbar valleys to the camp of Khoro on the right bank of the Shyok. Two marches.

II. Up the right bank of the Shyok to Khoro camp. One march. The road is certainly very bad in places, but not worse than many other parts of the Léh-Skardú route. In winter it is quite easy.

Dr. Thomson describes a summer camping place up the Boghdan ravine, not Boghdan itself. (*Aylmer.*)

BOLOR—*vide* "KARAKORAM MOUNTAINS."

BOOGAN—Lat. $34^{\circ} 36'$. Long. $73^{\circ} 58'$. Elev.

A village in Lower Drawár, situated on the left bank of the Kishan Ganga river, almost opposite Lalla, with which it is connected by a *sampa* bridge.

There are nine houses in the village, inhabited by zamíndars, a carpenter and a blacksmith. (*Gazetteer.*)

BOORPHRAR—Lat. $34^{\circ} 15'$. Long. $75^{\circ} 6'$. Elev.

A village in the Sind valley, situated on the right bank of the river, almost opposite Sombal. It is watered by a stream which flows from the Kotwál mountain to the north-west; it produces rice.

The village contains a masjid, and ten houses, inhabited by zamíndars, including a carpenter and a potter. (*Bates.*)

BOR—Lat. $34^{\circ} 42'$. Long. $74^{\circ} 1'$. Elev.

A small hamlet in Upper Drawár, situated on the left bank of the Kishan Ganga, opposite Tali Lohát.

During floods this village is cut off from all communication with the right bank of the river; but there is a path over the hills to the south leading to Karen.

BORKAN—Lat. $33^{\circ} 18'$. Long. $75^{\circ} 31'$. Elev.

A village lying to the south of the Brari Bal pass, about 18 miles north of Doda, on the path towards Kashmír. It is situated about 2 miles north of Gay, on the top of the long spur which separates the two principal headwaters of the Luddur Kad stream.

The village itself contains twelve families, ten being Hindús and two Kashmíri Muhammadans; the hamlet of Bata, which lies just to the

north, on the west face of the spur, contains four houses inhabited by Kashmíri Muhammadans.

Borkan is the last village met with on the path leading into Kashmír by the Brari Bal pass.

BORROGAM—Lat. $34^{\circ} 33'$. Long. $75^{\circ} 6'$. Elev.

The largest village in the Tilail valley, is situated on the plateau above the right bank of the Kishan Ganga river, near the confluence of the Grati Nar stream.

It is the *thána* station of the valley, and the thanádar who resides in the village is vested with magisterial powers.

Borrogam contains a masjid, and sixteen houses which are clustered together for the sake of warmth and protection, in the manner peculiar to the Tilail valley. The inhabitants are all Muhammadan zamíndars. There is much cultivation around the village, but no shade; the pleasantest situation for encamping is under the trees on the left bank of the Kishan Ganga, which is crossed by a *kadal* bridge with balustrades, having a span of about 75 feet; the descent to the bank of the river is exceedingly steep.

Gulturri, a village in the Shingo valley, may be reached in four marches when the weather is favourable; Mushki, in Drás, is the same number of marches to the east, by a good road said to be practicable for laden ponies.

BORU—Lat. $33^{\circ} 55'$. Long. $74^{\circ} 47'$. Elev.

A small village lying at the foot of the spur about 5 miles north of Chrár; a stream, a branch of the Sang Safid river, flows through the village; there is also a spring under a chunár tree.

BOSE—Lat. $33^{\circ} 53'$. Long. $75^{\circ} 8'$. Elev.

A village in the Wular pargana, lying about half a mile east of the path between Sursu and Trál.

It contains twenty-five houses inhabited by Muhammadan zamíndars, and two by pandits.

The Kumla Nág spring rises near the village, which is also well supplied with water from the stream which flows between it and the village of Laria to the west.

BRAGAR—Lat. $35^{\circ} 14'$. Long. $76^{\circ} 14'$. Elev. 8,300', approx.

A village in Khapálu, (Baltistán), on the right bank of the Shyok, situated at the junction of the Thallé Lúmba with that river. There is a great deal of cultivation round Bragar, and immediately below it is a very remarkable saline plain, grassy, and very swampy, and traversed by numerous streamlets. It contains over a hundred houses. (*Thomson—Aylmer.*)

BRAKCHANG—Lat. $35^{\circ} 24'$.Long. $75^{\circ} 49'$.

Elev.

A pargaua in the ilaka of Shigar (Baltistán). It contains 39 houses.

BRALDÚ—

A river in Baltistán rising in the Punmah glacier on the Mustágh range, about lat. $35^{\circ} 49'$, long. $76^{\circ} 2'$.

It flows into the Shigar river. At Dassú the river is very rapid. Godwin-Austen crossed it here on a skin raft and was washed for some distance down the stream. Brooke crossed it by building a temporary bridge of trees. Beyond Binsepi Gúnd the river was again crossed on a temporary bridge by Brooke, who describes the hills round Foljo as barren rocks with no trees. At Biaho there is a very shaky rope bridge. At Pakorah is another good rope bridge. About here the scenery is bold and grand, and the river being somewhat confined, goes tossing along among the huge blocks which strew its course. On the right bank at one place, and within a mile of each other, are three hot springs; their temperature, 137° , 122° , 117° Fahr., all sulphurous; the water issues in small quantities, yet enough to make a bath. At Chongo there is another rope bridge, 276 feet in length; it is very strongly made, but very slack, and the descent at starting and ascent on the other side are by no means easy; nine ropes form the footway, with nine on either hand to hold by; the ropes are made of birch twigs. Here there is a fine spring of hot water. Near Askorlé the valley opens out. Here there is another rope bridge, 270 feet in length. The Braldú is here a roaring boiling torrent of an ochre colour. The country is bare and rugged, the high points are covered with snow and glaciers fill the ravines. Six miles from Askorlé the river passes under the Biafo glacier, which covers it for $1\frac{1}{2}$ miles. Two miles from this the river turns north at its junction with the Biaho stream; 4 miles from this it is crossed by a rope bridge at Dumordo. Onwards from this the river narrows to its source in the Punmah glacier. Many years ago the Biafo glacier produced one of those cataclysms to which the Upper Indus is subject. The valley of the Braldú became wholly obstructed with ice, and the whole of the broad expanse above of sandbanks and lines of stream became converted into a deep lake, which extended several miles upwards. Thus it continued for some time, and when the waters at last broke through their icy barrier, the damage done was considerable. The greatest flood chronicled occurred about two hundred years ago, when the village of Spanbú was quite destroyed. The grazing grounds of the villages on the right bank of the Braldú lie up the Thla Brok and neighbouring ravines; those of Askorlé are immediately above the village, whilst the villages further down have to take their herds and yaks up the spur above the camping spots of Tsok and Punmah.

The villagers of these regions have but few personal wants, and all are obtainable in the valley. They dress entirely in puttú, which they make themselves. Their knowledge of the world is almost limited to their own wild ravines; and though many of them have crossed the Mustágh pass, few have been in the other direction beyond Skardú.

During the winter months the men go in search of ibex, which they hunt with dogs. In several places there are small, strongly-built huts, in which the people place the venison, which freezes and keeps till they return to the village below. (*Godwin-Austen*.)

BRALDÚ—

An ilaka of the *wasírat* of Skardú. It is drained by the Braldú river (*q.v.*), the eastern branch of the Shigar. The upper portions of the valley and its branches are occupied by enormous glaciers. The principal crop is *kanak*; a little *jas* and *matta* are produced; walnuts grow well.

Up the Braldú valley lies the road to the Mustágh pass. The upper portion communicates with Shigar *viá* the Skoro La, which becomes passable in July.

The inhabitants are all Baltis.

The tahsíl station is Shigar.

Particulars of the ilaka of Braldú.

Name of village or group of villages.	Bank of river.	Houses.	Horses.	Sheep.	Horned cattle.	Remarks.
Biano	R	12	...	83	34	1 carpenter.
Rambáru	R	6	...	46	23	1 ditto.
Tsedar	R	10	...	55	21	1 ditto.
Chongo	R	9	...	52	15	
Tongwal	R	13	...	182	75	
Surongo	R	10	...	102	35	
Askorié	R	18	...	163	63	
Steste	L	17	...	105	43	
Mongran	L	9	...	40	15	1 smith.
Kurpé	L	16	...	82	41	
Sino	L	14	...	93	52	
Hoto	L	18	...	105	35	
Pokora	L	17	...	114	53	
Foljo	L	14	...	125	45	
Goyongo	L	5	...	41	25	
TOTAL . . . .	...	188	...	1,388	577	3 carpenters, 1 smith.

(*Rája of Shigar—Aylmer.*)

BRAMA—Lat. 33° 30'.

Long. 76° 10'.

Elev.

A cluster of snowy peaks, having an elevation of over 20,000 feet, situated north-east of Kishtwár, on the borders of Zanskár.

They form a conspicuous object in the landscape of those entering Kashmír by way of Doda or Kishtwár.

BRANGSA SASER OR SASER POLU—

Lat. $35^{\circ} 2' 43''$. Long. $77^{\circ} 50'$. Elev. 15,240'.

A camping ground on the summer Karakoram route, at the north foot of the Saser pass. It is a small collection of stone-wall enclosures to protect the traveller and his cattle from the icy blasts that blow down from the Saser pass, and looks down upon the broad bed of the Shyok. No supplies, fuel, or grass here. The Shyok is forded opposite the camp.

(Bellew—Trotter.)

NOTE.—There are two routes from Brangsa Saser to Daolat-Beguld—

(1) Summer route, east *via* Bulak-i-Murghai and Dipsang plain.

(2) Winter route, west *via* Kumdan and Gapshan, up the Shyok river.

BRANYEN—Lat. $33^{\circ} 50'$. Long. $75^{\circ} 36'$. Elev.

A village lying on the right bank of the Maru Wardwán river, about 2 miles south of Suedramman.

There are some trees and a little cultivation about the village, which contains seven houses and a masjid.

BRAR—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 20'$. Elev.

A village in the Khourpara pargana, north-east of Islamabad, situated on the right bank of the Sháhkúl canal.

An excellent path, crossing the Metsij hill, connects this village with Gowran, in the Kuthár pargana.

BRARIANGAN—

The name of a stream, one of the headwaters of the river which flows in many channels through the Trál valley; it rises on the slopes of the lofty range between the Lidar valley and the Wular pargana, and is crossed by a *kadal* bridge just south of the village of Narastán.

BRARIANGAN—Lat. $33^{\circ} 42'$. Long. $75^{\circ} 21'$. Elev.

A large village in the Kuthár pargana, lying east of Achibál, at the mouth of the Halkan Gali, on the path to Nowbúg.

There are several springs in the village, the largest of which is esteemed sacred by Hindús. The village contains twenty-five houses inhabited by pandits, and also five Muhammadan families.

BRARI BAL—Lat. $33^{\circ} 23'$. Long. $75^{\circ} 29'$. Elev.

A mountain pass which lies at the extreme south-east point of the valley of Kashmír, and is crossed by the path from Doda. This route only becomes practicable when the summer is well advanced, and it is closed early in winter.

The distance from Borkan, the last village met with in Kishtwár, to Choan, at the south-east end of the Sháhabád valley, is about 18 miles,

the ascent and descent both being steep; there are no villages on the way, but wood and water are obtainable in places.

BRARINAMBAL—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 51'$. Elev. 5,236'.

An expanse of water in Srinagar, adjoining the Dal lake, traversed by a branch of the Rainawari canal.

From the northern edge of this morass the canal, called the Nali Már, flows through the northern portion of the town; on the western edge lies the garden of Dilawar Khán.

BRIMBAR—Lat. $33^{\circ} 46'$. Long. $75^{\circ} 23'$. Elev.

A village in the Kuthár pargana, situated towards the east side of the valley; it is watered by a branch of the Arpat.

The houses, which are eight in number, are built of stone and wood, and have pent roofs covered with either shingle or thatch. The inhabitants are Muhammadan zamíndars.

BRING—

A pargana in the Islamabad zilla of the Miráj division; the tahsíl station is at the village of Hokra.

Bring is the name of the ornament or spire on the top of a masjid or zíarat; it seems, therefore, probable that this pargana owes its name to its geographical position at the extreme end of Kashmír.

The Bring pargana is a long and narrow valley, bounded by lofty hills; it lies north-west and south-east, parallel to the Sháhábád valley, which it greatly resembles, but is neither so thickly populated, nor is the rice cultivation so extensive, as the river by which it is traversed spreads itself over a considerable surface, and much of the land on the banks of its various channels is stony and unfruitful; willow pollards, however, abound on this land, and afford large supplies of fodder for the cattle during the winter.

Great numbers of ponies graze in this valley, and silk-worms are reared in the villages towards the north-west end. The iron mines near Sof are the most extensive and profitable in Kashmír.

BRING—

This river, one of the headwaters of the Jhelum, takes its rise at the foot of the Brari Bal, at the south-east extremity of the valley of Kashmír, and, as the Tansan stream, flows in a north-westerly direction to the village of Wyl, up to which point it is usually fordable; it is there joined by a more considerable stream, which drains the Nowbúg valley, and bending further to the west is augmented by the waters of the Kukar Nág springs, near the village of Hillar, uniting with the Arpat river just west of Islamabad.

During the winter months this river may be forded without difficulty, but when the snows are melting, it is a vast and impetuous stream, flowing through wide channels bedded with stones and small boulders.

There is a good *kadal* bridge over the river, just above the village of Urigám, south-east of Sof.

BRINGHIN—Lat. 33° 35'. Long. 75° 8'. Elev.

A village which, with Lannor, lying about a mile to the north-west, gives its name to a small valley in the mountains between the Diosur and Sháhabád parganas.

It contains about twenty houses, which present rather a dilapidated appearance, but are delightfully situated on sloping turf shaded by beautiful trees. The village is well supplied with water by a stream from the hills.

BRINGHIN-LANNOR—Lat. 33° 35'. Long. 75° 8'. Elev.

A small valley containing the villages of Bringhin and Lannor, beautifully situated in the mountains between the Diosur and Sháhabád parganas. The valley is well watered, and rice is extensively cultivated; the locality seems particularly favourable to the growth of the vine. Vigne mentions that wine was formerly made here in great quantities.

The Bringhin-Lannor valley may be reached by a good road from the village of Krew, in the Sháhabád pargana; the distance is about 4 miles, the path lying by the Khúnd valley and the village of Rozlu.

BRINNAR—Lat. 33° 39'. Long. 75° 25'. Elev.

A small village situated on the ledge of the hill above the left bank of the Nowbúg stream, almost opposite the village of that name.

The houses, of which there are four, and a masjid, are constructed of timber, with pent shingle roofs.

BRÍNT—Lat. 33° 41'. Long. 75° 14'. Elev.

A dirty village, surrounded by rice-fields, situated about 2 miles west of Achibál, with which place it is connected by a raised pathway.

There are numerous mulberry and other fruit-trees about the village; silk-worms are reared in the place, but not to any great extent. The inhabitants number thirty families of zamíndars, two barbers, two watchmen, two dyers, two múllas, three shopkeepers, a carpenter, a potter, a leather-worker, two cow-keepers, two milk-sellers, a tailor (a Pesháwarí), and a fakír, a native of Arabia. In the adjoining hamlet of Batpúra, which is considered a part of the same village, there are fifteen houses inhabited by pandits, and two by Muhammadans.

BRIOUND—Lat. 32° 46'. Long. 75° 51'. Elev.

A small Hindú village in the Basoli district, containing about four houses; it is situated on the left bank of the Siowa, to the south of a spur of the mountain which overhangs the stream.

BROKPAS—

A name given by the Baltís to the Dárd communities dwelling among them in the country south-east of Haramosh. Biddulph gives the best

account extant of these isolated fractions of the Dárd race, and the following description is taken entirely from his "Tribes of the Hindú Kush."

"Dwelling among the Baltís, in small numbers in the Rondú and Skardú districts, and in a large proportion in Khurmang and Himbaps,* are, as is shown in the accompanying table, Shins, Yashkíns, and Dúms, who speak Shina :—

	Rono.	Shin (Rom.)	Yashkin.	Dém.	Baltí.
Rondú . . .	None	1 per cent.	12 per cent.	1·5 per cent.	85·5 per cent.
Skardú . . .	"	6·5 "	1·5 "	A few houses.	92 "
Khurmang . . .	"	23 "	12 "	5 per cent.	60 "
Himbaps . . .	"	52 "	13 "	1 "	34 "

But it must be noted that the dialect of Shina, spoken in Rondú and Skardú, is the Astorí, while in the Khurmang and Himbaps districts that of Chilás-Dárel is in use. These people hold a position in the community inferior to that of the Baltís, who call them Brokpas, 'highlanders,' from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain-sides, while the lower—that is, the best—ground is in the hands of Baltís. Mr. Drew, overlooking this fact, accounts for the name and their presence in Baltistán by suggesting that they came over the passes from Nagar and settled among the Baltís, but there are no Shins in Nagar, nor is the Shina language spoken there. The account given of themselves by the Brokpas is, no doubt, the true one. About the beginning or middle of the seventeenth century the Makpon‡ ruler of Skardú was Ahmad Sháh, who had four sons. The eldest of these succeeded him as prince of Skardú, and, by the aid of his brothers, subdued the country to the westward as far as Chitrál. The three younger brothers were eventually established in Khurmang, Rondú, and Astor, and founded the families which ruled in those places with more or less independence till the conquest of the country by the Dográs. The Brokpas say that in the course of the different warlike expeditions of the four brothers, they were carried off from their own countries, Astor and Chilás, and forcibly settled in the places in which we now find them. This is borne out, not only by the different dialects of Shina spoken among them, but by the fact that no Brokpas are to be found in Shigar and Khapálu, the princes of which places do not belong to the Makpon family. Had they found their way into Baltistán by the

* The district drained by the Shingo river is included in the Khurmang district, and is chiefly inhabited by Brokpas. Himbaps is the name given by the Baltís to the Drás district, which by the Brokpas is called *Humus*.

† The village of Doro is the only one in the Rondú district in which the Gilgit dialect of Shins is spoken.

‡ Makpon is the family name of the princes of Rondú, Astor, and Khurmang.

route suggested by Mr. Drew, Shigar is the district in which they would now be most numerous.

"Towards the Brokpas the Baltís occupy the same position of a superior and privileged class, as the Shins occupy towards the Yashkíns elsewhere. Notwithstanding their inferior position, the Brokpas maintain their caste system among themselves. The distinctive term of 'Shin' is rarely used. The name by which the Shins of Baltistán prefer to call themselves is 'Rom,' which must not cause them to be confused with the Rono caste previously mentioned. They acknowledge themselves to belong to the Shin caste of Gilgit, Astor, &c., but divide themselves into four sub-castes—

- | | | |
|---------------|--|-----------|
| 1. Sharshing, | \| | 3. Doro, |
| 2. Gabur, | | 4. Yudai, |

who intermarry freely, and are in all respects equal amongst themselves. This probably represents a state of things which once existed in the Shin countries further west. It is perhaps worth noting that the term 'Rom' is the one applied to themselves by our English gipsies; it would be curious if any connection could be traced between them and the Shins.

"The Roms refuse to intermarry with the Yashkíns, who, in Khurmang and Himbaps, are also called *Brasha*. This is almost the same name as that by which the Yashkín caste still call themselves, as already mentioned in Hunza and Nagar.

"Intermarriage between the Brokpas and Baltís, though practised, is not common. The children are called according to the father's race, but the two races live alongside each other with little intermixing. Nevertheless, it is evident that the Baltís have at some time been strongly influenced by Dárd customs. It is not the intention to enter into any detailed account of the Baltís, but a brief acquaintance with them is sufficient to show that they are far more deeply imbued with Dárd customs than casual intermarriage with the present Brokpas would account for.

"In the Indus valley, above Khurmang, Mr. Drew gives the names of ten villages of Buddhist Dárds. I have not had an opportunity of visiting these villages, and most of the information I have concerning them is gathered from Mr. Drew's work and from Mr. Shaw's papers. From the specimens of their language given by Messrs. Drew and Shaw, it is evident that they speak a dialect of Shina, which, however, differs so much from that spoken by the Baltistán Brokpas, that the latter are obliged to use the Baltí language in conversing with them."

The following extracts from Mr. Shaw's paper will show the chief points of interest concerning them as compared with other Dárd communities:—

"While isolated among strangers they have preserved themselves with a caste-like feeling from amalgamating with them, and seem to have only recently and very superficially accepted the religious beliefs of their neighbours. The greater part of the tribe

is thus nominally Buddhist, while two or three of their north-western villages bordering on Baltistán have become Musalmán."

"Foremost among their tenets is the abhorrence of the cow. This is an essentially Dárd peculiarity, though not universal among them. Unlike Hindús, they consider that animal's touch contamination, and, though they are obliged to use bullocks in ploughing, they scarcely handle them at all. Calves they seem to hold aloof from still more. They use a forked stick to put them to, or remove them from, the mother. They will not drink cow's milk (or touch any of its products in any form); and it is only recently that they have overcome their repugnance to using shoes made of the skin of the animal they so condemn. When asked whether their abstaining from drinking the milk and eating the flesh of cows is due to reverence such as that of the Hindús, they say that their feeling is quite the reverse. The cow is looked upon as bad, not good, and if one of them drank its milk they would not admit him into their houses.

"Thus although the Brokpas of Dah-Hanu are nominally Buddhists, yet their real worship is that of local spirits or demons, like the Lha-mo (goddess) of Dah. Her name is Shiring-mo. A certain family in the village supplies the hereditary officiating priest."

"In each house the fireplace consists of three upright stones, of which the one at the back of the hearth is the largest, 18 inches or 2 feet in height. On this stone they place an offering for the Lha-mo from every dish cooked there, before they eat of it. They also place there the first-fruits of the harvest. Such is their household worship.

"Besides this spirit-worship, which is their tribal religion, they have a superficial coating of Buddhism. They say that three or four cycles,—that is, forty or fifty years ago,—after a war between Shigar and Ladák, when their country was occupied by the Ladák army, the lamas converted them. The head lama at the monastery of Skirbichan, farther up the river, told me, however, that it was only some twelve or fifteen years ago that the Brokpas were converted by lamas from his monastery, who went on begging-tours amongst them. But this may have been a mere revival. At any rate, there is a remarkable absence in the Dah-Hanu country of those Buddhist monuments which form such a conspicuous feature along the roads and in the villages of Tibet."

"Mr. Drew, who has given a most interesting short account of these Brokpas in his 'Jamú and Kashmír,' is, I think, mistaken in supposing that they have no caste as the other Dálds have. I have heard of at least three caste-like divisions, which we may call those of priests, cultivators, and artisans.

"Reversing the custom of the Hindús in the matter of marriage, the lower caste may take wives from the higher, but not *vice versa* (except in the case of the priests). Probably, as a consequence of this, a married daughter is never allowed to re-enter the house of her parents, and may not touch anything belonging to them. After three generations of marriages with the higher caste, the progeny are admitted into it.

"Polyandry is the rule in Dah-Hanu."

"It is not only in marriage that they keep themselves apart from their neighbours. They will not eat with the Tibetan Buddhists or Musalmáns, or other outsiders, nor will they allow these to come near their cooking-places. The caste prejudice seems to originate on the side of the Brokpa, for their neighbours often eat in their houses; only separate dishes are given them, which are afterwards purified by burning juniper. No

Brokpas will eat in the house or from the dishes of a Tibetán; nor will he eat fish or birds, or (of course) cow's flesh. Formerly, if they had been among the Tibetáns they would purify themselves with the smoke of the 'shukpa' before entering their houses again."

"So much for the (so-called) Buddhist Brokpas. But the villages of the same tribe which lie exposed to Musalmán influence down the Indus on the two roads leading north-west and south-west respectively, have all been converted to Islam. Of the settlements on the former road—that down the Indus—and in side valleys near it, the village of Ganok is entirely inhabited by Musalmán Brokpas, while those of Dangel, Marul, Chulichean, and Singkarmon are inhabited partly by Musalmán (Shíá) Brokpas and partly by Baltí (Tibetán Musalmán) of the same sect. Below this the population is entirely Baltí. On the other road—that across a low pass south-westward to Kargil—the villages of Tsirmon and Lalung are also inhabited partly by Musalmán Brokpas and partly by Musalmán Tibetáns from the adjoining district of Purik. These Musalmán Brokpas on both roads speak the Dah dialect and dress like the Dah people, and keep apart from the Musalmán Tibetáns, both in matters of marriage and eating. But they have no caste inequalities amongst them like their non-Musalmán kinsmen, and generally they do not object to drinking milk, though at Tsirmon there seems to be a relic of the Brokpa prejudice against the cow in the fact that their women do not touch that animal.

"The intensity of their feeling with regard to the cow and domestic fowl shows their kinship with the Shins of Gilgit, and the fact that that feeling is one of aversion, and not of reverence, is sufficient to show that in the case of the latter it has not sprung into existence since their conversion to the faith of Islam, but is an ancient tradition of the race. The form of spirit-worship, the traces of which are preserved among them, appears to be identical with that of which the traditions still linger in Gilgit, and the reverence shown for the cedar and its purifying properties links the Dah-Hanu Dáds still closer to the Shins of Gilgit. Buddhism, having been recently introduced among them, has penetrated only skin-deep, and their practices in these matters are probably little changed from their pre-Buddhist state, proving what can otherwise only be a matter of inference and conjecture, that the religion of the Gilgit Shins previous to the introduction of Islam was not Buddhism. The existence of a strict caste system among them, mentioned by Mr. Shaw, is particularly noteworthy, though the reversal of the system by which higher castes take wives from the lower without exchange is especially curious. The maintenance of the custom of not eating with outsiders, even of their own religion, is most remarkable, and shows the former prevalence among the Shins of some type of Brahminism. Mr. Shaw speaks of them as Brokpas, but I did not hear that name applied to them, either by Baltís or by the Brokpas of Dáds. I was told that they call themselves Arderkaro, and by the Baltís they are named Kyango. The latter recognise them to be of the same stock as the other Brokpas, though these do not acknowledge them as kinsmen.

"Mr. Drew mentions a tradition existing among them that they came from the westward, and suggests that they belong to an earlier immigration. I believe that we may see in them the relics of the race which once occupied the whole Indus valley between Leh and Gilgit, and to which the Baltís of the present day are indebted for their infusion of Aryan blood." (*Biddulph*.)

"Whenever the Dáds are in contact with Baltís or with Bhots, these other call them (whether Muhammadan or Buddhist Dáds) *Brokpa* or *Blokpa*. The word Brok or Blok means in Tibetán a high pasture ground, and Brokpa or Blokpa must mean

'highlander.' Presumably the Dáds first came in contact with the Baltás by coming over the passes and settling in the higher parts of the valleys." (*Drew*, p. 433.)

BROKPA—MAGJO—TANDAL—Lat. $35^{\circ} 18'$. Long. $75^{\circ} 33'$. Elev.

A pargana in the ilaka of Skardú (Baltistán). It is said to contain a hundred and twenty-nine houses.

BROR—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 31'$. Elev.

A village situated on the left bank of the Kishan Ganga river, about 3 miles north of Mozafarabád, on the path towards Títwal.

A stream flows down through the north end of the village, which lies on a ledge at the foot of the hills. The inhabitants are Muhammadan zamín-dars, and number four families; there are also four mills in the village.

BUBAR—Lat. $36^{\circ} 9'$. Long. $73^{\circ} 53'$. Elev. 6,000'.

A village fort in Puniál, on the left bank of the Gilgit river, opposite Gulmati, with which it is connected by a rope bridge. It is a large and prosperous village, with many fruit-trees about it, and a considerable amount of vine cultivation. The fort is reckoned a strong one. (*Drew*).

BÚDIL—Lat. $33^{\circ} 30'$. Long. $74^{\circ} 42'$. Elev. 14,120'.

The Búdil or Sedau pass crosses the Pansál range towards the south-west corner to the valley of Kashmír, north of the province of Naoshera.

The distance between the village of Búdil and Sedau, a village situated about 6 miles south-west of Shupion, is 35 miles, the pass lying about midway. The road is good, except the part near the summit, which is very steep, the path crossing over snow, which never entirely melts.

The pass is open from May to the beginning of November, and is much used. (*Allgood—Montgomery*.)

BÚDIL—Lat. $33^{\circ} 23'$. Long. $74^{\circ} 41'$. Elev.

A large village consisting of about fifty houses compactly built, lying in a district of the same name on the southern slopes of the Pansál range, north of Naoshera; it is connected with Gulábgarh to the east by a very fair path, quite practicable for horses, and is distant 35 miles south of Sedau, in the valley of Kashmír, the road lying over the Búdil or Sedau pass. A few hundred yards south of the village, which stands on the right bank of the *na/a*, is a small square-bastioned fort, in rather a bad condition. There are a few Muhammadan families residing in the village, but the great majority of the inhabitants of the neighbouring districts are Hindús; they are described as a small, wretched-looking set, who appear to suffer much from fever.

There is a good deal of rice cultivation about the village, and supplies are plentiful. (*Allgood—Montgomery*.)

BUDKŪL—

This river, called also the Bandipúra *sala*, takes its rise on the lofty mountains between Haramuk and the Gúrais valley, and flowing in a westerly and south-westerly direction, through the Khuihama pargana, empties itself into the Wular lake.

It is crossed by a bridge between Watpúra and Bandipúra, and may also be forded.

BUDURMUNU—Lat. 33° 34'. Long. 75° 15'. Elev.

A small village containing six houses, situated on the south-west side of the Sháhábád valley, about 3 miles north-west of Vernág. About half a mile beyond the village there is a defile which leads up to the cave of Múnda; the ascent is said to be rough and steep, and about 2 *kos* long. (*Ince.*)

BUGRA—Lat. 33° 57'. Long. 74° 45'. Elev.

A large village containing twenty-five houses, situated about a mile north-west of Drigam, on a stream from the Yechára river.

BUILLUNDER (Dárd, BULLÚR DURÚ)—Lat. 34° 32'. Long. 75° 9'. Elev.

A village in the Tilail valley, situated on the right bank of the Kishan Ganga river, on the path towards Drás. It contains a masjid and about twelve houses.

BULACHI—Lat. 35° 43'. Long. 74° 51'. Elev.

A village on a torrent of the same name, which joins the left bank of the Indus. It consists of eight houses. Communication with it is very difficult, but in winter a bridge is thrown across the Indus near this point. (*Aylmer.*)

BULAKCHI—Lat. 36° 15'. Long. 78° 5'. Elev. 11,500'.

A camping ground on the right bank of the Karakash, 13 miles east of Sháhdúla. Grass and fuel procurable.

There are some jade quarries near here, at the base of the Kuenlun range. The excavations extend over several small knolls or spurs, and are all superficial. These spurs are covered with a loose, gravelly detritus, beneath which is concealed the rock in which the jade forms veins of very varying thickness, colour, and quality. The quarries have been abandoned since the overthrow of the Chinese rule in Kashgár in 1863. (*Bell—Trotter.*)

BULAK-I-MURGHAI or MURGHI—Lat. 35° 5'. Long. 77° 51'. Elev. 15,200'.

A halting-place between Brangsa Polu and Kizil Angus, on a stream which flows from the Dipsang plains into the Shyok river. Between Murghai and Kizil Angus the road is very difficult, and crosses the stream repeatedly.

Dr. Stoliczka died here on the 19th June 1874, on the return journey of Sir D. Forsyth's mission from Yárkand, after having crossed the Karakoram pass and the bleak Dipsang plains.

The winter and summer routes from Léh to Yárkand unite here. (*Trotter—Bellew.*)

BULDA—

A pargana in the Sháhir-i-kas zilla of the Miráj division; owing to its limited extent and nearness to the city, it possesses no tahsil station.

BŪLI—Lat. $33^{\circ} 56'$. Long. $75^{\circ} 8'$. Elev.

A village lying in the middle of the valley, rather more than a mile west of Trál. Rice is extensively cultivated in the surrounding district, which is low and swampy, the village standing on high ground shaded by fine trees. There are about ten houses, surrounded by vegetable gardens, which are enclosed with mud walls.

BULLAN—Lat. $35^{\circ} 19'$. Long. $74^{\circ} 53'$. Elev.

A village containing eleven houses, on the left bank of the Astor river, a few miles above the fort. It is surrounded by a considerable amount of cultivation, and is divided into several hamlets.

BUNDAR PASS—Lat. $35^{\circ} 5'$. Long. $74^{\circ} 20'$. Elev. 15,000'.

A pass over the Kishan Ganga-Indus watershed connecting Bunar with Sharidi. The path leading to it from the Sharidi side is quite unfitted for laden animals. It is said to be open for six months. (*Aylmer.*)

BUNGLA BUL—Lat. $34^{\circ} 43'$. Long. 75° . Elev.

A store-house and encamping ground, situated on the right bank of the Búrzil stream, 10 miles north-east of the Gúrais fort, on the road to Skardú. Vigne remarked that opposite this place the stream had apparently worn away the limestone rock to a depth of 150 feet.

BŪNJÍ OR BAWÁNJÍ—Lat. $35^{\circ} 38'$. Long. $74^{\circ} 40'$. Elev. 4,631'.

A village on the left bank of the Indus, about 6 or 7 miles above the junction with it of the Astor river. This was at one time a flourishing settlement, and is said to have contained eight forts, but during the wars at the beginning of the present century it was laid waste and became entirely depopulated. In 1841 it contained only two hundred houses, and it was then finally ruined by the disastrous flood of that year. The irrigation-channels were destroyed, and their repair was beyond the means of the poor inhabitants. The Kashmír government has, however, taken the place in hand with a view to encouraging its resettlement, but, as at

present it only contains the remains of a colony of convict horse-stealers and a small garrison, the area under cultivation is naturally small. The place is, however, of some importance, as it commands the ferry across the Indus. There is a fort which was built by the Dográs, and is manned by about seventy men, with about as many more in barracks outside.

It is an irregular square on the right bank of a deep ravine, and is very strong on that side. A curtain divides the fort into two unequal parts. The garrison live in huts, chiefly in the southern part, the other being occupied by a large tank. There is a bastion at the north-east corner with embrasures. The armament consists of a 3-inch brass gun and six *sher-bachas*. The western face, with several round bastions, overlooks the Indus. The fort is built of rubble and mud, and on the east and north-east is so encroached on by a thick plantation of fruit-trees, chiefly mulberry and apricot, as to be easily assaulted.

The valley here is warm and dry. With irrigation two crops can be raised. In winter snow seldom falls. The mountains round are lofty, rocky, and bare, which increases the summer heat. There is a fall of about 600 feet to the Indus, which has here, when in flood, a width of 300 yards. The water flows with a swift current, and is very deep. The ferry is about a mile above the fort, and just above where the *Sai nala* joins the Indus. Three boats and one skin raft were in use, June 1st, 1888. The boats were strongly built, propelled by paddles and capable of carrying twenty men, or twenty maunds, or four horses, besides the crew. There are fifteen boatmen, nearly all Kashmírís, who declare they are forcibly sent from the valley of Kashmír, have to remain for three years, and are not allowed to Ramghát bridge. The passage in summer is often very difficult and passes sometimes dangerous.

In case of military operations in the Gilgit direction, a flying bridge would be the best method of crossing the Indus here. The current is too strong for any other form of bridge; 300 yards of wire rope would have to be taken up.

Opposite Búnjí and on the left bank of the Indus is a ravine bearing the same name. At no great distance this ravine opens out, and there are a considerable number of flat spots suitable for summer camps. (*Major Ward*.) There is an intermediate telegraph station here between Gilgit and Astor. (*Biddulph—Drew—Tanner—Barrow—Aylmer*.)

BÚRAN—Lat. 34° 10'.

Long. 74° 37'.

Elev.

A village lying at the foot of the table-land just east of Patan, near the edge of the Pambarsar morass. It is surrounded with rice cultivation, and includes three mahallas, or districts: Um-Búran, containing twelve houses; Ban-Búran, ten houses; and Múllapúr-Búran, eight houses. In fiscal matters Um-Búran is considered as part of Palhallan.

BŪRANAMBAL—Lat. $34^{\circ} 30'$. Long. $74^{\circ} 2'$. Elev.

A village lying in a mountain valley west of the Uttar pargana; it is situated on the right bank of the Badkhol stream, one of the headwaters of the Kamil river.

This village has been inhabited by Kashmíris for the last sixty years; before that the inhabitants were from Bhután. (*Montgomerie*.)

BURCHATHANG—Lat. $34^{\circ} 46'$. Long. $79^{\circ} 13'$. Elev. 17,425'.

A halting-place on the Changchenmo route, between Nischu and Tso Thang. No wood or grass procurable. Camp on small stream, which flows from the south. Road from Nischu good, following the left bank of the stream. (*Johnson*.)

BURJÍ LA—Lat. $35^{\circ} 35'$. Long. $75^{\circ} 35'$. Elev. 15,878'.

A pass in Baltistán between Skardú and the Deosai plains. The ascent from Skardú is very fatiguing, up a rough, stony slope. (*See also "Routes."*)

BURNAÍ—Lat. $34^{\circ} 37'$. Long. 75° . Elev.

A small village at the west end of the Tilail valley, situated on the right bank of the Kishan Ganga river, opposite the junction of the Lahan-ithal stream. It contains a masjid, and six houses inhabited by Muhammadan zamíndars.

The road from Tilail to Gúrais passes up the bed of the Kushpat stream, about half a mile to the north-east of the village; but when the water is low, an active, unladen man can, it is said, reach the Gúrais valley along the bank of the river, which here flows in a narrow channel, hemmed in by precipitous pine-clad mountains.

BURNI—

A stream which runs from the Veshau, on the southern edge of the Shupion wudar. (*Montgomerie*.)

BURPHRAR—Lat. $34^{\circ} 15'$. Long. $75^{\circ} 6'$. Elev.

A village in the Sind valley, situated on the right bank of the river, almost opposite Sombal. It is watered by a stream which flows down from the Kotwal mountain to the north-west, and it produces rice. The village contains a masjid, and ten houses inhabited by zamíndars, including a carpenter and a potter.

BURTSI—Lat. $35^{\circ} 10'$. Long. $78^{\circ} 5'$. Elev. 16,000'.

A halting-place on the Karakoram route to Yárkand, between Bulak-i-Murghai and Kizil Angus, on the Dipsang plain. (*Drew*.)

BURTSI—Lat. $36^{\circ} 5'$. Long. $79^{\circ} 12'$. Elev.

A halting-place on Hayward's route by the Changchenmo valley, about 30 miles from Nischu and 24 miles from Kizil Jilga, and north-west of Tso Thang. (*Drew*.)

BURU—Lat. $34^{\circ} 32'$. Long. $76^{\circ} 12'$. Elev.

A village said to contain 20 houses in the Kartze division of the Drás ilaka (Baltistán).

It lies on the left bank of the Súrú river, couple of miles above the Kargu fort. (*Aylmer.*)

BÚRZIL—Lat. $34^{\circ} 50'$. Long. $75^{\circ} 8'$. Elev. 10,740'.

A store-house and camping place, situated at the limit of the forest, on the right bank of the stream at the northern extremity of the Gúrais valley on the road to Skardú; it lies 26 miles north-east of Gúrais fort, and 53 miles south-west of Skardú. Two defiles are continued from this spot; that on the east leads to the table-land of Deosai; the other, which is more in a line with the ascent, leads over lofty mountains to Astor.

Vigne states that on approaching the Stakpi La, otherwise called Búrzil or the Birches, the limestone suddenly ceases, and is succeeded by a formation of granite.

These regions present as wild and grey a scene as any painter could wish for, made up of a confusion of snowy summits and hoary precipices, broadly relieved in one place by the deep rust colour of the ironstone rock, the chaotic masses with which the whole valley is thickly covered, the streams of the incipient Kishan Ganga dashing over and amongst them, with the milk-white and delicate stems of the birch tree in full leaf trembling amidst their descending violence.

BÚRZIL—

A stream which drains the east end of the Gúrais valley; it rises on the southern slopes of the Dorikún pass, and flows almost due south until joined by the Nagai stream from the east, when it bends to the south-west, and, receiving the waters of the Gishal by its right bank, empties itself into the Kishan Ganga river, in lat. $34^{\circ} 38'$, long. $74^{\circ} 55'$, below the village of Achur, about 2 miles east of the Gúrais fort.

In the neighbourhood this stream is commonly known as the Sind; the main road to Gilgit lies along its right bank; it is usually fordable, except for about three months in the year during the height of summer; it is bridged near the Búrzil store-house, by the Niát bridge below the village of Dúdgay, and by the Kutubut bridge about 2 miles above the village of Tseniál; there is frequently also a bridge at this latter village, on the path to the Tilail valley. In winter the stream freezes, and the inhabitants of the valley are then accustomed to use it as a road.

BÚRZIL—

A stream which takes its rise on the north slopes of the Rájdíangan ridge between Kashmir and Gúrais, and, flowing in a north-easterly direction, empties itself into the Kishan Ganga river, in lat. $34^{\circ} 39'$, long. $74^{\circ} 45'$, below the village of Kanzalwan.

The high-road to Gurais, Astor, and Skardú lies along the bed of this stream, which is crossed by a bridge just south of Kanzalwan.

The stream appears to be locally better known as Zotkusu. The valley is a narrow defile, enclosed by mountains thousands of feet high; and is very subject to avalanches, which form snow-bridges all along the course of the river. (*Barrow.*)

BUTWOR—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 54'$. Elev.

A village situated on the right bank of the Jhelum, about 2 miles south-east of Srinagar. It is said that in ancient times a canal communicating with the city was cut from below this village to avoid the sinuosities of the river.

BYICHA—Lat. $35^{\circ} 33'$. Long. $75^{\circ} 25'$. Elev.

A small pargana in the ilaka of Rondú (Baltistán).

It lies along the right bank of the Indus, where that river flows north and south. It includes the villages of Hamora, Tungus, and Girbedas, and has about 20 houses. (*Aylmer.*)

C

CAYLEY'S PASS OR CHANGLUNG. YOKMA—

Lat. $34^{\circ} 30'$.Long. $79^{\circ} 5'$.

Elev. 19,280'.

Is crossed on the eastern route from the Changchenmo valley to the Karakash river, between Gogra and Nischu.

Dr. Henderson crossed this pass when proceeding with the first mission to Yárkand in 1870. After leaving the hot springs, which are 8 miles north of Gogra, he says: "We now found it difficult at times to keep to the proper route, for the valleys all looked very similar to one another. We were greatly assisted by small piles of stones erected at every quarter of a mile or so by Dr. Cayley's men, who had preceded us.

"On July 30th we started to cross a pass to Gnischu, 16 miles distant. The thermometer was at 13° F. The ascent was very gradual and easy, except for 2 miles near the top.

"This pass, a new and easy one, having been discovered by Dr. Cayley, we afterwards distinguished by the name of 'Cayley's pass.' It is to the east of that taken by Messrs. Shaw and Hayward. There was no snow on the pass itself, and very little on the hills near it.

"Two roads branch off from this road towards Khoban; the best of these strikes to the north from Sumgal." (*Henderson.*)

CHACHATA—Lat. $33^{\circ} 10'$.Long. $75^{\circ} 26'$.

Elev.

A village lying on the upper road and nearly midway, between Doda and Rámáb. It contains about fifteen houses, most of the inhabitants being Hindús.

CHACK—Lat. $34^{\circ} 35'$.Long. $73^{\circ} 57'$.

Elev.

A village in Lower Drawár, situated on the right bank of the Kishan Ganga river. It contains a masjid and eleven houses, seven of which are inhabited by Kashmíri Muhammadans and four by Gújars. This village seems to be considered a part of Sharkót, from which, however, it is separated by a spur lying about a mile to the north-east.

CHADARTASH OR "TENT STONE"—

Lat. $35^{\circ} 45'$.Long. $78^{\circ} 2'$.

Elev.

A camping ground on the Karakoram route north of the Karakoram pass, situated between Kizil Tágh and Waháb Jilga, on a tributary of the Yárkand river close to its source. No water or grass between this and Málik-sháh. The river-bed is almost dry. (*Shaw, June 26th.*)

CHAGRA—Lat. $34^{\circ} 5'$.Long. $78^{\circ} 30'$.

Elev. 15,090'.

A halting-place, near the north end of the Pangong lake, on the Changchenmo route, 106 miles from Léh. There are one or two stone huts here. Grass plentiful, and fish in the stream.

There is a well-known grazing ground near Chagra, and thousands of sheep and shawl-wool goats are kept here all the year round.

Wild lavender bushes are very plentiful. All cultivation ceases here. (*Trotter—Johnson.*)

CHAHAL—Lat. $32^{\circ} 53'$. Long. $75^{\circ} 3'$. Elev.

This village consists of a few scattered huts, about $1\frac{1}{2}$ miles north of Dansal, in the province of Jamú. It is surrounded by extensive cultivation.

CHAJOSH JILGA—Lat. $35^{\circ} 26'$. Long. $78^{\circ} 0'$. Elev. 15,963'.

An encamping ground, 160 miles north of Léh, on the Karakoram route to Khotán, 23 miles from Máliksháh and 10 miles from Baltí Brangsa. No grass or fuel procurable. (*Johnson.*)

CHAK—Lat. $33^{\circ} 45'$. Long. $74^{\circ} 13'$. Elev.

A village in the Mandi district, lying near the eastern extremity of the Púñch valley, about 7 miles from the town, on the path to Mandi, from which it is distant about 5 miles. There are some shady trees in the village, which contains twenty-five houses inhabited exclusively by Muhammadans. Both rice and dry crops are grown.

CHAKARKÓT—Lat. $35^{\circ} 44'$. Long. $74^{\circ} 36'$. Elev. 5,050'.

A village of twenty houses in the Gilgit district on the right bank of the Sai nala (*q.v.*), which is here crossed by a wooden bridge, 30 feet long. The road to Gilgit leaves the valley just opposite Chakarkót and crosses the watershed. The houses here are all built of boulders. The place is surrounded by a good deal of cultivation, and fruit-trees are numerous. A small, but good, encamping ground. (*Barrow.*)

CHAKOTI—Lat. $34^{\circ} 7'$. Long. $73^{\circ} 56'$. Elev.

A small village situated on the left bank of the Jhelum, between Ūri and Hatian, on the Marí route into Kashmír. There is a single-storied bungalow for the accommodation of travellers. A few supplies procurable; water abundant.

CHAKR—Lat. $32^{\circ} 59'$. Long. $75^{\circ} 44'$. Elev.

A village situated on the slopes of the mountain a little distance north-west of Badrawár. It consists of about twelve houses, and has a mixed population of Muhammadans and Hindús.

CHAKR TALAO CAMP—Lat. $34^{\circ} 2'$. Long. Elev. 13,890'.

On the Changchenmo route, between Tankse and Lukung, a small shallow pond, sometimes dry in summer. Coarse grass on further side of it. There is a considerable amount of grass near, and large herds of *burél* are found here in the spring. (*Trotter—Ward.*)

CHALNA—Lat. $33^{\circ} 6'$. Long. $75^{\circ} 10'$. Elev.

A very scattered village, inhabited by Hindús of the Chatrí caste; it lies between Mir and Landra by the road from Jamú towards Kashmír.

CHALT—Lat. $36^{\circ} 15'$. Long. $74^{\circ} 22'$. Elev. 6,120'.

A fort in Dárdistán on the right bank of the Hunza river, divided into two parts by the deep ravine of the Chaprot stream. It stands in an open sloping plain, bare of trees, and though water is ample, the ground is poor and rocky. On the other side of the Chaprot stream is a low hill about 600 feet high, which completely commands the fort. This fort is garrisoned by 30 Kashmír sepoy. The place contains about 50 houses. Chalt, as well as Chaprot, are held in jagír for Nagar by Búbár Khán, one of the Nagar family. The Hunza rája is most anxious to get the place into his possession, as by so doing he would cut off Nagar from all communication with Gilgit. This should never be permitted, and the place should always be held by a Kashmír garrison. (*Barrow.*)

CHAMKÔT—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 51'$. Elev.

A village situated just above the junction of the Shamsabari and Kazi Nág streams, at the western extremity of the Karnao valley, which here opens out into a luxuriantly-cultivated plain. The village lies on the path about midway between Títwal and the Karnao fort; it is shaded by numerous trees, including some chunárs, and produces both rice and dry crops.

The upper portion of the village is occupied by eight families of zamín-dars of the Bambá caste; in the lower part there are nine families of zamín-dars, a barber, a múlla, and two Saiads.

CHAMMERIAN—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 32'$. Elev.

A village containing three houses, situated on the left bank of the Kishan Ganga river, about 5 miles north-east of Mozafarabád, on the path towards Títwal. A small stream rushes down the gorge in which the village lies.

CHAMOGAH—Lat. $35^{\circ} 51'$. Long. $74^{\circ} 35'$. Elev. 5,000' approx.

A village of ten houses in the Gilgit district at the mouth of the Batakar *nala*, and on the north bank of the Gilgit river. This place has been recently brought under cultivation. (*Barrow.*)

CHAMPÁS—

A division of the Tibetán race, Chang-pa or Northerner, a term applied to the Tartar shepherds of Changthang (northern plain). They lead a nomadic life on the upland valleys, places which, being too elevated for cultivation, are fit only for pastoral uses, *e.g.*,—the valley of the Indus above the

villages, the other plains or flat-bottomed valleys of Rupshu, and a few outlying places. They differ little from the Ladákis. Their different occupation would be sure to produce some changes; or rather the settled life led by the inhabitants of villages has changed them from what their ancestors were, who lived a nomad life and are now represented by the Champás. For it is likely that the course of events was this—that, of the Tibetáns spreading north-westward, some reached a country where they were able to settle in and to cultivate, while some remained in the higher parts and kept to their pastoral ways. The difference in face is that the Champás have rather a projecting chin, while the Ladákis have a receding one. They are a most hardy and a most cheerful set of people. Living all their lives in a severely cold climate, and getting a scanty subsistence, they still have the best of spirits. Their lives are spent in tents; they stay for a month or two at a time at one spot to graze their flocks and herds, and then they move with them whither the advancing season promises them better pasturage.

Dress.—The dress of the Champás is almost the same as that of the Ladákis, only that some of them wear the long wide coat of sheep-skin instead of woollen cloth.

Marriage—Religion.—As a rule, the Champás and Ladákis do not intermarry. The religion of the two is the same, but it lies lightly on the Champás. Their young men do not become lamas. (*Drew.*)

CHAMPÚRA—Lat. 34° 29'. Long. 74° 10'. Elev.

A village in the Uttar pargana, situated on the high bank of the Kamil river, just south-west of Shalúrah; it contains five houses inhabited by zamíndars. Between this village and Samatwari, on the left bank of the river, there is a ford.

CHAMSHAN—Lat. 34° 40'. Long. 77° 38'. Elev.

A village of five houses in Nubrá, on the left bank of the Nubrá river. The village suffered from a flood in 1886. (*Drew.*)

CHANAGUND OR PILISKIMBO—Lat. 34° 36'. Long. 76° 8'. Elev. 8,675'.

A village of eight houses on the right bank of the Drás river, on the route from Srinagar to Léh. It is situated between Tashgam and Kargil, and is 127 miles from Léh. Travellers going to Baltistán either halt here or at Krikitchu, on the opposite bank. The village stands on a high bank of granite boulders. There is a little cultivation (wheat and barley). It is called Piliskimbo by the Tartars. The journey from Tashgam to Kargil is generally done in one march. (*Bellew—Drew—Aylmer.*)

CHANDA—Lat. 33° 1'. Long. 75° 42'. Elev.

A village in Badrawár, containing about seven houses inhabited by Ráj-

púts. It is situated above the left bank of the Nerú river, about 7 miles north-west of Badrawár, on the road towards Doda.

CHANDA—Lat. $35^{\circ} 19'$. Long. $75^{\circ} 33'$. Elev.

A pargana of the ilaka of Skardú (Baltistán). It is situated at a considerable height above the Skardú plain, and is said to contain a hundred and fifty houses.

CHANDAK—Lat. $33^{\circ} 45'$. Long. $74^{\circ} 13'$. Elev.

A large village in the Haveli pargana, at the eastern extremity of the Púñch valley, above the confluence of the Mandi and Súran rivers. It is distant about 6 miles east of Púñch, lying on the path nearly midway between that town and Mandi, and is surrounded by extensive rice-terraces which shelve down towards the river. The village contains about sixty houses, of which fifty are inhabited by Muhammadans and the remainder by Hindús.

CHANDAL—Lat. $32^{\circ} 45'$. Long. $75^{\circ} 51'$. Elev.

A village in the Basaoli district, situated on the right bank of the Siowa river, about 2 miles south of Loang.

CHANDANWAS—Lat. $34^{\circ} 5'$. Long. $75^{\circ} 27'$. Elev. 10,500'.

An encamping ground (called Tanin), at the foot of the Astan Marg, at the confluence of the Zoljpat and Lidar streams. It lies about 8 miles north-east of Palgám, on the road leading towards the cave of Amrnáth, and is a triangular-shaped grassy plain of considerable extent, shaded by magnificent forest trees, with but little undergrowth; there are no habitations, but wood and water are abundant.

Amrnáth may be reached by two paths from this spot; one leads by the Shísha Nág, the other lies over the Astan Marg. The latter is very rough.

CHANDARGÜND—Lat. $33^{\circ} 54'$. Long. $74^{\circ} 47'$. Elev.

A village in the Nagám pargana, situated near the left bank of the Dúdh Ganga river, rather more than 3 miles north-west of Chrár. It contains five thatched houses.

CHANDAR SAR—Lat. $34^{\circ} 9'$. Long. $75^{\circ} 10'$. Elev.

A small lake lying on the lofty mountains between the valley of Kashmír and the Sind river. This lake, which is circular in form, having a diameter of about a quarter of a mile, is situated above the south-west end of the Jajimarg; the stream which flows from it forms one of the sources of the Lidar river.

CHANDARSÍR—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 31'$. Elev.

A large village lying about 3 miles south of Palhallan and 6 miles south-west of Patan, on the path towards Gulmarg; it is situated in a little

valley on the east side of a *wudar* or table-land, and on the left bank of a stream which almost dries in the summer time; there is a small spring in the village, and another on the hillside to the north-west.

There are some beautiful trees in the village, which contains seventeen houses inhabited by zamíndars, including some pírzádas, a messenger, a miller, and a tailor; and also fifteen families of sepoys occupying *chack* or rent-free lands in the neighbourhood.

There is much rice cultivation about the village, which also produces dry crops.

CHANDARSÍR—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 30'$. Elev. 6,116'.

A *wudar* or table-land, lying between Palhallan and Khipúr, by the path leading towards Gulmarg; it is also called the Mogalpúr *wudar*, from a village of that name situated at the foot of its south-west slope; but its most common appellation seems to be the Haistlak *wudar*.

A great portion of the land is cultivated, and trees grow along its southern side.

CHANDIMAR—Lat. $33^{\circ} 38'$. Long. $74^{\circ} 28'$. Elev.

A log-house village in the glen between Baramgala and Poshíána, on the road between Bhimbar and Srinagar; it lies on the right bank of the Chitta Pani, about a mile north of Baramgala. It contains about twenty-five families, including four blacksmiths; the encamping ground is very limited; some supplies and forage procurable. (*Vigne—Allgood.*)

CHANDNIAN—Lat. $34^{\circ} 18'$. Long. $73^{\circ} 57'$. Elev.

A village in the Karnao valley, situated on the right bank of the Kazi Nág stream; it lies on the path from Títwal to Sopúr by way of the Tútmarí Gali. Gingl, in the valley of the Jhelum, can, it is said, be reached by two paths from this village.

CHANDRA BHÁGA—

The Chenáb river bears this name in the upper part of its course. (*See "CHENÁB."*)

CHANG—

A Ladákí drink. A light beer, made without hops; it varies very much in strength, one kind of it being almost as strong as whiskey, while the weaker kinds can be drunk freely like malt. (*Manifold.*)

CHANGAN—Lat. $34^{\circ} 43'$. Long. $74^{\circ} 7'$. Elev.

A village in Upper Drawár, situated on a low strip of flat cultivated land on the right bank of the Kishan Ganga river, about 2 miles west of Dúdníál.

A considerable stream, which is crossed by a bridge, flows down through

the eastern end of the village; huge boulders lie scattered about its banks, which are precipitous and rocky.

The population consists of ten families of Muhammadan zamíndars, a carpenter, a blacksmith, and a mulla; there is a masjid in the village, and the zírat of Saiad Sháhád; also a *masáfir-khána* for the accommodation of travellers.

There are a few trees scattered about the place, and some water-mills, which are turned by the stream.

CHANGAS or CHINGAS—Lat. $32^{\circ} 15'$. Long. $74^{\circ} 18'$. Elev.

A village between Naoshera and Rájáorí on the Bhimbar route to Srinagar.

The village is situated on a plateau on the right bank of the Tawi river. A quarter of a mile distant is a bungalow, the best on the road. It consists of four rooms 20 feet square, surrounded by an enclosed verandah, 9 feet wide, overlooking the river.

The old sarái is close to the bungalow. There is very little encamping ground, and supplies are very scanty. Water is procurable from a *baol* or from the river beneath. The hillsides in the vicinity are covered with underwood and firs, but on the opposite side of the river there is good grazing ground.

In proof of the ophiolathy that prevailed in these hills, the ancient slabs sculptured with figures of snakes have been adduced.

A most curious example of these stones exists at this village, where, among a number of small lingams under a pípal tree, is a rudely-carved slab, representing a serpent with its long coils spreading over the whole length of the stone, and a devotee with clasped hands standing below. (*Wakefield—Bates.*)

CHANG BURMA—Lat. $34^{\circ} 43'$. Long. $78^{\circ} 35'$. Elev.

A large valley in the Pangong lake district, which finds its exit at the Ote plain. (*Godwin-Austen.*)

CHANGCHENMO VALLEY—

A long valley, tributary to the Shyok, which extends nearly east and west for more than 70 miles as the crow flies. The height of its junction with the Shyok must be about 12,000 feet; at the middle of its length it is 15,000 feet high, and from here it rises gradually to a pass which marks the boundary of the Rudok district. The bottom of the valley is a stony tract, with the river flowing through it in many channels. On the north side is a bold line of mountains, rocky in surface, and rising to a rugged ridge, about 6,000 feet above the river.

Drew says: "I have not followed the river below Pamzal, but believe it in that part to be a rapid stream flowing between narrowing rocky mountains (Major Ward, R.E., confirms this). Above Pamzal the valley is

partly occupied by the wide gravelly river bed, and partly by alluvial terraces, all stony and bare. The hills that bound this vary much in height and steepness; some are smooth-sided and comparatively low, others both lofty and steep. A branch valley leads up to the north, to the Lingzithang plateau. Above Gogra the valley divides into Kubráng, the west branch, and Changlung, the north-east branch." For hot springs of Changchenmo valley, *vide* "KIAM" and "CHANGLUNG."

From Gogra there is a choice of three roads, all leading on to the Lingzithang plain, *viz.*:—

- (1) By the Changlung Pangtung pass.
- (2) " " Burma "
- (3) By either the Changlung Burma or by the Changlung Yokma pass (also called "Cayley's pass").

The first is the western and best route; the second joins it at Kizil Jilgra; the third, or eastern route, besides being the longest, crosses both the Lingzithang and Kuenlun plains.

It was taken by Mr. Johnson and Dr. Henderson. They left the Changchenmo valley by the Lumkang and Cayley's (or Changlung Yokma) passes respectively. On the 18th July the river was forded without difficulty between Pamzal and Gogra. Grass is plentiful 20 miles above the latter. (*Trotter—Henderson—Johnson.*)

The Changchenmo valley is the great autumn grazing grounds for the flocks from the Lukung, Pabraong, and Tanksé districts; occasionally great loss is sustained by an unusually early fall of snow, for the grass, which though nourishing, is at all times scanty, becomes quickly covered up and the animals die of starvation before they can be brought over the Marsemik into milder regions. (*Manifold.*)

CHANG LA—Lat. Long. Elev.

A pass leading from the Indus valley on to the Chang plain. It is on the borders of Ladák and Chinese Tibet, and lies north of the Ganskiel La.

CHANG LA OR SAKTI PASS—

Lat. 34° 4' 9". Long. 77° 55'. Elev. 17,590'.

Is crossed four marches from Léh on the Changchenmo route between Zingral and Tsultak camps. Marching from the former camp, proceed up the most northerly of the two valleys. An easy but stony ascent of 2 miles to the top. Descent of 4 miles very gradual. The steepest part of the ascent is from the village of Sakti for 3½ miles to Zingral. Though neither formidable in height nor steepness, this is a difficult pass for laden animals on account of the badness of the road, which is a mere track winding through rocks and boulders. Yaks should therefore be used. The pass is free from glaciers. Both in July and

October very little snow was found on it. There is often very little snow in June on this Chang La. (*Trotter—Johnson—Henderson—Ward.*)

CHANGLUNG OR CHARLUNG OR CHONGLUNG—

Lat. $35^{\circ} 55' 43''$.

Long. $77^{\circ} 33'$.

Elev. 10,760'.

A small village of one or two huts, with a few fields around, situated on the left bank of the Nubrá, about 80 miles north of Léh. It is the last inhabited place passed on the summer Karakoram route from Léh to Yárkand. There are some hot springs here. The temperature of the three upper springs was 140° F., 172° F., and 174° F., respectively; that of the three lower ones, 163° F., 169° F., and 170° F. One of the upper springs issued into a small pool, the pebbles in which were yellow with a coating of sulphur. There was a bathing hut here, similar to those at the Panamikh springs. (*Trotter—Bellew.*)

CHANGLUNG OR CHENGLUNG—Lat.

Long.

Elev.

A ravine in the Changchenmo valley, running up to the north-east from Gogra. "Eight miles north of Gogra are some hot springs; one of them was very curious. From the summit of what appeared to be a huge rounded boulder, about 8 feet high (composed of lime, and lying in the bed of the stream), a jet of water, having a temperature of about 150° F., rose to the height of a foot or more. This rock was in reality a large stalagmite, formed of carbonate of lime. The spring, in addition to consuming lime, is surcharged with carbonic acid gas, and effervesces like soda-water as it escapes into the air. There are numerous other warm springs in the vicinity with a temperature of about 90° F. All the ground about is covered with saline efflorescence." (*Henderson.*)

CHANGLUNG BURMA PASS—Lat. $34^{\circ} 33'$. Long. $79^{\circ} 3'$. Elev. 19,280'.

The route to this pass leaves the usual route *viâ* the Pangtung pass, a few miles north of Gogra. It lies between the Changtung, Pangtung, and Changlung Yokma passes.

Ascent of pass from Shummul Lungpa—"Up valley about $3\frac{1}{2}$ miles to fork, then up ravine to eastward. At half a mile take up ravine north by west, up steepish ascent across the pass. Descend low hill into broad, shallow valley, due east, down valley which bends to north, and camp near black, jagged hill. No grass or fuel. March throughout good for laden animals." (*Trotter.*)

CHANGLUNG PANGTUNG PASS, OR CHUNGLANG PASS, OR PANGTUNG PASS—Lat. $34^{\circ} 35'$. Long. $78^{\circ} 50'$. Elev. 18,910'.

Is crossed in the most westerly of the routes leading from the Changchenmo valley to the Lingzithang plains. Ascent from Pangtung ($15\frac{1}{2}$ miles from Gogra) steady, and not very steep to the top of the pass. "The

road then passes over a high table-land for about a mile, after which it enters a ravine, along which it passes for $9\frac{1}{2}$ miles of execrable road, crossing the stream in numerous places, before reaching the camping ground of Sumzungling; this is the stiffest bit on the whole journey to Kashmír" (*Trotter.*)

CHANGLUNG YOKMA PASS—*Vide* "CAYLEY'S PASS."

CHANGTASH OR CHONGTASH—*Vide* "KUMDAN"—the Turkí name, signifying "Willow Boulders." (*H. Strachey.*)

CHANGTASH OR GREAT STONE—

Lat. $35^{\circ} 36' 56''$

Long.

Elev. 15,590'.

A camping ground on the Changchenmo route, $23\frac{1}{2}$ miles from Kizil Jilga, and 14 miles from Shorjilga camp, under a big rock near where the bed of the Karakash is much narrowed by precipitous hills coming down near the river-bank. No wood or grass. Khúshk Maidán would be a better camping ground, distant $16\frac{1}{2}$ miles from Kizil Jilga, where there is a little grass, and where fuel is abundant.

This place is called Chungtas in the government map. There are hot springs 6 miles below camp on right bank of the Karakash. (*Trotter.*)

CHANGTHANG—*Vide* "RENG" (chang=north, thang=plain).

The whole of Tibet is classified by the Tibetáns into two portions,—the "Reng" and "Changthang."

The first signifies a deep valley, low and warm enough for agricultural occupation, and generally a country containing such valleys.

Changthang literally means the "north plain," but in common an elevated plain, or wide open valley, too high and cold for any but pastoral uses.

Changthang is the prevailing character in the eastern parts of Ladák, and Reng in the west.

The Changhas or Champas are the shepherds of the Changthang, while the inhabitants of the Reng country are called *Rengpa*, or lowlanders. (*H. Strachey.*)

CHANGTHAN PLAINS—

In Rudok territory, they lie east of the Lingzithang plains, and are divided from them by a range of hills. A good route from Rudok leads over these plains into Khotán. (*Johnson.*)

CHANOTE—Lat. $32^{\circ} 59'$. Long. $75^{\circ} 45'$. Elev.

A village situated on the slopes of the mountains a little distance north-west of Badrawár.

It contains about twelve houses, inhabited by a mixed population of Muhammadans and Hindús. It is frequently called Chakr-chanote, from the village which adjoins it.

CHANPURA—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 52'$. Elev.

A village lying on a gentle slope above the left bank of the Shamsabari stream, at the western extremity of the Karnao valley; it produces rice and also some dry crops, and is surrounded by a mass of cultivation, which extends for a considerable distance along the bank of the river.

The village is divided into two divisions, Upper and Lower Chanpura, and contains altogether nineteen houses, inhabited by Muhammadan zamindars of the Budwal caste.

CHANTHAN—Lat. $33^{\circ} 19'$. Long. $75^{\circ} 24'$. Elev.

A village situated above the right bank of the stream, at the eastern extremity of the Peristán valley.

The houses, which number about five, are built of timber, and have flat roofs. All the inhabitants are Hindús.

CHAOMUK—Lat. $33^{\circ} 18'$. Long. $73^{\circ} 47'$. Elev. 1,202'.

A town situated on a plain on the right bank of the Púnch Tóí river, which may be forded in the dry season, and is crossed by a ferry during the rains; it is distant 10 miles north-west of Mirpúr, and 36 miles south-west of Kotli, by way of Sensar. The prosperity of this place is said to be on the wane; it is still, however, the centre of a considerable trade in country produce between the neighbouring districts of the Panjáb and the surrounding hills. The following is an approximate enumeration of the inhabitants: two hundred and fifty houses inhabited by Hindú zamindars, fifty Hindú shopkeepers, one hundred Muhammadan zamindars, twenty-five Muhammadan shopkeepers, sixty of various trades and occupations; there are also six sepoy attached to the *thána*.

The town contains two masjids and the *zárat* of the Panch Pír, and two Hindú temples; the red-brick dome of the larger forms a conspicuous landmark; there are likewise three gardens in the town.

CHAPROT—Lat. Long. Elev. 7,100', approx.

A district holding a semi-independent position between Gilgit and Hunza. It is situated north of the Naltar mountain and west of the Hunza river, at the point where it makes its great bend to the south. The fort of Chaprot is situated on the right bank of the Chaprot *nadí*, about 8 miles from its junction with the Hunza river. It is locally considered impregnable, being situated at the fork between two precipitous ravines, but it is commanded on both sides at a distance of 500 or 600 yards. It is usually garrisoned by a company of Kashmír troops. Besides Chaprot itself, there are the hamlets of Barishk, Dás, and Chalt in the Chaprot glen. From the head of the glen there is a difficult path into the Naltar valley.

It is very necessary that Chaprot should belong to Gilgit, as its possession secures Gilgit from the predatory attacks of the Kanjútis. (*Biddulph*.)

CHARAK—Lat. $34^{\circ} 24'$. Long. $76^{\circ} 32'$. Elev.

A small village on the route from Srinagar to Léh, situated at the west end of the Namyik La, between Mulbekh and Kharbu, 84 miles from Léh. (*Cunningham.*)

CHARÁSA—Lat. $34^{\circ} 40'$. Long. $77^{\circ} 37'$. Elev.

A village in Nubrá on the right bank of the Nubrá river. It is about the most conspicuous place in the district. At one time it was also the most important, for here lived the hereditary rulers of Nubrá who ruled under the rája of Ladák. The houses of Charása are built on an isolated steep-faced rock, composed of hard porphyry, which stands up away from the mountain-side; it is some 200 yards long and 150 feet high. All the upper part of it is covered with white buildings: the loftiest of them is the monastery; they were formerly defended by a wall—of which parts still remain—running along the rock at varying intervals, and flanked by towers. With the exception of the lamas, the people of the village live on the rock in winter only; for summer they have other dwellings scattered about by their fields, but for warmth in winter they crowd to their old fortress. Here the buildings are crowded so close together, the space occupied is so completely roofed over—pathways and all—that when filled with human beings and with cattle, it must indeed be warm! It is said to contain twenty-two families.

To reach Charása one fords the Nubrá river, which here flows in numerous channels. At the end of September $2\frac{1}{2}$ feet was the greatest depth found in them. (*Drew.*)

CHARAT—Lat. $33^{\circ} 37'$. Long. $75^{\circ} 11'$. Elev.

A small village lying in the plains to the north of the Khúnd valley, on the path to Bun Dúsur, about 6 miles west of Sháhábád. (*Ince.*)

CHARCHAR PASS—Lat. $34^{\circ} 43'$. Long. $77^{\circ} 9'$. Elev. 16,300'.

Is crossed between Chipchuck, at its north end, and Zangla, on one of the routes from Léh to Padam. A very difficult pass. On account of snow, only open in May and October, and even then sometimes impassable for laden animals. From Chipchuck the best route is by the western ravine. Descent on south side steep at the top, but otherwise easy. At the end of May the northern face down to Chipchuck is covered with snow, often deep. (*H. Strackey.*)

CHARGALI—

A name given to two different passes or paths which enter the Raikheot valley from the south-east, one being $2\frac{1}{2}$ miles north-west of Chokh, and the other the same distance south-west; both about 15,000'.

The path that enters by the northern pass comes from Liskomb, and the other from Harcho. Both are difficult, and only passable by man.

The passes are guarded by the Astor people when there are disturbances in Chilas and the neighbouring valleys. (*Ahmad Ali Khan.*)

CHARKANG—Lat. $34^{\circ} 8'$. Long. $78^{\circ} 38'$. Elev. 16,700'.

A halting-place on the Changchenmo route, between Lukung and Gunle. The Marsemik pass is crossed between it and Gunle. It is 112 miles from Léh. (*Drew.*)

CHASHMA SHÁHI—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 56'$. Elev.

A beautiful spring situated in a little valley about a mile from the south-eastern shore of the Dal lake. The water is much sought after.

CHATAR—Lat. $34^{\circ} 12'$. Long. $73^{\circ} 32'$. Elev.

A village situated on the left bank of the Jhelum river, just south of the junction of the Agar stream. It lies 6 kos north of Kohála, on the new road to Baramúla and the Kashmir valley.

CHATARDHAR—Lat. $32^{\circ} 53'$. Long. $75^{\circ} 46'$. Elev. 10,100'.

A pass over the mountain range which separates the district of Basaoli from the valley of Badrawár.

The summit of the pass is distant about 14 miles south of Badrawár and 51 miles north of Basaoli; the path lying over a narrow ridge between lofty mountains, the Sonbai to the east, and the Kaplas to the west.

During the winter months the pass becomes impracticable for cattle and laden coolies, but foot-passengers are accustomed to make the passage at all seasons of the year.

Both the ascent and the descent are easy, that on the north side being somewhat the steeper; but consequent on the many difficulties to be met with on the road between Badrawár and Basaoli, cattle are rarely used on the road, and it has very little traffic.

CHATARGARH—Lat. $33^{\circ} 17'$. Long. $76^{\circ} 14'$. Elev.

The remains of an old fort at the junction of the Bhutna stream with the Chenáb: founded by Chatar Singh of Chamba about 1650.

Forty years ago, a hundred and forty houses existed here, nearly all enclosed within the walls of the square fort.

In 1834, Zorawár Singh, with a force of 3,000 men (after a delay of two months, the bridge across the Chenáb having been destroyed), succeeded in capturing the place, which he set fire to and completely destroyed.

The present fort (Gulábgarh) was then built; it is now under the tahsildar of Badrawár. (*Drew.*)

CHATERO—Lat. $33^{\circ} 26'$. Long. $75^{\circ} 40'$. Elev.

A village situated about 4 miles north-west of Mogal Maidán, on the road leading towards the Marbal pass. It contains six or eight houses, which are scattered on the right bank of the Kasher Khol stream, opposite the junction of the Sinchun Khol. (*Allgood.*)

CHATI—*Vide* "SATTI" and "T'SATI."

CHATSABAL—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 49'$. Elev.

A suburb of Srinagar, lying to the west of the city, on the left bank of the Jhelum. There is a custom-house situated on the river-bank, just beyond the limits of the town, where duties are levied on all merchandise.

CHAUKÍ CHORA—Lat. $33^{\circ} 1'$. Long. $74^{\circ} 40'$. Elev. 2,150'.

A scattered village on the road from Aknúr to Rájáorí. It is situated on a broken plateau at a distance of $13\frac{1}{2}$ miles north-west from the former place. Small portions of land are cultivated amid the surrounding rocky area. (*Drew.*)

CHECHIAN—Lat. $33^{\circ} 5'$. Long. $73^{\circ} 47'$. Elev.

A small village in Naoshera, 9 miles south of Mírpúr, on the road to the Gatiala ferry. It is situated on a wide open plain, on the left bank of the Jhelum. The inhabitants are Muhammadans, and number fourteen families.

CHEIYER—Lat. $33^{\circ} 38'$. Long. $75^{\circ} 45'$. Elev.

A small village in the Maru Wardwán valley, situated on the right bank of the river, a few miles south of Maru, on the path to Kishtwár.

This village contains two Hindú families, almost the only Hindús inhabiting the Maru Wardwán valley.

CHEJWA—Lat. $34^{\circ} 28'$. Long. $73^{\circ} 54'$. Elev.

A small Gújar village in Lower Drawár, containing four houses; it is situated in a narrow valley, about 3 miles east of Ashkót by a fair path, and lies on a small stream which empties itself into the Kishan Ganga river by its left bank.

CHELANG LABHO PASS—Lat. Long. Elev. 14,850'.

Between Zangla and Pangatse, on the route from Kishtwár to Léh, *via* Zanskár. (*Drew.*)

CHENÁB—

Name.—This river is formed of two principal feeders, the Chandra and the Bhága, whence it derives its Sanskrit name of Chandra-Bhága, by which it is usually known in the upper part of its course.

Ptolemy calls it Sandabal, but the Greek historians of Alexander named it the Akesines, because its proper name was one of ill omen. Forster mentions the river under the name of the Chiunaun.

Vigne prefers to derive its present appellation of Chenáb from Chand-áb or "the water of the moon," rather than from Chín-áb, or "the water of China," inasmuch as it does not flow from any part of the Chinese territories.

Source.—The Chandra and the Bhága rise on opposite sides of the Bara Lacha pass, in north lat. $32^{\circ} 45'$, east long. $77^{\circ} 22'$, at an elevation of 16,500 feet above the sea; they effect a junction at Tandi.

General direction.—From Tandi the Chenáb pursues a north-westerly direction to a point 5 miles north of Kishtwár; it then makes a bend 20 miles due south; then sweeps suddenly round to the west, flowing in that direction by a very tortuous course until a few miles north of Ríasí, when it adopts a south-westerly course to Aknúr, at the foot of the hills, a total distance from Kishtwár of about 150 miles.

From Aknúr to Mithankót the length is 570 miles in a south-south-westerly direction, and the whole length from its source to its junction with the Indus is 950 miles.

Breadth.—Just above the junction of the Wardwán stream it is only 60 feet wide: at Kishtwár it is 25 yards wide. At Aknúr the stream divides into many channels. At Rámbán the river is as wide as the Sutlej at Rámpúr. At Ríasí the Chenáb is about 200 yards wide. At Khiderpúr, above Aknúr, between 300 and 400 feet. Just below Aknúr it spreads out into a wide river, 1,500 to 2,000 feet broad.

Depth.—At Khiderpúr, above Aknúr, it is from 8 to 10 feet deep in the cold weather, and the river rises about 26 feet.

At Aknúr a gauge is kept by the British Forest Department. The gauge register of the year 1884 showed the following to be the average height of the river, which may be relied on in each month in the year:—

January . . . 0·7	May . . . 6·0	September . . . 7·5
February . . . 1·0	June . . . 8·0	October, 1st to 15th . . . 2·5
March . . . 2·5	July . . . 9·0	" 15th to 31st . . . 1·75
April . . . 3·5	August . . . 10·10	November . . . 1·5
		December . . . 9·0

At Aknúr the greatest height registered for the last two years is $17\frac{1}{2}$ feet. At the Kowra lime-kilns, about 3 miles above Aknúr, the rise of the floods appears to be about 42 feet.

Height of banks.—In the upper part of its course the banks appear to be high, steep, and in places precipitous.

Between Ríasí and Aknúr (20 miles) the banks are in places low, or cliffs of no more than 100 to 200 feet in height; this is where the river crosses one of the flat longitudinal valleys. After Aknúr the river flows through a level country.

Nature of banks.—At Pargwál, where it enters Kashmír territory, it is a rapid stream running through a deep rocky channel; both above and below the place it flows between lofty ranges of mountains, generally very

rocky and precipitous, and often finely wooded. During its course through Pádar the river is edged with cliffs, and as far as the junction of the Wardwán stream flows through a narrow channel in the rock, only 60 feet wide, flowing smoothly and slowly, with doubtless a great depth of water.

At Kishtwár, the left bank is a plain, and on the right bank are lofty rocky mountains; the river flows in a deep hollow many hundred feet below the plain.

At Jangalwár the rock is of such a kind as to affect the form of the river channel; some 4 miles above this place the river flows through a narrow gorge formed by massive rocks of a silicious mica schist.

Above Rámbán the mountains rise boldly on both sides out of the valley; the stream flows in a narrow channel between them, often with a great depth of water.

Above the falling in of the Ans river the banks are more accessible; the foot-paths that connect the villages, which at intervals occur along the valley, sometimes go along near the waterside, and sometimes have to leave it for a bit where rock-cliffs some hundreds of feet high bound it.

Just above Ríasí the river flows in a very sinuous course between steep, inaccessible rocks.

At Aknúr the river flows through a plain with slight depressions, which occur where one crosses the sandy or stony stream-beds.

Fall of river.—From the Bara Lacha pass to Aknúr the length of the Chenáb is 380 miles, and the whole fall is 15,500 feet, or 40·6 feet per mile.

Between Kishtwár and Aknúr there is a fall of 4,000 feet, or 26·6 feet per mile.

Between Kowra and Khiderpúr there is a fall of nearly 12 feet in 8,000 feet in the surface of the water in January.

During its passage through the mountains the stream is very rapid.

At Atholi, in June, when the sun was fast melting the snows, the velocity was 6½ miles an hour.

Discharge.—Near Aknúr the winter discharge of the Chenáb has been calculated at 4,750 cubic feet per second, the maximum discharge during July and August being probably between 50,000 and 60,000 cubic feet.

Navigation.—From Aknúr, where the level is 1,100 feet, down to the sea, boats can traverse it, but above this the stream is so broken by rapids as to be unnavigable.

Above Ríasí the gorge through which the river flows is impassable in any other way than on a raft of two or three large logs lashed together, and this is by no means a secure way of traversing it.

Tribularies.—During its course through the Kashmír territories of Kishtwár, Badrawár, and Jamú, the Chenáb receives many affluents, the principal of which, commencing from the east and following the right bank of

the river between the Chamba boundary and Kishtwár, are the Ooniar and Shendi streams, and the Bhutna and Maru Wardwán rivers. Between Kishtwár and Aknúr, the Golan Nar and Lidar Khol streams, and the Bichlári and Ans rivers, no tributaries of importance join the Chenáb on its left bank east to Kishtwár; between Kishtwár and Ríasí it receives the united waters of the Karney Gad and Kar Gad, and the Nerú, Baggi, and Pinkta rivers; and between Ríasí and the western boundary of Jamú, the Tawi.

River valley.—To the north of Rámbán is a very distinct ridge continuing for 15 miles at an average height of 9,000 to 10,000 feet. From this ridge a succession of spurs comes down to the river, separated by valleys which are little more than a mile distant from one another; at their mouths small tracts of land are terraced and often irrigated. The spur sides are steep but seldom rocky; the greater part of their surface is covered with herbage; some also is forest, but, from the general south aspect, not a great proportion; it is only where side slopes give a more shady outlook that thick forest can be found, but over a good part of the rest trees and bushes are scattered. Besides the cultivation low down near the river, patches of land have been brought under tillage all the way up to 7,000 feet, after partial levelling and terracing. This is more common than anywhere else on the flatter tops of the spurs just above their last fall to the river, say at an elevation of 5,000 feet. Further back are higher rocky mountains that reach some 2,000 feet above the forest limit; over a long depression in this range the Baniháí road leads to Kashmír.

At Jangalwár the level of the water is about 3,000 feet. Above this place the mountains that rise up from the river make a narrow steep-sided valley: for a height of 4,000 or 5,000 feet above the stream the general slope is 37° , and so, with the indentations of side valleys, it continues to near Kishtwár. Kishtwár is situated in a plain not perfectly level, but undulating, everywhere cultivated, dotted with villages. This plain extends along the bank of the Chenáb for 4 miles and is 2 miles broad. On the opposite side are rocky mountains. As a rule, the mountains round Kishtwár are rocky below, and have wooded slopes above; the wood is oak on the eastern hills and deodar and fir on the opposite ridge. Following up the river towards Pádar we get at once among high rocky mountains. The road takes a shorter way than the river. From Siri, 8,700 feet, a magnificent set of peaks, called the Brama peaks, 20,000 to 21,000 feet high, are seen; the rocky ridges and precipitous spurs that run down from the peaks are on a very great scale; at the lower edges, wherever a little ledge has enabled the seed to lodge, deodars crown the rocks. The river washes the foot of the spurs at a level of 5,000 or 6,000 feet. In Pádar there are a number of villages occupying ground sloping to the river,

backed by lofty, wooded, and snow-capped hills: the cultivated part is of very small extent.

Below Pargwál the country is exceedingly mountainous. The mountains to the north are capped with snow, and dip very abruptly to the river. The north-west face of each is invariably precipitous. Many villages are met with in the valley, and much cultivation, usually high up on the mountain-sides. Poplars and apricots are commonly planted, but walnut is the favourite fruit-tree. The south side, where not absolutely precipitous, is covered with forest, most frequently of pine; and on the north side, though the upper parts are often bare and grassy, or only covered with brushwood, yet the banks of the river are usually well wooded, and all ravines, which are deep and shady, are filled with a dense forest of deodar, horse-chestnut, hazel, sycamore, and birch.

Near Atholi the valley widens out into an open sandy plain, watered by a large tributary stream (the Bhutna) descending from the north.

Bridges (permanent).—Below Doda the river is spanned by a suspension (*chika*) bridge, and about 3 miles east of Rámbán, the high-road from Jamú to Kashmír crosses the Chenáb by an old wooden bridge, which measures about 190 feet in length between the piers, which project about 45 feet; the bridge is about 12 feet broad, and the roadway is planked and protected by side rails. At Rámbán an iron suspension bridge (220 feet span) is under construction.

A road from Kishtwár to Kashmír crosses the river just above the junction of the Waidwán stream, which flows in from the north, by a suspension rope bridge (*jhúla*, *q.v.*). Ponies cannot cross by this bridge, but are swum across, aided by a rope held by a man, who leads it across the bridge. This is a dangerous business and often attended with loss. At Atholi is a rope bridge.

At Pargwál the river is crossed at a considerable height above the stream by a good and substantial wooden bridge (1884).

Between the villages of Kandni and Saigat, a few miles south of Kishtwár, there is a *jhúla* bridge; both these suspension bridges have replaced wooden bridges which formerly existed.

In addition to those enumerated, rope suspension bridges may also probably be found near the village of Ashar, between Doda and Rámbán, and below Rámbán at Dharm Kund, Kabhi, and Banasu.

Ferries.—At the town of Aknúr there is a ferry, and also at Pubbar and Talwara below Ríasi. (*Forster—Cunningham—Vigne—Hervey—Allgood—Mackay—Drew—Hughes' Report on proposed Sháhnakar Canal.*)

CHER KALA or SHER KALA—Lat. 36° 6'. Long. 74° 5'. Elev. 5,670'

A village fort on the left bank of the Gilgit river, in Puniál, of which it is the chief place. It is the residence of Rája Akbar Khán, whose juris-

diction extends from Gulpúr to Dalmati and Bubar. The word *cher* means "rock," and that is the correct name, but the Dográs usually call it Sher Kala. It is a picturesque place, and the strongest fort in Puniál; all four sides are lofty walls, with towers at the angles and on each face. One face is on the river-bank. The water-supply for the fort is obtained from the river itself. The fort is approached from the opposite side by a rope bridge. The village consists of about 140 houses, which greatly overcrowd the interior of the fort. The houses are mostly three-storied, the basement being occupied by the cattle. The garrison consists of 105 Dográ sepoy. The people are, with few exceptions, of the Yashkín or Búrish stock, but the language is Shina, and the religion that of the Maulai sect. Fruit-trees abound round Cher Kala, and there is a considerable amount of cultivation. The river at the bridge is about 120 yards wide, between steep cliffs, the bridge being about 50 feet above the river. The water-supply from the river is generally muddy, but there is excellent water obtainable from the Cher and its side channels, two of which flow close to the fort. (*Drew—Biddulph—Muhammad Sháh—Barrow.*)

CHHORTEN OR CHURTEN—

Monumental erections in Tibet; usually built near villages and monasteries. They are receptacles of the ashes of defunct lamas and lay Buddhists of distinction, and are set around the village limits in the belief that the souls of the departed still take an interest in the scenes of their earthly life, and protect the precincts of their former habitations. (*Bellew.*)

CHIBHÁL—

That part of the Outer Hill region lying between the Chenáb and Jhelum rivers. (*Drew.*)

CHIBHÁLÍS—

A Muhammadan race. So called from the name of their country, Chibhál (*q.v.*). The word Chibhál probably comes from *Chid*, which is the name of one of the Rájput tribes. The Chibhálís, Muhammadans now, are in fact of the same race as the Dográs, who have remained Hindú. Several tribes of these Muhammadans have the same name as certain of the castes in Dúgar. These Muhammadanised Hindús keep to some of the old caste rules; not, indeed, as to eating, for all Muhammadans will eat together, but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rájputs there are many Muhammadanised Játs in Chibhál; the Ját is the prevalent cultivating caste in the Panjáb, but it occurs but rarely in Dúgar. In the eastern part of Chibhál are Muhammadan Thakurs.

An important and high caste is one called Sudan (*q.v.*). A general name for this and other high castes of Chibhál is Sáhú.

The Chibhálís, on the whole, resemble the Dográs, although the Muhammadan way of cutting the moustache makes a difference that strikes one at first.

The Chibhálís are stronger and more muscular than the others, and are equally active.

In the extreme north-west of Chibhál, and beyond it as well, on the borders of Kashmír, are two races somewhat different from the rest, but still near enough to be classed under the same general name of Chibhálí. These are the Kakkas and the Bambás (*q.v.*).

Lower down the Jhelum river, west of Kotlí and of Mírpúr, there is a caste or tribe called Gakkars (*q.v.*); these, with other high castes, would be classed as Sáhú.

Going back to the eastern part of Chibhál, we are on the boundary line of Muhammadans and Hindús. A hundred years ago, probably, the former were encroaching, and the boundary was gradually coming eastward; but now, certainly, no such advance is being made. The Muhammadans on the border were not, and are not, very strong in their faith; they retain many Hindú fashions, and some even have an idol in their house. Till quite lately it was their custom to marry Hindú women of the same caste, and these remained Hindú, and did not adopt Muhammadanism. This is no longer done. (*Drew.*)

CHÍBRA—Lat. 33° 5'. Long. 79° 10'. Elev.

A village on the right bank of the Indus, not far from the borders of Lhása territory. The valley here is about 3 miles broad. The plain at Chíbra is studded over with small ponds or lakes. One was 1,600 paces in circumference. Round the margin of each was a broad bed of soda. (*Cunningham—Moorecroft.*)

CHÍBRA CAMP—Lat. 36° 7' 12". Long. Elev. 16,480'.

A camping ground, 12 miles east of the Sugetdawan pass and 10 miles from Aktágh. No grass or wood, and water very scanty. Elevation of Chíbra hill, 17,910 feet. It is on the Karakoram route north of the pass. (*Trotter—Johnson.*)

CHIKÁ (or "HAUL-BRIDGE")—

A kind of bridge in use in some parts of the Chenáb valley.

A smooth rope of several strands is stretched across the river, and on this runs a wooden ring, from which hangs a loop in which one is seated. The whole is pulled across by a rope from the far side. (*Drew.*)

CHIKAR—Lat. 34° 9'. Long. 73° 43'. Elev.

A considerable village in a district of the same name, which lies on the left bank of the Jhelum, and forms part of the Mozafarabád zilla.

It is situated between Maira and Hatti, on the old road from Marí towards Kashmír.

The village stands on a low ridge between two small and richly cultivated valleys; on the north side of the path is a small fort, and at the foot of the hill beyond the village there is a bungalow for the accommodation of travellers. Supplies procurable.

CHIKTAN—Lat. $31^{\circ} 30'$. Long. $76^{\circ} 34'$. Elev.

The name by which the collection of villages at the bottom of the Kanji valley is known. It forms a part of the ilaka of Kargil (Baltistán) and is said to contain 200 houses, the inhabitants of which are Muhammadans.

Rájas Rasanpúr and Hasan Khán live here. (*Aylmer*.)

CHIL—

A considerable stream which takes its rise on the southern slopes of the Rámratthan mountain, north of Basaoli, and empties itself into the Ravi, in lat. $32^{\circ} 32'$, long. $75^{\circ} 54'$, a few miles above that town.

Its waters are clear and cold. The road between Badar and Badrawár crosses this stream between the villages of Saman and Lar. There are stepping-stones on the path, but no bridge, and as the stream is subject to freshets, the passage is sometimes interrupted.

CHILA—Lat. $33^{\circ} 0'$. Long. $75^{\circ} 39'$. Elev.

A small village in Badrawár, containing about six houses, situated high up in the mountains at the head of the Bin Kad valley, above the right bank of the stream.

CHILAS—Lat. $33^{\circ} 44'$. Long. $74^{\circ} 5'$. Elev.

A large village containing about one hundred houses, with a mixed population of Hindús and Muhammadans; it is situated on the slopes of the hill, on the south side of the Púñch valley, above the left bank of the Púñch Tóí river.

CHILING—Lat. Long. Elev.

A village on left bank of the Zanskár river. General Strachey states that gold is found between it and the village of Pidmo higher up on the same river. The gold is collected by Lahoulís, who come over in the summer for two or three months. Each gold-washer pays a tax of R1 to the Dográ government for his year's license. In former days the river was also frequented by Baltí gold-washers. (*H. Strachey*.)

CHILING CHU—*Vide* "ZANSKÁR RIVER."

CHILUNG PASS—Lat. $33^{\circ} 52'$. Long. $76^{\circ} 12'$. Elev.

A difficult glacier pass between the districts of Súrú and Maru Wardwan at the head of the Krish valley. (*Aylmer*.)

CHIMCHAK—Lat. 34° 25'. Long. 78° 5'. Elev. 11,600'.

A camping-ground on the winter route by the Karakoram pass to Yárkand, five marches from Léh, on the right bank of the Shyok river, between Pakra and Lama Kyent. (*Drew.*)

CHIMRE—

A kardari or collectorate of the province of Ladák. The villages are—Kharu, Egu, Nagle, Shara, Chimre, and Sakti. The last two both contain about a hundred and fifty houses. Cash revenue about R4,000, besides taxes in kind. (*Aylmer.*)

CHIMRAY OR CHIMRE—Lat. 33° 57'. Long. 77° 51'. Elev. 11,890'.

A village of about five hundred inhabitants, with a monastery. The second march from Léh on the Changchenmo route, between Tiksai and Zingral.

At 6 miles from Tiksai the Indus is fordable in September. There is cultivation about the village, which is situated a little distance from the right bank of the Indus. Camping ground bad. A rest-house and supply depôt. The monastery contains two hundred monks and nuns, and is sub-ordinateto the Hemis monastery. The monks belong to the red-capped sect of lamas. (*Radha Kishan—Trotter—Cayley.*)

CHINENI—Lat. 33° 2'. Long. 75° 20'. Elev.

A large and neat village in a district of the same name, lying about 57 miles north-east of Jamú and 30 miles south-west of Ashar, a village on the left bank of the Chandra Bhága river, where it is crossed by a rope bridge. Chineni is built on an eminence on the right bank of the Tawi, and is overlooked by the old palace of its legitimate rájas. The mountains to the north are covered with pine forest. Water and supplies abundant. (*Forster—Vigne—Montgomerie.*)

CHINGRAM—Lat. 33° 29'. Long. 75° 39'. Elev.

A small village on the left bank of the Sinthon Khol stream; it lies about 6 *kos* north of Mogal Maidán by a very fair path, on the road between Kishtwár and Nowbúg by the Chingram pass. The village is prettily situated and surrounded with mountains, which are thickly wooded with fir. (*Hervey.*)

CHINJIART—Lat. 34° 34'. Long. 73° 54'. Elev.

A village in Lower Drawár; it lies on the flat top of a mountain with very precipitous sides, situated above the right bank of the Kishan Ganga river, just north of the confluence of the Jagran stream. It contains a masjid and twelve houses. The inhabitants are all Muhammadans.

CHIPCHUCK—Lat. 33° 45'. Long. 79° 12'. Elev.

A camping ground at north end of the Charchar pass, on one of the routes from Léh to Padam. Snow here at end of May. (*H. Strachey.*)

CHIRI OR SOWÁR—*Vide "Sowár."*CHISHOT—Lat. $33^{\circ} 21'$. Long. $76^{\circ} 20'$. Elev. 8,200'.A village in the Bhutpa valley. (*Thomson.*)

CHITTA PANI—

A stream which rises on the western slopes of the Pansál range, at the foot of the pass of that name, north-west of Alíabád Sarái; after its junction with the Núricham stream near the village of Bifliáj, in lat. $33^{\circ} 37'$, long. $74^{\circ} 24'$, the united waters form the Súran river, which flows in a north-westerly direction towards Púuch.

The bed of this stream is very stony; after heavy rain it becomes an impetuous torrent. Between Baramgala and Poshíána the road into Kashmír by the Pir Panjál route runs along the bed of the stream, which here lies between lofty and precipitous mountains, and is crossed and re-crossed by twenty-five small and very rudely constructed bridges.

The Chota Gali pass can be crossed by a path leading up this valley; it is not, however, good, and whenever this route is used, the more direct road from Baramgala *via* Hilloh is taken.

CHITTAR—Lat. $33^{\circ} 45'$. Long. $75^{\circ} 23'$. Elev.

A large village shaded by fine trees, lying in the middle of the Kuthár pargana, about 10 miles north-east of Achibál. It contains a masjid and twenty houses, of which two are inhabited by pandits, and the others by Muhammadans of both the Shía and Suní sects.

CHITTI NADI—

This stream, which is also known as the Bromsu river, takes its rise in the Gogal Marg, on the northern slopes of the Panjál range, at the foot of the Gulábgarh pass; it flows in a north-westerly direction through the Zojimarg, draining a grassy and wooded valley, which is enclosed by lofty mountains; it receives by its left bank the waters of the Donsu stream, which flows from a small nág or tarn on the slopes of the Brama Sakal mountain, also the Chitta Pani or Chursu stream, and numerous other torrents, and empties itself into the Vesháu river, in lat. $33^{\circ} 37'$, long. $74^{\circ} 49'$, just north of the village of Kangwattan.

CHITTINGÚL—Lat. $34^{\circ} 18'$. Long. $74^{\circ} 54'$. Elev.

A considerable village in the Lar pargana; it lies in the valley to the north of the Sind river, on the west of the path from Srinagar to the Wangat ruins. Chittingúl is about 18 miles north of Srinagar by road. Supplies are procurable, and water from a stream.

CHIULI—Lat. $33^{\circ} 19'$. Long. $75^{\circ} 23'$. Elev.

A hamlet situated towards the eastern extremity of the Peristán valley, above the left bank of the stream; it lies on the path leading towards the Hinjan Dhar pass and the Lidar Khol valley. The huts, which are

scattered on the hillside, are built of timber and have flat roofs; they are five in number, and are inhabited by three Gújar families, a potter, and a thakur. Just to the west of the village, and below it, there is a *kadai* bridge across the stream; it may also be forded a little higher up, where the banks are low.

CHOAN—Lat. $33^{\circ} 28'$. Long. $75^{\circ} 24'$. Elev.

A village situated on the right bank of the Sándran river, at the extremity of the Sháhábád pargana, about 10 miles south-east of Vernág; it is the point of arrival and departure from the Kashmír valley by the Nand-marg and Brari Bal.

The village, though not large, extends for a considerable distance; the better description of houses, which are built of timber, with pent shingle roofs, are situated on a shelf of the hill towards the north-west, and are surrounded by fields and gardens enclosed with stone walls; the houses at the other end of the village are single-storied log-huts. All the inhabitants are Muhammadans, and number about ten families, including two of Gújars. There is a customs post in this village, and a small revenue establishment is maintained, except during the four winter months, when the passes are entirely closed, the duties collected seem to be very small, amounting, it is stated, to under R100 annually. Snow lies at Choan for five months in the year.

Iron ore is obtained in small quantities from mines in the immediate vicinity, but all engaged in the trade live in the villages on the left bank of the river. Mogdúm Sahib's *makán* occupies a most picturesque position in the village, looking down the valley; below it, shaded by some fine walnut trees, is the small *zírat* of Músam Sháh, close to which, on the grassy bank of the river, is the usual encamping ground. Supplies are scarce.

CHODRA—See "SADÚRA."

CHOGAL—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 22'$. Elev.

A considerable village in the Machipúra pargana, situated on the Pohru river, about 13 miles north-west of Sopúr, and the same distance south-east of Shalúrah; it forms the usual stage between these places. The village is divided into three sections, that lying on the high, right bank of the river is the oldest; the other two divisions are situated on the left bank; the stream is usually fordable, and when the waters are high, there is communication by boat with the Jhelum.

Chogal is inhabited by sixty families, and has a small garrison of eight or ten sepoy. It also contains the *zírat* of Shaikh Ahmad, near which stands the masjid, a substantial double-storied brick building. There are some fine chunár trees in the village, and a convenient space for encamping on the left bank of the river. From the village of Rickmakam, which lies just to the north-east, there is a good path over the mountains into the

Uttar pargana. Supplies are obtainable. The highest peak in the range of hills to the north is called Dewa Nál.

CHOI—Lat. $35^{\circ} 13'$. Long. $74^{\circ} 50'$. Elev.

A village in the Rupal valley. It is situated on an alluvial plateau, and about the year 1850 suffered from flood. (*Drew, p. 402.*)

CHOKIAL—Lat. $34^{\circ} 25'$. Long. $75^{\circ} 54'$. Elev.

A village said to contain 40 houses, situated on the left bank of the Drás river, in Drás (Baltistán). (*Aylmer.*)

CHONCHAR PASS—Lat. $35^{\circ} 50'$. Long. $74^{\circ} 2'$. Elev. 14,000'.

A pass over the watershed, Gilgit and Darél, important as being the only practicable route for horses between those districts. The route lies up the wild Kergah valley, which for nearly one day's march is totally destitute of vegetation. It then passes through a beautiful Kashmír-like tract with greensward and forests of pine, dense willow-groves lining the stream. Above this comes a grass country. At the head of the valley, where vegetation ceases, the rugged hillsides and the path itself are strewn with piles of splintered rock. From the summit of the pass (14,000 feet) a rough pathway leads down to the Khanbári valley, which has to be crossed near its head. The Bárigáh pass has then to be crossed, after which there is a long descent to Yahtút, the first village of Darél. It was at the head of the Kergah valley that in September 1866 a column of the Kashmír army, returning from an expedition against Darél, was overwhelmed by a sudden and unseasonable snowstorm, in which a number of sepoys and coolies perished. The Chouchar route is impassable from December to April. Snow is met with till August, when it disappears altogether for a couple of months. Hayward gives the following route:—

	Miles.	
1. Jhút	13	Pass villages of Naupír and Basín. Enter the Kergah valley. At Jhút a few huts.
2. Mazar Majnún . .	13	Road up Kergah valley. Mazar Majnún is merely the tomb of a Saiad. No habitation.
3. Sakarbos or Takorbas	12	Camp at head of valley, $3\frac{1}{2}$ miles from the kotal. Here there is some open ground and a few projecting rocks, large enough to afford shelter.
4. Kalijúnjí	9	At 3 miles cross the Chonchar pass, and descend to Kalijúnjí in the Khanbári valley.
5. Yahtút	20	At 6 miles cross the Kuli pass, then down the Bárigáh valley to Darél, a village on the left bank of the Darél stream. Grass, firewood, and water are obtainable at each stage.

(*Tanner—Hayward—Ahmad Ali Khán.*)

CHONGO—Lat. $35^{\circ} 42'$. Long. $75^{\circ} 46'$. Elev.

A village in Baltistán, in the Braldú valley, on the right bank of the river. There is a fine spring of hot water near this place (temperature $104^{\circ} 5'$),

with a somewhat unpleasant, sulphurous smell, but perfectly clear. The water stands in a basin some 15 feet in diameter, and about $3\frac{1}{2}$ feet deep, on the top of a conical mound of limestone about 30 feet high. The mound is a deposit formed by the water which flows over on every side. It contains 9 houses. (*Godwin-Austen—Aylmer.*)

CHONGRA—Lat. $35^{\circ} 21'$. Long. $74^{\circ} 53'$. Elev.

A village lying just above and to the west of the fort of Astor. It contains about 20 houses. Two smiths and two carpenters live here. (*Aylmer.*)

CHONGTASH—*Vide* "CHANGTASH."

CHORBAT—Lat. Long. Elev.

The most easterly ilaka of the *wazirat* of Skardú. "It extends along the Shyok river from Chulanka, on the frontier of Ladák, to Dáh (or Daú), on the boundary of Khapálu, a distance of 44 miles."

The barrier by which Chorbat is separated from Nubrá is the most contracted part of the Shyok valley, and the general ruggedness by degrees becomes less marked as that river is descended. The mountains, everywhere steep, rocky, and inaccessible, close in general to within a quarter of a mile of one another, and their projecting spurs, at short intervals, advance quite to the centre of the valley, forming deep bays, either filled with sand, or occasionally occupied by platforms of conglomerate, on the top of which, where water is procurable, there is generally a village. The river washes the foot of each rocky spur. In the upper part of the district, the villages are few and very insignificant, but lower down several are of greater extent. Sixa and Prahnu are the chief. All the villages are surrounded by fine orchards of apricot trees. Walnut and mulberry trees are also common, and at Turtúk are a few vines; these latter are, however, by no means generally cultivated in the district. Willows are less frequent than in Nubrá, but there are plenty of poplars. The fields are everywhere terraced, and water appears to be abundant.

Communications.—The Léh road follows the left bank of the Shyok from Lunkha to Piun, where it goes up the Chorbat stream over the Chorbat La. It is very fair throughout and passable for baggage animals.

There is a path up the left bank as far as the Tibi valley, where there is a way to the Indus valley *via* the Dumkhar valley; this road is open in July.

From Prahnu a path follows the right bank all the way to Nubrá. (*See ROUTES.*) It is as bad as a road can be."

Khurmang can be reached from Kuwas by the Puriki La (*q.v.*).

In winter three bridges are made across the Shyok,—*viz.*, at Kusting, Siksa, and Turtúk.

There is a permanent bridge just above Prahnu.

Climate.—This is very severe. The Shyok is said to be frozen for three months. Over 18 inches of snow falls.

Resources.—The crops are jao, tromba, kanak, cheni, and matta. They do not appear very good. The inhabitants carry apricots and ghi into Ladák, and bring back money, numdahs, and wool.

The mountains are nearly quite barren and mostly inaccessible. The pasturage is poor.

Name of village.	Houses.	Horses.	Horned cattle.	Sheep and goats.	Remarks.
Dou-n	12				
Kusting	30				
Márcha	20				
Pártuj	20				
Kowas	30				1 smith.
Piun	20	1			
Tamus	20				
Sixa (ilaka station)	60	12			3 smiths. 2 carpenters.
Summer villages:—					
Betuk					
Gon					
Kalan					
Sogmos					
Chuar					
Tiari					
Prahnu	50		2 cows to 3 houses.	4 to 5 sheep per house.	
Summer villages:—					
Do					
Thang					
Chulanka					
Turtu	50				1 smith. 1 carpenter.
Summer villages:—					
Tyakshi					
Pakatang					
	12	13	208	1,500	{ 5 smiths. 3 carpenters.

Generally speaking, the people are wretchedly poor and nearly all diseased. They are civil and obliging to travellers. (*Thomson—Dylmer.*)

CHORBAT PASS OR HANÚ PASS—

Lat. $34^{\circ} 46'$.

Long. $76^{\circ} 39'$.

Elev. 16,700'.

On the range between the Indus and Shyok rivers. It is crossed on the summer route from Léh to Skardú, between Goma Hanú and Piún.

Vigne crossed this pass from the Chorbat side in the middle of July.

“The ascent to the summit was as desolate and dreary as possible, but not so difficult as many others. The *drün*, or marmot, and the wild, ring-tailed pigeon of the Himalayas were everywhere common. We crossed the snowy ridge at a very early hour, by which arrangement we obtained a secure footing for our horses. The descent was more troublesome, as the snow was a little more softened, and we were constantly sinking up to the middle.” (*Vigne*.)

“The pass is the boundary of Baltistán in this direction. The Baltí raiders used to come by it into Ladák in former days.” There is a camping ground at the south foot above Hanú. (*Drew*.)

CHOTA ALÍ—Lat. 34° 3'. Long. 74° 15'. Elev.

A small village in the upper part of the valley of the Harpetkai stream; it lies about 10 miles south of Bhaniyár, on a foot-path leading directly towards Srinagar. The village consists of six or eight shepherds' houses, surrounded by a little indian-corn cultivation; cattle and sheep graze here in summer, but in winter the place is deserted. A path lies over the mountains from this village to Púch. (*Allgood*.)

CHOUTRA—Lat. 33° 9'. Long. 74° 45'. Elev.

A village lying high up on the slopes of the mountain, a few miles north of Poni, to the west of the road leading towards the Búdíl pass. It consists of a few houses. (*Allgood*.)

CHRÁR—Lat. 33° 52'. Long. 74° 49'. Elev. 6,400'

A small town on the north-west side of the valley of Kashmir, lying about 3½ miles west of Rámú, on the road between Shupion and Srinagar, and 13 miles north-east of Shupion by the direct path. Chrár is built on one of the many bare sandy ridges by which the Panjál range subsides into the level of the valley; these ridges are usually more or less flattened at the top, but have steep and almost perpendicular sides, which are here and there furrowed with rain-channels; owing to the scarcity of water obtainable, these ridges are seldom cultivated. The town is built somewhat in the form of the letter X, and now contains about five hundred houses; the inhabitants state that about forty years ago there were more than double this number, before the occurrence of a conflagration, by which the place was totally destroyed. But for its reputed sanctity, it would be difficult to account for its prosperity, as the town owes nothing to its geographical situation. The houses are well built of burnt bricks, which are made in the neighbourhood, and have shingle roofs, but mostly without the usual additional covering of birch-bark and earth. The town is offensively dirty, and ill-supplied with water from three tanks; better water may be procured in the ravines at some little distance to the east. With the exception of the clump of trees about the zíarat, and a few vegetable gardens in the town and around it, there is little or no shade or cultivation about the

place. The town is commanded by superior heights on the south, and in a less degree by the ridges to the east and west, which run parallel to that on which it stands. A very fine view, embracing almost the whole of the valley of Kashmír, is obtainable from the survey station on the hill to the north-east of the town.

Chrár is a *kusaba* or market-place, and has an annual fair, which commences in September and lasts for two months; the fair is held on one day in the week. The inhabitants are exclusively Muhammadans. The most convenient spot for encamping is on the east side of the town; but there is almost an entire absence of shade, and water must be procured from the ravine at some little distance. Supplies are abundant.

Chrár contains the zíárat or shrine of Sháh-núr-úd-dín (the light of the faith); the great celebrity of this saint seems chiefly owing to his having been a Kashmírí by birth. The tomb is of the usual form, but is perhaps better proportioned and contains more elaborate carving than any other in the valley; it is said to have been built during the reign of the emperor Akbar, and the adjoining masjid in the time of Ata Muhammad Khán, the Pathán governor. The masjid consists of a large oblong building, with a wing at either end; it is built of hewn timber placed transversely, and raised on a plinth of brick-work. It is a double-storied building, the centre chambers measuring about 80 feet by 60, with an elevation of about 30 feet; the roof, which rises in tiers, is supported by four pillars of hewn timber, each formed of the single trunk of a deodar tree. The interior is quite plain; the massive wood-work is neither stained nor varnished, but the windows are filled with trellis-work.

CHRÁT—

The name of a pargana in the Shupion zilla of the Miráj division; it lies on the left bank of the Jhelum, to the south-east of Srinagar. The tahsíl station is at Múran.

CHUAR—Lat. $34^{\circ} 55'$. Long. $76^{\circ} 45'$. Elev. 9,000', approx.

The principal summer village of Sixa in Chorbát (Baltistán). It stands on the left bank of the Shyok amidst considerable cultivation, and is divided into several hamlets, containing substantial houses. It has a well-to-do appearance. To the east lies the Mian stream, which flows through a narrow rocky gorge, crossed by a fair bridge, passable by baggage animals. (*Aylmer.*)

CHUCHLI—Lat. $32^{\circ} 47'$. Long. $75^{\circ} 50'$. Elev.

A village in the Basaoli district, containing about six houses, surrounded with cultivation; it is situated on the hillside above the right bank of the stream about a mile north of Loang, on the path leading from Basaoli towards Badrawár, by the Chatardhar pass.

CHUGAM—Lat. 35° 11'. Long. 74° 49'. Elev. 8,350'.

A village of 12 or 15 houses on the left bank of the western branch of the Astor river. This is one of the usual stages between Kamri and Astor, but there is very little room for encamping, and Rattu is a much more convenient stage. The valley is here very narrow and confined, and in summer the place is very hot, considering its elevation. There is a bridge here. (*Barrow—Aylmer.*)

CHUJKÓT—Lat. 38° 52'. Long. 75° 5'. Elev.

A village situated on the right bank of the Jhelum, between Bij-Behára and Awántipúr; it contains a filature.

CHULANKA or CHULUNG—Lat. 34° 49'. Long. 76° 58'. Elev. 9,600', approx.

The most easterly village of Chorbat (Baltistán). It lies on the right bank of the Shyok, and is a halting-place on the route from Léh to Skardú. It contains twenty-five houses, and is divided into two hamlets. Here the Shyok valley is about $\frac{3}{4}$ mile broad, and there is some prickly jungle in the river-bed near the village. The surrounding hills are very barren. The village is irrigated by the Chalun stream, which lies a short way to the east. The camping ground is very small. (*Aylmer.*)

CHUMATHANG—Lat. 33° 22'. Long. 78° 25'. Elev. 13,600'.

A village on the right bank of the Indus, below the junction of the Puga rivulet. Hot spring here. Temperature of water at exit 170° F. Supplies procurable. It is in the kardari of Hemis. (*H. Strachey—Reynolds—Aylmer.*)

CHUMPÁS, &c.—*Vide* "POPULATION."

CHUMUR—Lat. 32° 40'. Long. 78° 38'. Elev. 14,600'.

A village in the Rupshu district, on the left bank of the Para river, which here turns south and eventually joins the Sutlej. (*H. Strachey.*)

CHUMURTI—

A subdivision of the Guge district of Nari-Khorsum. It lies south of Hanlé, and is under the jurisdiction of the governor of Garo. (*H. Strachey.*)

CHUN—Lat. 34° 27'. Long. 73° 37'. Elev.

A Gújar village, containing eight huts; it is situated above the left bank of the Kishan Ganga river, and lies just above the path from Mozafarabád towards Títwal.

CHUNGA—Lat. 33° 57'. Long. 77° 46'. Elev.

A village on the left bank of the Indus, between Marsalang and Léh. (*Moorcroft.*)

CHUNG JUNGLE—Lat. 34° 10'. Long. 78° 17'. Elev. 12,800'.

A camping ground, the seventh march from Léh on the winter route, on the

right bank of the Shyok river, between Lama Kyent and Dong-aylak. A good pasture ground here. It is close to the great bend in the Shyok. (*Drew.*)

CHUNGTAS—*Vide* "CHANGTASH."

CHURIT—Lat. 35° 14'. Long. 74° 49'. Elev.

A village in the Rupal *nala*, Astor. It contains about eighteen houses. (*Aylmer.*)

CHURKA—Lat. 35° 30'. Long. 75° 45'. Elev.

A large pargana in the ilaka of Shigar (Baltistán). It lies on the left bank of the Shigar river and contains three hundred and twenty houses. (*Aylmer*)

CHUR NÁGS—Lat. 33° 46'. Long. 75° 31'. Elev.

These tarns lie in a *gali* on the top of the range of lofty mountains which separates the valley of Kashmír from Maru Wardwán; they are situated above the Nowbúg Nai to the north of the Margan pass. The path from the village of Saogám, in the Kuthár pargana, leading to Inshin, in the Maru Wardwán valley, passes by these lakes.

CHUSHOT—*Vide* "SHUSHOT."

CHUSHUL—*Vide* "SHÚSHAL."

CHÚTRUN—Lat. 35° 42'. Long. 75° 28'. Elev.

A village in Baltistán on the right bank of the Básha branch of the Shigar river. Famous for a hot spring (temp. 110° F.) which gives the name to the village, *viz.*, "chú," water, and "trun," hot. The water is as clear as crystal, and without any taste or smell. A neat little bungalow has been built for the use of visitors. The village contains seventeen houses. (*Godwin-Austen—Aylmer.*)

COMPAS LA—*Vide* "DERA KOMPÁS."

D

DABIGARH—Lat. 33° 24'. Long. 74° 7'. Elev.

A fort in the Naoshera district, situated on the top of the ridge to the north-east of the path between Naoshera and Kotli. It has a garrison of twenty-five men. (*Allgood.*)

DACHIN—

A district which extends for a considerable distance along the right bank of the Jhelum to the west of Baramúla. In the time of the emperor Akbar it was constituted one of the parganas of Kashmír. The wheat grown in this locality is of a very superior description. (*Montgomerie.*)

DACHIN—

The name applied to the mountains on both sides of the defile to the south of the Maru Wardwán valley, through which the river flows in its course towards Kishtwár. The path which lies up this valley is extremely difficult, and not practicable for ponies. (*Vigne.*)

DACHINPARA—

A pargana in the Anantnág zilla of the Miráj division; it lies on the right bank of the Jhelum, and is comprised in the district drained by the Lidar river. The tahsil station is at Kanelwan; a good road, communicating with the Trál valley, lies over the Bhúgmur mountains, the intervening range. The pargana of Dachinpara is famous for its breed of ponies. A native purchaser pays from Rs25 to Rs40 (British currency) for a good Kashmíri horse. They have a curious custom in this pargana—in certain places they pile up a heap of brushwood, every person passing adding a piece; when it reaches a certain size, they say that it takes fire of itself, and is destroyed. The heap is called *sutter*. (*Montgomerie—Elmslie.*)

DACHKAT—Lat. 35° 35'. Long. 74° 45'. Elev.

A valley which joins the Astor river close to its junction with the Indus. In the map of Astor and Gilgit it is called by its local name the Misikin. In the lower part of its course it is pent up by cliffs of rock and clay without a particle of vegetation, and the heat in summer is extreme. About 1 mile up the *nala* opens out, and is clothed with vegetation to a considerable extent. The elevation at the mouth of the stream is about 4,200 feet. The name is derived from a word used locally. In this valley there are many ibex and markhor. (*Barrow—Manifold—Ward.*)

DACHUNG OR DONGLUNG—Lat. 33° 25'. Long. 78° 53'. Elev.

A camping ground on the Spítí route to Changchenmo, between Nowi camp and Shúshal, 21 miles south-east of the latter.

At 18 miles from Shúshal cross the Suku La, 15,265 feet. Road

good the whole way. No supplies procurable. Water from stream. Fuel and pasture plentiful. (*Montgomerie—Reynolds.*)

DAGAR—Lat. $33^{\circ} 25'$. Long. $73^{\circ} 50'$. Elev.

A village in Naoshera, containing about fifty houses, inhabited by Muham-madan zamíndars; it lies on the right bank of the Púñch Tóí, between Chaomuk and Kotli.

DAGLI—Lat. $33^{\circ} 1'$. Long. $75^{\circ} 39'$. Elev.

A large village in Badrawár, said to contain about thirty houses almost exclusively inhabited by Hindús; it lies on the slopes of the mountain above the right bank of the Bin Kad stream, towards the southern end of the valley.

DÁH—Lat. $34^{\circ} 37'$. Long. $76^{\circ} 33'$. Elev. 9,690'.

A village in Ladák on the frontiers of Baltistán, on the right bank of the Indus, below Hanú-Yogma. There is a sort of fort here which was built to protect the inhabitants from the Baltí raiders. There is also a colony of Buddhist Dárds. (*Drew.*)

DAHNI-MURGHAI—Lat. Long. . Elev. 14,400'.

A camping ground on the left bank of the Shyok river, between Sultán-Chúskún and Bulak-i-Murghai, on the winter route by the Karakoram pass. (*Montgomerie.*)

DAIGWAR—Lat. $33^{\circ} 49'$. Long. $74^{\circ} 8'$. Elev.

A cluster of villages situated in the valley of the Bitarh, north of Púñch; the most considerable lies on the left bank of the river, about 4 miles from Púñch; it contains about thirty huts, situated upon an open and cultivated plain; there are some fine trees near it. (*Ince.*)

DAINAM SAR—Lat. $33^{\circ} 52'$. Long. $74^{\circ} 28'$. Elev.

A mountain lake, lying to the south of the path, just east of the Tosha Maidán pass; it is situated at a great elevation, at the upper end of the Tsenimarg. The rocky chain of the Panjál range rises abruptly from its western edge.

DAINKMARG OR DANIK MARAG—

The name of the mountain range in the Banihál district which divides the valley of the Mohu stream from that of the Banihál stream; a path lies over the range between the villages of Mohu and Deogol. (*Montgomerie.*)

DAINYÚR—Lat. $35^{\circ} 55'$. Long. $74^{\circ} 20'$. Elev.

A village belonging to Gilgit on the left bank of the Gilgit river and at the junction of the Hunza river. At this place there is a wretched mud fort with half a dozen towers, also a village containing about fifty houses. A rope bridge crosses the Hunza river opposite the fort. (*Barrow.*)

DAIRAMUN—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 44'$. Elev.

A village in the Machiháma pargana, situated just to the west of Sybúg, with which it is connected by a path lined with magnificent chunár trees; it lies to the north of the road leading to Makaháma. The village contains a masjid, and twelve houses inhabited by zamíndars, five pírzádas, a mulla, a watchman, and a washerman. It produces both rice and dry crops.

DAKAR—Lat. $33^{\circ} 32'$. Long. $73^{\circ} 56'$. Elev.

A village lying on the level bank of the Púch Tóí, just north of and opposite the town of Kotli. It is inhabited by Muhammadaus, and contains twenty-six houses.

DAKINKÓT—Lat. $34^{\circ} 43'$. Long. $74^{\circ} 2'$. Elev.

A village in Upper Drawár, containing three houses, situated on the slopes of the mountain above the path and the right bank of the Kishan Ganga river, about 3 miles south-west of Dworian.

DAL—

A lake lying to the east of the city of Srinagar. (*See "SRINAGAR."*)

DAL—Lat. $32^{\circ} 54'$. Long. $75^{\circ} 2'$. Elev.

A small village in Jamú on the southern slope of the ridge, about 2 miles north of Dansal, and some little distance west of the road towards Krimchi. It is inhabited principally by Brahmins.

DALI NAR—

This stream takes its rise on the slopes of the snowy Panjál, between the Tosha Maidán and Sang Safíd passes; it flows for the most part in a south-westerly direction through a narrow valley, and joins the Gagrín stream just north of Mandi, in lat. $33^{\circ} 48'$, long. $74^{\circ} 18'$. The direct path from Púch to Kashmír lies along the banks of this stream, which are generally rocky and precipitous. It is not fordable, but is crossed by a narrow *kadal* bridge between the villages of Rájpúr and Pilarú.

DALWICH—Lat $33^{\circ} 35'$. Long. $75^{\circ} 14'$. Elev.

A small village surrounded with trees, situated in the centre of the Sháh-abád valley, about 5 miles north-west of Vernág; it is watered by the stream which flows from the Vetarittar springs.

DAMOT—Lat. $35^{\circ} 41'$. Long. $74^{\circ} 39'$. Elev. 5,250'.

A village of fourteen houses, in the Gilgit district, on the left bank of a torrent which joins the Sai *nala*, about 3 miles from its mouth. It is surrounded by a good deal of cultivation and thick groves of fruit-trees. The houses are hovels of rubble and mud. Below Damot there is a good deal of abandoned cultivation on the left bank of the Sai *nala*. From Damot a ravine leads in a north-westerly direction for about 5 miles, where it is joined by the Boin stream on the left bank. The Boin is shortly joined by the Heshiari. The Heshiari rises about 8 miles from the junction of

the Boin and Dumool *nales*. A pathway from the source of the Boin leads to Gor and thence to the Indus. (*Barrow—Ward*.)

DAMSAHIB—Lat. $33^{\circ} 49'$. Long. $75^{\circ} 8'$. Elev.

A small village situated on the left bank of the Jhelum, a few miles north-west of Bij Behára.

DANA—Lat. $33^{\circ} 26'$. Long. $74^{\circ} 1'$. Elev.

A small village on the road between Bhimbar and Kotli; it lies on the left bank of the Ban stream, about 8 miles south of Kotli. Fine fish may be had from the stream; but supplies can only be procured in small quantities with great difficulty. Shade very scanty. (*Allgood*.)

DANDA—Lat. $33^{\circ} 2'$. Long. $75^{\circ} 40'$. Elev.

A village in Badrawár, lying a few miles south-west of Kallain, on the right bank of the Bin Kad stream, which is bridged beneath it.

DANDI—Lat. $32^{\circ} 59'$. Long. $75^{\circ} 44'$. Elev.

A village in the Badrawár valley, lying about 2 miles north-west of that town; it contains about twenty houses, which are for the most part inhabited by Hindú zamíndars.

DANDI—Lat. $32^{\circ} 59'$. Long. $75^{\circ} 47'$. Elev.

A small village situated on the lower slopes of the mountains east of Badrawár. It is said to be inhabited exclusively by Hindús, who number twenty families.

DANGA—Lat. $32^{\circ} 51'$. Long. $74^{\circ} 57'$. Elev.

A small village lying about 8 miles north of Jamú, on the east side of the path towards Rfasi.

Between this village and Jamú the road consists of stony watercourses and great defiles. (*Hervey*.)

DANGERPÚR—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 33'$. Elev.

A village in the Bangil pargana, situated on a small rill about 3 miles south-west of Patan, on the road towards Khipúr.

The village lies on a high sloping bank just above the path; it contains the zíarat of Saiad Muhammad Guznavi, and three houses inhabited by zamíndars, a watchman, and an oil-seller.

There are many fruit-trees in the village, and much rice cultivation about it.

DANGERWARI—

This stream or small river takes its rise on the slopes of the mountains at the south-west end of the Uttar pargana, and flows, in a parallel direction to the Kamil river, to the neighbourhood of Shalúrah, where it bends to the south and east, joining the Pohru river, in lat. $34^{\circ} 26'$, long. $74^{\circ} 19'$, near the village of Wadpúra, just to the south of the range of hills dividing the Machipúra and Uttar parganas.

During its course it receives numerous streams, the most important being the Idj *nadi* and the Surna *nala*, both of which join it by its right bank, the latter just above the junction of the Pohru.

The Dangerwari has nowhere any great depth, and may usually be forded; it is also bridged in various places.

DANNA—Lat. $34^{\circ} 8'$. Long. $73^{\circ} 36'$. Elev.

A small town in the district of Chikar, situated on the east side of the Danna Dhak ridge, on the old road from Marí towards Kashmír. It is distant about 26 miles from Marí and 81 miles from Baramúla. It overlooks a deep and cultivated valley, at the bottom of which flows the Agar, a considerable stream. There is a double-storied bungalow on the west side of the town for the reception of travellers. Danna also boasts of a small fort. (*Allgood—Knight—Ince.*)

DANNI—Lat. $34^{\circ} 25'$. Long. $78^{\circ} 43'$. Elev.

A village containing about six houses shaded by trees; it is situated above the left bank of the Kishan Ganga river, on the path between Panchgram and Nosudda-Noseri.

DANSAL—Lat. $32^{\circ} 52'$. Long. $75^{\circ} 2'$. Elev.

A small town situated above the left bank of the Jhujjur or Chapar Kad stream, about 16 miles north-east of Jamú, on the main road towards Kashmír. The town, which contains about two hundred mud-built houses, with flat roofs, is inhabited almost exclusively by Hindús, many of whom are Brahmins. It is supplied with water from wells and a tank, and also from the stream which flows about half a mile to the north-west.

The inhabitants speak a *patois*, which is common to the neighbouring districts of Ríasí and Poni. A commodious spot for encamping lies to the north-west of the village. There is a rest-house here.

DANSU—

The name of a pargana included in the Patan zilla of the Kamráj division, situated to the south-west of Srinagar; its tahsíl station is at Bargam.

DAOLAT-BEGULDÍ—Lat. $35^{\circ} 22' 16''$. Long. Elev. 16,880'.

"This camp, situated in the north-west corner of the Dipsang plain, marks the junction of the winter and summer routes, which unite here, and cross the Karakoram pass, 11 miles above the camp." The camp is on "a singularly desolate and bleak plateau, at this season (October) bare of snow, but set about by low ridges and mounds of loose shales, about 20,000 feet high, on which last year's snow still lingers in thin patches. A very destructive wind is said to blow over this region at times."

According to some this place is on the boundary line between Kashmír and Kashgária, but on the best authority Sháhdúla is the frontier post.

In 1527 Sultán Saiad Khán, Ghází, of Kashgár, died here, on his return

from an unsuccessful attempt to invade Tibet by the Saser pass. (*Bellevue—Trotter.*)

DAR—Lat. $32^{\circ} 44'$. Long. $75^{\circ} 51'$. Elev.

A village in the Basaoli district, situated on the slopes of the mountains above the right bank of the Siowa river.

The path for cattle from Basaoli, leading towards the Chatardhar pass, lies through the village.

DARA—Lat. $33^{\circ} 44'$. Long. $74^{\circ} 7'$. Elev.

A village situated on the slopes of the hills south of Púñch, above the left bank of the Púñch Tóí river.

It contains about forty houses, all the inhabitants being Muhammadans.

DÁRD PÚRA—Lat. $33^{\circ} 43'$. Long. $75^{\circ} 25'$. Elev.

A small village situated on the right bank of the Arpat stream, at the north-eastern extremity of the Kuthár pargana. It contains three houses, two of which are inhabited by Gújars; the other by a family of Kashmíris. Suedramman, in the Maru Drawán valley, can be reached from this village by a foot-path lying over the Hairibal-ki-gali.

DÁRD PÚRA—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 25'$. Elev.

A village containing about eight houses, situated in a valley at the foot of the mountains at the north-west extremity of the Zainagír pargana; it lies about 4 miles east of Chogal.

DARH—Lat. $34^{\circ} 1'$. Long. $75^{\circ} 7'$. Elev.

A village lying on the east side of the Trál valley, towards its northern extremity, at the mouth of the Lam Nai, about half a mile north-east of Arphal. It contains a masjid, and twelve houses inhabited by zamíndars, a mulla, and a carpenter.

DARHAL—Lat. $33^{\circ} 30'$. Long. $74^{\circ} 29'$. Elev.

A large village lying in a district of the same name, at the foot of the west slope of the Darhal passes leading over the Panjál range into Kashmír; it is situated about 12 miles north-east of Rájaorí, on the old Patan road to Alíabád Sarái. Round Darhal village the mountain slopes are all clothed with thick wood, in the lower part of deciduous trees, while above, the forest suddenly changes to fir, which extends far up the slope till replaced at the last by the birch. These mountains belong to the Rattan ridge. In the higher part of the valley are some people called Maliks (*q.v.*).

DARHAL—

A group of passes over the Panjál range.

DARPÚRA—Lat. $34^{\circ} 31'$. Long. $74^{\circ} 28'$. Elev.

A large village in the Loláb valley, shaded by fine walnut trees, and surrounded by a mass of rice cultivation; it adjoins Lalpur on the north-west.

DARRAL—Lat. $34^{\circ} 33'$. Long. $73^{\circ} 53'$. Elev.

A village in Lower Drawár, situated on the flat strip of land at the foot of

the mountains on the right bank of the Kishan Ganga river, just south of the junction of the Jagran stream, which is crossed by a bridge a little distance to the west of the village. The inhabitants number five families, of whom three are Gújars and two Saiads, descendants of Rasúl Sháh, whose zíarat adorns the village. A little rice is grown in the neighbourhood and dry crops, but neither supplies nor coolies are obtainable. The most shady and convenient spot for encamping is on the river bank, about half a mile south of the village.

Darral lies about 9 miles south-west of Lalla, and 10 miles north of Báran. Palla, in the Mozafarabád district, may be reached by a track crossing the intervening mountain ranges, and paths to the Kághán valley lie up the course of the Jagran stream.

DÁS—Lat. $35^{\circ} 5'$. Long. $75^{\circ} 7'$. Elev. 10,500'.

A village in the Astor valley on the Srinagar-Astor route *viá* the Dorikún pass. Vigne describes it as a miserable collection of flat-roofed mud and stone-built houses. It contains about 10 houses, situated on an open plain, a quarter of a mile wide. There is plenty of grass, fuel, and water.

DASHKIN—Lat. $35^{\circ} 28'$. Long $74^{\circ} 49'$. Elev. 7,900'.

A village in the Astor valley, on the road to Gilgit, about 12 miles below Astor and about a mile from the left bank of the river Astor.

The country round is excessively bare, rocky, and arid, but at Dashkin the hill-slopes are irrigated by one or two fine streams, and a considerable extent of terraced fields has been brought under cultivation. At Dashkin there are sixteen families, a *burj*, and four water-mills; the houses are all built of mud and rubble. Considerable flocks of sheep are kept.

The river flows about 800 feet below the fort, and is crossed by a rope bridge; roads lead from the bridge into the Ditchal and Shaltar *nales*, and along the right bank of the Astor river as far as Rámghát (very dangerous even for foot-passengers). The Ditchal valley communicates with the ilaka of Rondú by a road passable for coolies.

The camping ground at Dashkin is very limited indeed.

There is a garrison of twelve men. (*Manifold—Barrow—Aylmer.*)

DASONID—Lat. $35^{\circ} 43'$. Long. $75^{\circ} 35'$. Elev.

A pargana in the ilaka of Shigar (Baltistán). It is situated on the right bank of the Braldú river, and contains ninety-two houses. (*Aylmer.*)

DASÚT—Lat. $34^{\circ} 46'$. Long. $74^{\circ} 11'$. Elev.

A village situated on a small stream which flows down from the hills on the right bank of the Kishan Ganga river, about 5 miles south-west of Sharidi; it contains a masjid, and seven houses inhabited by zamíndars. There are also three houses surrounded by some cultivation on the left bank

of the river, which is crossed by a fragile *zampa* bridge. The fields of that part of the village lying on the right bank extend for a considerable distance to the south, joining those of Mandrkar.

DAWAREN—Lat. $34^{\circ} 7'$. Long. $74^{\circ} 7'$. Elev.

A place situated some miles to the west of Gingl, on the right bank of the Jhelum. Baron Hügel, who mentions it under the name of Diánun, says that the ruins of a once important town and temple are visible for some distance along the bank of the river; but at present it cannot boast of so much as one solitary inhabitant. Opposite to Diánun is a Buddhist temple, still in good repair, and built in the same style as those of Kashmír. Its situation is its best defence; its name is Branguti'. (*Hügel.*)

DEBRING—Lat. $33^{\circ} 28'$. Long. $77^{\circ} 53'$. Elev.

A camping ground on the route from Kulu to Léh, between Rukchen and Gya, south-east of the Tagalang, five marches (72 miles) from Léh. No supplies: fuel plentiful. Grass and water scarce. Road from the Tsokar good, though sandy in places.

This place is also a halting-place on the Spítí route to Léh *via* Tsomorori lake, and on the route from Léh to Garo. (*Reynolds—Montgomerie.*)

DELOGA—Lat. $32^{\circ} 42'$. Long. $75^{\circ} 50'$. Elev.

A village in the Bassoli district, situated on the side of the mountain on the right bank of the Siowa, high above the bed of the river to the west of Bani.

DEMO-CHU—Lat. Long. Elev.

A small valley at the foot of the Chang La, on the south-east side. (*Moorcroft.*)

DEMUL—Lat. $35^{\circ} 44'$. Long. $75^{\circ} 28'$. Elev.

A village on the left bank of the Básha river (Baltistán). It contains six houses. (*Aylmer.*)

DEOBANI—Lat. $35^{\circ} 57'$. Long. $74^{\circ} 41'$. Elev. 20,154.

A mountain in Dárdistán, separating Haramosh on the east from the Bagrat valley of Gilgit on the west.

DEOGOL OR BANIHÁL—Lat. $33^{\circ} 27'$. Long. $75^{\circ} 15'$. Elev.

A village in the Banihál valley, situated on the left bank of the stream.

A path from this village lies over the Dauikmarg range to the village of Mohu, to the south of the Moru pass. There is a rest-house and telegraph office here.

DEORU—Lat. $34^{\circ} 9'$. Long. $74^{\circ} 41'$. Elev. 5,370'.

A village lying at the foot of a *wudar* to the north of the road from Srinagar to Patán. It is divided into three mahallas or districts—Dewaspúra Lahorepúr, and Yekompúr—and contains altogether fifteen houses, inhabited

by zamíndars, ten shál-báfs, a watchman, and a blacksmith; the inhabitants all belong to the Shíá sect of Muhammadans. The village contains the zíarat of Shonshi Bábf, and there are said to be the ruins of a Hindú temple on the table-land above it.

DEOSAI—

The Deosai or Devil's Plains are situated on the north-east boundary of Kashmír; they consist of about 580 square miles of gently undulating ground, averaging between 12,000 and 13,000 feet above the sea-level, and surrounded on all sides by rugged mountains, running up to from 16,000 to 17,000 feet. These are serrated, but there are a few low depressions in them; one, toward Skardú, over which (by the Burji La) comes the road from Kashmír, is 15,700 feet; and on the western side are one or two dips at an elevation of 14,000 feet. The face of the mountains is divided into steep-faced hollows and projecting spurs. As these spurs stretch out and diminish in altitude, we find, in continuation of the line of them, the widths of plateau separated by valleys, which latter have originated in the hollows of the mountain ridge. The drainage of the area, first, to some extent, converges to the centre; then, the streams being united, the water flows away through an opening in the hills at the south-east corner by a stream called the Shigar river, which flows into the Drás river, and so to the Indus.

The origin of these plains is probably this: Formerly—in some part of the glacial period—the whole was one stony watery expanse, over which flowed streams from the glaciers that then filled all the hollows of the mountains, these streams bifurcating, rejoining, converging; during this time the stony, gravelly material that we see in the higher plateaux was accumulated by the streams in their beds, the level of the whole area becoming thus raised, while the continuation of the course of the combined waters down to the Drás and the Indus river was itself being raised at the same time: later, when the time came, probably on the change of climate, when less frost made less waste of the mountains for the streams to be denuders, instead of accumulators, of alluvium, then the valleys were cut out, as continuations of the hollows of the mountains, and the intermediate spreads of stony table-land were left, which towards the hills connect with the spurs, and away from them end off, where two of the valleys join. (*Drew—Bates.*)

The formation is usually of granite gneiss, of which lofty barren hills and peaks are seen rising in different parts of the plains. Amidst the general destitution of verdure, there is still a great deal of morass on the banks of the streams, which take their rise on these plains. In his enumeration of the difficulties successfully surmounted by the survey party under his superintendence, Major Montgomerie, R.E., states that on these plains there are no habitations for a distance of seven or eight marches, and no

village of any size for eleven or twelve marches; the only firewood to be had is got by digging up the juniper roots and from very thin, stunted willows, while on the mountains above there was absolutely no fuel to be had of any kind.

Major Montgomerie also mentions that the people of the country were not very willing to enter the plains from the Kashmír side.

The road from Gúrais to Skardú passes over the Deosái plains. It is not, as a rule, passable until June, on account of the high winds which blow up fine snow. (*Ward.*)

DEOSAR—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 21'$. Elev.

A small lake situated at the foot of the hills at the south-eastern end of the Uttar pargana. It lies by the direct path from the village of Nattanas to Chogal.

DERA KOMPÁS CAMP—Lat. $34^{\circ} 56'$. Long. $78^{\circ} 45'$. Elev. 17,890.

So called from having been used by a former survey officer, or “kompás-wala.” It is passed on the most westerly of the routes leading from the Changchenmo to the Karakash. No grass or wood; a very little water obtainable by digging. It lies 19 miles from Sumzungling. (*Trotter.*)

DERA KOMPÁS PASS OR COMPASS LA, OR COMPASS-WALA'S

PASS—Lat. $34^{\circ} 57'$. Long. $78^{\circ} 45'$. Elev. 18,160'.

Is crossed on the most westerly of the three routes from the Changchenmo to the Karakash, close to the source of one of the headwaters of the Karakash river. (*Trotter.*)

DERPET—Lat. $33^{\circ} 24'$. Long. $75^{\circ} 44'$. Elev.

A village situated on the left bank of the stream, about 4 miles east of Mogal Maidán. From Mogal Maidán to Derpet, the road is unfit for riding. After crossing a stream close to the village, a long and very steep acclivity leads to the top of a hill, nearly 2,000 feet above Mogal Maidán.

A corresponding descent of a couple of miles follows, and Derpet is reached. This can scarcely be called a village, as there is but one family living here. It is nearly half a mile out of the way of the path leading towards Kishtwár and on the opposite side of the river Korai. This torrent is broad, deep, and rapid, and is crossed by a frail *sanga* or wooden bridge. The path to Derpet is up a steep ascent after crossing the river. (*Hervey.*)

DESKIT—Lat. $34^{\circ} 33'$. Long. $77^{\circ} 36'$. Elev. 9,950'.

A village on the left bank of the Shyok, opposite its junction with the Nubrá river. It is one of the largest villages in Nubrá, and contains fifty-eight houses, forty-three of which pay taxes. Two smiths and two carpenters live here. The resources of the village are said to be—twenty horses, fifty-three horned cattle, and over a thousand sheep and goats.

It occupies an important strategical position. (*See “LADAK.”*)

The cultivated lands of the village lie on a sloping bank, rising rather steeply out of the plain. Many apricot trees grow among the houses, large enough to afford a shade under which a tent could be pitched. Here much of the plain is encrusted with soda. (*Thomson—Aylmer.*)

DEWA—Lat. $33^{\circ} 57'$. Long. $75^{\circ} 10'$. Elev.

A village in the Wular pargana, situated about a mile north of Trál, on the path towards Arphal; it is divided into two parts by the Múndar stream, which flows from Nágbal. At the south end of the village a spring rises in a basin which is filled with fish; there is another smaller spring close to it. The village contains sixteen families of Muhammadan zamíndars, three Sikh zamíndars, five pandits, three *banias*, a watchman, a cow-keeper, and a fakír; there are also two masjids, and the zírats of Saiad Kurumdín and Khaja Latif, which are shaded by fine trees. Both rice and dry crops are produced.

DEWAR—Lat. $34^{\circ} 28'$. Long. $74^{\circ} 30'$. Elev.

A large village lying to the south of Lalpúr, on the eastern side of the Loláb valley.

It contains about sixty houses, including a bania's shop and a blacksmith. The village is surrounded with rice cultivation; it is well shaded by trees, and is supplied with water by a stream from the hills. Supplies procurable.

DEWASPÚRA—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 17'$. Elev.

A village situated about a mile south-east of Magham, just south of the road from Sopúr towards Shalúrah; it contains six houses inhabited by zamíndars, four by pirzadas, a múlla, and a watchman; it is surrounded by rice cultivation.

DHANNI—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 31'$. Elev.

A scattered hamlet containing about ten houses, situated on the flat top of a spur some hundred feet above the left bank of the Kishan Ganga river. It lies about 8 miles north-east of Mozafarabád, on the path towards Títwal.

At the east end of the village, the Bodi Nar, a small rill, dashes down from the mountain-side, and irrigates the fields, which produce rice and also some dry crops. To the north of the village the path becomes very bad.

DHARMSÁL—Lat. $33^{\circ} 8'$. Long. $74^{\circ} 27'$. Elev.

A village in Naoshera, situated on the road between Poni and Rájaorí; it is distant about 22 miles west of Poni, and the same distance south-east of Rájaorí. Supplies are procurable. (*Hügel—Vigne.*)

DHARMSÁLA—Lat. $33^{\circ} 8'$. Long. $74^{\circ} 28'$. Elev.

A village on the road between Aknúr and Rájaorí. Its inhabitants are

mostly Hindús and in great part of the Thakur caste. The Thakurs' houses are situated usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name of "kot," an old word for fort. (*Drew.*)

DHARMSÁLA—Lat. $33^{\circ} 14'$. Long. $74^{\circ} 5'$. Elev.

A small village situated on the northern slope of a sandstone ridge on the road between Bhimbar and Kotli. The *dharmadla* is a building 45 feet long by 15 feet broad, with a room at each end measuring 15 feet by 9 feet; the intermediate space is supported by pillars. Moderate supplies may be procured, but are precarious. Dharmśála lies about 12 *kos* north-west of Samání sardí. (*Vigne—Allgood.*)

DHAROT—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 31'$. Elev.

A village standing on the spur above the right bank of the Lidar Khol stream, close to its confluence with the Chandra Bhága; it contains about ten houses.

DHIANGARH—Lat. Long. Elev.

A fort on the left bank of the river Chenáb above Ríasí. It is situated on a projecting rock, nearly surrounded by the deep waters of the river, and is named after Rája Dhian Singh. (*Drew.*)

DHÍYÁR—

A caste of Dográs. Commonly considered as of low caste, but in reality not recognised as Hindús at all by the higher castes. Their occupation is iron-smelting. (*Drew.*)

DIALAGAM (PET or Upper DIALAGAM)—Lat. $33^{\circ} 41'$. Long. $75^{\circ} 13'$. Elev.

A village lying about a mile north-west of Brint, by the road between Islamabád and Vernág.

A rivulet flows through the village, which is surrounded by rice-fields; it contains fifteen families of zamíndars, a mulla, a watchman, a cow-keeper, and a pandit, who keeps a bania's shop.

DIALAGAM (BUN or Lower DIALAGAM)—Lat. $33^{\circ} 42'$. Long. $75^{\circ} 12'$. Elev.

This village lies about 3 miles south of Islamabád, on the road towards Vernág, and about $1\frac{1}{2}$ mile north of Pet Dialagam. It contains a masjid, a mulla, and ten houses inhabited by zamíndars; there is also a government silk factory in the village. South-west of the village three mounds rise out of the plain; on the top of the largest of these hills there is a solitary tree, near which a fakír lives.

DIBLA SHERGOL or DUBSA SERTKOL—Lat. $35^{\circ} 45'$. Long. 78° . Elev.

A camping ground on the Karakoram route, between Balti Brangsa and Maliksháh (or Aktágh). It is sixteen miles from Maliksháh and 17 miles from Balti Brangsa. A little grass here. It is at the junction of two tributaries of the Yárkand river. (*Johnson—Shaw.*)

DIDÚF NÁG—Lat. $33^{\circ} 52'$. Long. $75^{\circ} 28'$. Elev. .

This lake lies on the east side of the chain of mountains between the Khourpara pargana and the Maru Wardwán valley; it lies south-west of Easman, from which place it is said to be distant 7 kos, on the path leading over the mountains to Kashmír.

DIGAR—Lat. $34^{\circ} 17'$. Long. $77^{\circ} 52'$. Elev. 13,080'.

A village on the winter route from Léh to Yáikand, two marches from Léh between the Digar La and the Shyok river. There is a colossal figure of *Chamba* carved here in a rock, and a considerable extent of cultivation. The Digar stream flows by through a ravine, down to the Shyok from the Waris La pass. (*Trotter—Bellevue*.)

DIGAR LA OR LAZGUNG PASS—Lat. $34^{\circ} 12'$. Long. $77^{\circ} 46'$.
Elev. 17,930'.

"Is crossed between Digar and Léh. Proceeding from Digar you go up a rising moorland amongst granite boulders and across peat-beds and bogs for 5 miles to Polu camp, on a spur where the ascent increases. Then up a long stony slope, covered with snow-patches at end of June, and rise suddenly to the crest of the pass. Pass through a narrow gap, and drop by a very steep and rough path to the other side."

Pass somewhat difficult. Yaks are generally used. Dr. Thomson crossed this pass on the 12th October from the Léh side. The snow lay on the north face thickly for 2 miles or more. (*Trotter—Thomson*.)

DIGDHOL—Lat. $33^{\circ} 18'$. Long. $75^{\circ} 13'$. Elev.

A village situated on the slopes of the mountains above the left bank of the Bichlári river, about 7 miles north-west of Rámbán. The road leading towards the Banihál pass lies below the village, and crosses the river by a bridge about a mile to the north of it.

Nearly opposite the village, on the right bank of the stream, there is a waterfall.

DILDAR—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 52'$. Elev.

A village lying on the north side of the Karnao valley, about 8 miles west of the fort, on the road from Títwal towards Shalúrah. Some chunár, walnut, and other trees shade the village, which produces rice and also dry crops. It contains a masjid and the zíarat of Bába Abdulla, and eighteen houses which are inhabited by a mixed population of Kashmírís and paháris, including two múllas. There are also six houses lying at the foot of the hill to the north-east; this hamlet is called Bágh, and may be considered to form part of Dildar.

DILLON-KA-GHÁT—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 27'$. Elev.

A cluster of houses situated on the left bank of the Jhelum, between Sopúr and Baramúla. The banks of the river are low, and the channel unusually broad at this point.

DINGLA—Lat. 33° 45'. Long. 74° 12'. Elev.

A village towards the eastern end of the Púñch valley, about 3 miles east of the town, on the path to Mandi.

It is surrounded with rice-fields, and contains sixteen houses, twelve being inhabited by Muhammadans and four by Hindús.

DINYER—Lat. 34° 38'. Long. 73° 58'. Elev.

A village in Lower Drawár, situated on the right bank of the Kishan Gauga river, about 3 miles north of Lalla. It lies on the right bank of a stream which flows into the river below the village.

The inhabitants are zamíndars, and number five families; there is a mill in the village, which is turned by the stream.

DIOSUR—Lat. Long. Elev.

A pargana included in the Anantnág zilla of the Miráj division; it comprises the district lying on the right bank of the Vesháu river, at the south-west end of the valley of Kashmír. The tahsíl station is at Kulgám.

Vigne remarks that this pargana, one of the largest in Kashmír, produced 100,000 kharwárs (equal to 14,400,000lb) of rice annually in the time of Kupar Rám, the best of the Sikh governors, but that when he visited it the revenue had fallen to 25,000 kharwárs.

DIPSANG PLAIN—Elevation of col. 18,450. General elevation 17,500'.

Is crossed on the summer route by the Karakoram pass between Kizil Angur and Daolat-Beguldí. Dr. Bellew calls it the "veritable top of the world."

"All around appeared mountain ranges, none of which are less than 20,000 feet high, whilst to the west rose two lofty peaks of much greater height; yet in the distance they seemed below us, for the land around sloped away down on all sides. The Karakoram left behind us appeared like a mere crest on the undulating surface of the country. The plateau is about 8 miles across from north to south, and presents an undulating surface, the soil of which is a spongy saline-charged mixture of clay and gravel. When we crossed (June) there was very little snow left, and the path was strewed with the bones and skeletons of dead cattle. The descent from the plateau is down a steep gully into a deep and tortuous chasm, which is overhung by high cliffs of red clay and conglomerate." (*Bellew*.)

Kizil Angur is about 6 miles from the plateau.

No grass or fuel obtainable. The disagreeable effects of a rarified atmosphere are felt in crossing this plain. Chlorate of potash was found by Dr. Henderson to be a good remedy. (*Trotter*.)

DIRLA—Lat. 35° 2'. Long. 74° 53'. Elev.

A village on the right bank of the Kamri stream, Astor. It is divided into two parts by the Dirla stream, which is crossed here by a fair bridge. It altogether contains about eleven houses, and is situated on a considerable plateau. (*Aylmer*.)

DIT CHAL—Lat. $35^{\circ} 30'$. Long. $74^{\circ} 52'$. Elev.

A valley leading from the right bank of the Astor river. Between July and December laden coolies can cross by this road into the Indus valley which it joins near Sapser; the watershed is crossed at a height of about 14,000 feet; much more snow appears to lie on the Indus side than on the Astor side of the pass; there is a plentiful supply of fuel and water, and a good many patches of tilled ground along the sides of the valley. (*Manifold*.)

DIYÁMIR—

The name given by the Dáds to the Nanga Parbat mountain (*q.v.*). (*Drew*.)

Also called Deo Mír. (*Barrow*.)

DO—Lat. $34^{\circ} 55'$. Long. $76^{\circ} 50'$. Elev. 9,100', approx.

A hamlet of a couple of houses in Chorbat (Baltistán), on the right bank of the Shyok, just above the junction of the Laonchon stream. It is the best place for camping between Piu and Chalunka on the Léh-Skardú route. Supplies must be procured from Prahnu. (*Aylmer*.)

DOBWAN—Lat. $33^{\circ} 57'$. Long. $75^{\circ} 9'$. Elev.

A spring and three houses, shaded by a clump of trees, situated in a hollow, about 2 miles north of Trál, on the west side of the path leading towards Arphal.

DODA—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 36'$. Elev.

A town in the province of Kishtwár, situated on a small plain above the right bank of the Chandra Bhága river; it lies at the foot, and partly on the slope, of a grass-covered hill, bare of trees.

The town itself is surrounded by trees; a few willows and poplars, mingled among hundreds of fruit-trees, give it shade and beauty. Doda is distant 21 miles north-west of Badrawár, and 46 miles south-east of Vernág by the Brari pass. About half a mile below the south end of the town, the Chenáb roars along in a swollen and turbulent flood. The sides of the river are very rocky, and for some feet perpendicular; that on the right bank is the most precipitous, there being only room for a hut and two stunted trees on the bare ledge of rock above the bridge; on the left bank the ground shelves, and there are a few huts and a *baoli* shaded by trees.

The suspension bridge, which is of the *chika* description, swings at a high elevation above the torrent, here about 50 yards wide; the transit of passengers and baggage is a tedious, though not really a dangerous, operation.

There is a regular establishment maintained to work the bridge, and a small toll is levied on each passenger and package passed across.

During the months of June, July, and August, consequent on the melt-

ing of the snows, the river rises considerably; the bridge has then to be moved to a higher position.

The ascent from the bed of the river to the plain and town is somewhat steep, and occupies about twenty-five minutes, the path leading by the fort, which is situated on the edge of the plain, about 500 yards to the south of the town. It is a mud building about 200 feet square, having a bastion at each corner; there is no ditch; the entrance is on the east side amid some trees. The fort is now used as a state prison, and in it is confined Mir Hathú Singh, the half-brother of the late maharāja. This unfortunate prince entered into a conspiracy with certain superior officers of the army to murder the maharāja by sword or poison, shortly after his accession. On the plot being discovered, his confederates expiated their contemplated crime by being blown from guns. At the advice of his pandits and mūlvis the clemency of the maharāja spared the life of his relative, but condemned him to close captivity for life; his wife and family live in the town, but are permitted no communication with the royal prisoner. His brother, Mir Touma, was also supposed to have been implicated in the conspiracy; but as the fact was not clearly established, the maharāja contented himself with banishing him to Púñch,—his cousin, Moti Singh, the rája of that province, having offered to become security for his good behaviour.

Most of the houses in the town are built of mud, in timber frames, and double-storied; the better sort have pent roofs, which, as in Kashmír, are covered with a layer of birch-bark and earth. The *baradárí*, a long brick building, occupies a most prominent position in the highest part of the town; it has been assigned as a residence to the family of Mir Hathú Singh. The bazár lies at the foot of the hill.

In the upper part of the town the streets are narrow and very steep, and are frequently blocked up with huge boulders; a ravine runs along the north-east side of the town, of which the banks are very precipitous. There are said to be 239 houses in the place inhabited by Hindús, and 322 by Muhammadans (including 205 families of shál-báfs), making a total of over five hundred houses. In the bazár are to be found representatives of all the usual trades and occupations, but the most important industry, and that for which the place is noted, is the manufacture of shawls, which are, however, inferior in quality and texture to those made in Kashmír. Chogas and patch-work carpets are also largely manufactured. All the trade of Doda with Kashmír and Jamú is carried on by the Rámbán and Banihál route, as the passage of the Chandra Bhága and the difficulties to be met with on the direct paths between Kashmír and Basoli render them impracticable for traders.

There are two masjids in the town, and sundry Hindú temples; also the zíárat of Sharfarid Baghdádí, which is of some reputation in the neighbourhood. This saint, who died and was buried in Kishtwár, is said to have

come from Baghdád three hundred years ago, and to have lived for a long time in Doda.

Neither wells nor springs are found in the town, which is entirely dependent for its water-supply on a stream which is said to flow down from a village called Koti, lying on the mountain-side about 6 miles to the north. Chowdrí Rasúl Khán has the credit of having constructed the channel by which the water is conveyed to the town.

The small plain of Doda is richly cultivated, and is entirely encompassed by high hills, bare of forest. The amount of rice grown in the district is, however, insufficient for the wants of the inhabitants, and a considerable quantity is yearly imported from Badrawár.

The Sarkári Bāgh, which lies to the south-west of the town close to the fort, forms a convenient and pleasant encamping ground, affording a shady retreat from the heat of the sun, which attains great power in this valley. Doda and the surrounding district, to which it gives its name, had always been under the dominion of the rājas of Kishtwár, and fell with it under that of Guláb Singh. Supplies are plentiful, and cattle and sheep abound, but mules and ponies are very rarely met with in the neighbourhood.

DODAR GALI—Lat. $35^{\circ} 40'$. Long. $74^{\circ} 10'$. Elev. 14,000'.

A pass between Gilgit and Darél, from which the headwaters of the Darél valley descend. It is reached by the Singal valley. The road is narrow and difficult, but in 1866 it was used by one column of the Kashmír army from Gilgit. It, however, only reached Darél too late to co-operate with the other column.

The Dodar Gali is about 14,000 feet high, and is practicable for unladen cattle. (*Tanner—Ahmad Ali Khán.*)

DODLA—Lat. $32^{\circ} 35'$. Long. $75^{\circ} 52'$. Elev.

A village in the Basaoli district, lying to the east of the direct path leading towards Púd. Cattle are obliged to make a detour through this village between the Chíl stream and Jinrali.

DODWAGAN—Lat. $33^{\circ} 30'$. Long. $75^{\circ} 22'$. Elev.

A small village containing five houses, inhabited by zamíndars, situated on the right bank of the Sándran river, on the north side of the Sháhábád valley. The Bring pargana may be reached from this village by a path over the mountains.

DOGORO—Lat. $35^{\circ} 45'$. Long. $75^{\circ} 28'$. Elev.

A village on the left bank of the Basha river (Baltistán). It contains twenty-four houses. (*Aylmer.*)

DOGRÁS—

A race occupying the country round Jamú. They are of the great Aryan race that settled in, and has become the main population of, India; those

of that race who settled in the lower hills, and did not go into the region where snow falls, acquired, in the long course of centuries, characters that distinguish them from the inhabitants of the plains on the one hand, and of the higher mountains on the other. The settlers in the hills that edge the Panjáb, at all events those of them who have retained their Hindú faith, bear the name of Dográ, while the country they inhabit is called Dúgar. The origin of the name is this. Near Jamú are two holy lakes, Sar-in Sar and Máu Sar; from these the country round was called in Sanskrit *Dvigartidesh*, or the country of the two hollows; from this came Dúgar, and from that Dográ.

The Dográs are divided into castes in the same way, though with some local variation, as are the Hindús of India generally; these are partly the remnants of race distinctions, and partly the outcome of occupations become hereditary. The following list gives the names of some of the castes in the order of their estimation among themselves:—

Brahman.

Rájpút, divided into { Míáns,
Working Rájpúts.

Khatrí.

Thakur.

Ját.

{ Bania and Krár (small shopkeepers).
Nái (barbers).
Jíúr (carriers).

Dhíyár, Megh, and Dúm. (*Drew.*)

DOGRÍ—

A division of the Aryan language. It differs considerably from Hindústání. If a native of Hindústán, who had never come farther north than Ambála, were to go where pure Dogrí is spoken, he would not be able to understand any but the shortest sentences, and by no means all of these. The relationship of Panjábí to Hindústání is very similar, while there is a difference between Dogrí and Panjábí, which is not so great as that between either of them and Hindústání.

This Dogrí is spoken by the village people of the outer hills, and of the strip of plain at their foot, from the Raví to a little west of the Chenáb. It is spoken purest by those who have not come much into contact with other races; especially is it to be heard pure and unmixed from the mouths of the women. In the towns, but especially in Jamú, one hears a mixture of Dogrí, Panjábí, and Hindústání. Of the officers of the maharája's court, very few, if any, speak pure Dogrí.

The written character is derived from the Devanágrí or Shástrí. (*Drew.*)

DOGRIPŪR—Lat. 33° 51'. Long. 75° 5'. Elev.

A village situated on the left bank of the Jhelum, a few miles north-west of the confluence of the Vesháú and Rembiára rivers.

DOK—Lat. $33^{\circ} 27'$. Long. $76^{\circ} 20'$. Elev.

A village on the route from Srinagar to Léh, on the left bank of the Waka river, between Kargil and Mulbekh. (*Cunningham.*)

DOKO CHIBIRE—Lat. $35^{\circ} 47'$. Long. $75^{\circ} 27'$. Elev.

A small pargana in the ilaka of Basha (Baltistán) on the right bank of the Basha river. It contains 30 houses.

DOMÉL—Lat. $34^{\circ} 21'$. Long. $73^{\circ} 31'$. Elev.

A village at the junction of the Jhelum with the Kishan Ganga, with a first-rate new dāk bungalow. There is also the bungalow of the road engineer and a steam workshop connected with the new cart-road. The situation of Domél is important, as it commands the road from Abbottabad as well as that from Marí. The Jhelum is bridged just above the workshops, and a new iron cantilever bridge, with masonry piers, connects Mozafarabad with the Marí-Srinagar road. There is also a telegraph station at Domél for Srinagar and intermediate stations. Domél is a favourite resort for anglers. (*Barrow—Wingate.*)

DONGAN—Lat. $32^{\circ} 45'$. Long. $78^{\circ} 35'$. Elev. about 16,500'.

A camping ground on the Spítí route to Changchenmo, between Narbu Sumdo and the Lanak pass. It is to the south-east of the Tsomorori lake. (*Montgomerie.*)

DONG-AYLAK—Lat. $34^{\circ} 55'$. Long. $78^{\circ} 15'$. Elev. 13,000'.

A camping ground on the winter route from Léh to Yárkand, eight marches from Léh, on the left bank of the Shyok. Strachey says that Dong-aylak in 'Turki means "the wild yaks' summer pasture ground." (*Montgomerie—H. Strachey.*)

DONG-LUNG—*Vide* "DACHUNG" and "SHINGLUNG."

DON ZHO—Lat. 34° . Long. $78^{\circ} 25'$. Elev. about 14,040'.

A camping ground (?) 1 mile from the north-west end of the Pangong lake, and about 100 feet above its level. It is the watershed between the affluents of the Pangong lake and those of the Shyok. (*H. Strachey.*)

DOPATTA—Lat. $34^{\circ} 13'$. Long. $73^{\circ} 41'$. Elev.

A village and fort lying in a district of the same name, situated on the right bank of the Jhelum, about 2 miles south-east of Hattian and 18 miles from Mozafarabad. The rájship of Dopatta, which, together with Kathai, formed the district of Dowarbid, was left by Anatulla Khán to his eldest son, Fateh Khán, whose grandson, Ahmad Khán, held the ráj at the time of the Sikh invasion and fled at their approach; after living for nearly seventeen years in voluntary exile, he returned to his ráj accompanied by a strong party of followers, and took possession of the fort which Díwan

Kirpá Rám had constructed, and distributing the government stores of ammunition and grain which it contained among his people, again decamped. The Sikh ruler gave the ráj to his brother, Nasur Alí Khán, who was succeeded by a son, Ata Muhammad. It is said that Ahmad Khán eventually made his peace with the Maharája Guláb Singh. Ata Muhammad paid a "nazarána" of R7,000, reserving R2,000 for his own use.

The district extended for about 25 miles in length from the Kathai frontier on the east, to the spur which divided it from Mozafarabád on the west. Its extreme breadth from the summit of the range of hills bordering on the left bank of the Jhelum to the confines of the Karnao rája's dominions on the north, was about 18 *kos*. It comprised all the rich culturable land on both banks of the river, besides which the rája exacted a feudal tribute from the Koth ilaka, in the Kuka country. (*Lumsden—Allgood.*)

DORA—Lat. Long. Elev. 13,800'.

A camping ground on the route from Léhi to Garo, on right bank of the Indus, 55 miles from Tashigong.

This is where the Champás of Rupshu spend the winter. Hardly any snow falls here. Close by is a small shallow lake. It is about three quarters of a mile long and a furlong wide, of clear fresh water. The boundary of Chinese Tibet is one or two days' march beyond Dora. (*Drew.*)

DORGU—*Vide* "DURGU."

DORIKÚN—Lat. 34° 57'. Long. 75° 10'. Elev. 13,500'.

A pass leading from Búrzil in the Kishan Ganga valley to Astor. It rises from Búrzil 2,000 feet in 5 or 6 miles. The actual pass, or *kotal*, is not a defile, but a neck or depression in the rocky granite ridge, which here forms the watershed. After crossing this, the road lies down the valley of the eastern branch of the Astor river.

The pass is closed for about five months by snow, but even then it is, under favourable circumstances, possible for men without loads to force it. It is nearly always passable for coolies except in a high wind. At other times it is practicable for laden mules and ponies. This route is now not so much used as the shorter Kamri pass (*q.v.*).

This pass is the one always taken during the winter months from Gúrais to Astor; it is extremely easy. On the Astor side, after the heaviest falls of snow, there are no difficulties, as the stream runs down a broad and gradually sloping valley. On the Kashmír side the ascent is steeper, but the pass is seldom closed, for more than a fortnight at one time, for men without loads. (*Drew—Saward—Manifold—Barrow—Ward.*)

DOU-U—Lat. 35° 2'. Long. 76° 34'. Elev. 8,700', approx.

The most westerly village of Chorbat (Baltistán). It is situated on the

left bank of the Shyok and is passed on the Léh-Skardú road. Between Dou-u and Lunkha the road is carried along the face of the cliff by a wooden scaffolding. This marks the division between Chorbat and Khapalu. Dou-u contains twelve houses.

DOWAL—Lat. $33^{\circ} 25'$. Long. $74^{\circ} 56'$. Elev.

A small village, containing sixteen houses, situated in a district of the same name, lying to the south of the Golábgarh, or Kúri, pass, on the path between Ríasf and Shupion.

DOWANI—Lat. $35^{\circ} 15'$. Long. $76^{\circ} 16'$. Elev. 8,300', approx.

A village at the junction of the Thallé stream and the Shyok in Khapalu (Baltistán). It contains over a hundred houses. It is passed on the Léh-Skardú road.

DRABBLE—Lat. $32^{\circ} 45'$. Long. $75^{\circ} 41'$. Elev.

A village in the Basaoli district, situated on the left bank of the Siowa, just above the junction of the Bairo stream, about 4 miles north of Bani, on the path towards Badrawár.

The village consists of a few scattered houses surrounded by cultivation.

DRABGAMA—Lat. $33^{\circ} 50'$. Long. $74^{\circ} 51'$. Elev.

A once populous village, and the capital of the pargana of Shúkrú; it now contains little more than one large house, built by some rich man in more prosperous days; on account of its size and elevated situation, on the right bank of the Rámchú stream, it is visible from a great distance. Close to it is a place where two or three large stones, a few feet high, are standing, like those of Stonehenge. Drabgama is about 9 miles north of Shupion, on the west of the road to Srinagar. (*Vigne.*)

DRAGARÍ THÁR—Lat. Long. Elev. 7,000'.

A ridge, nearly 7,000 feet high, just west of the Chenáb, north of the village of Pauní. It rises suddenly and towers over the Outer Hills which lie to the south of it.

It is sacred to a *derta*, whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1,000 feet, and far down beneath that a talus-slope continues. The ridge is narrow, and the ground inclines quickly, but not precipitously, down to the north. The neighbourhood around Dragarí Thár produces iron. (*Drew.*)

DRANG—Lat. $33^{\circ} 57'$. Long. $74^{\circ} 35'$. Elev.

A village in the Birwa pargana, situated on the edge of the forest at the foot of the mountains to the east of the Tosha Maidán; the path lying over that pass debouches into the valley of Kashmír at this village, which lies about 21 miles south-west of Srinagar by way of Makaháma. Drang contains a masjid, and ten houses inhabited by zamíndars, a mulla,

and a weaver; there is also a small custom-house, to which a munshí and a pandit are attached. There are many walnut trees in the village, which is watered by a stream flowing from the hills. Both rice and dry crops are produced.

DRANGA—Lat. $33^{\circ} 1'$. Long. $75^{\circ} 42'$. Elev.

A village lying a little above the path and the left bank of the Nerú river, about 5 miles north-west of Badrawár. It contains about thirty houses, all the inhabitants being Hindús, with the exception of one family of Muham-madans. A very small stream, which flows down through the village, turns some water-mills, which are situated by some fine shady trees on the bank of the river.

The Nerú, which is here about 2 feet deep, with a moderate current, is crossed by a substantial *kudal* bridge, about 70 feet in span and 4 feet broad. By the side of the road there is a *dharmshála* for travellers.

DRANGIARI—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 2'$. Elev.

A Gújar settlement which is usually occupied during the summer months; it lies in the forest near the right bank of the Bangas stream, one of the headwaters of the Kamil river, and is situated at the foot of the eastern slope of the Nattishannar Gali, about 10 miles south-west of Shalúrah, on the path leading into the Karnao valley. Supplies are not procurable, but wood and water are to be had in abundance.

DRAR—Lat. $34^{\circ} 29'$. Long. $73^{\circ} 36'$. Elev.

This village, which lies about 12 miles north-east of Mozafarabád, on the north side of the Kishan Ganga river, is situated on the right bank of the Pakote stream *vis-à-vis* with the village of Mandal, whence it is frequently called Mandal-Drar. There is a bridge across the stream below the village. In the village are a few trees and four houses inhabited by zamíndars of the Kulgan caste, an oil-seller, and a blacksmith; also five houses occupied by the servants of Rája Muhammad Zamán Khán, who lives in a house built of undressed stones, which lies just above the path. The rája is related to the titular nawábs of Kúri and to the ex-rája of Karnao. There are extensive rice-fields above the village, which are irrigated by a channel from the Pakote stream; some dry crops are also grown.

DRÁS OR HEMBAPS (Tibetán), *i.e.*, “snow-fed”—

Lat. $34^{\circ} 26'$. Long. $75^{\circ} 49'$. Elev.

Is the most westerly portion of the Purik district of the Baltistán wizarat, and lies along the valley of the Drás river. More snow falls here than in any other part of Purik. This is owing “to the great depression in the Himalaya, at the head of the Drás river, which allows the constantly humid vapours of Kashmír to pass to the north of the mountains, where they become condensed by the cold, and are precipitated

in rain or snow, according to the season of the year." The district extends from the Zoji La to Chánágund, near Kargil. A telegraph clerk is kept here to give information about the Zoji La.

The inhabitants are Shíá Musalmáns professedly, but in physiognomy resemble the Tartars, with whom they consort freely. Moorcroft says they are great thieves. The crops cultivated are barley, wheat, and buckwheat; the first ripening in about three months, the second in five or six, and the last in about two months. The cattle are ponies, cows, the hybrid between the yak and cow, and sheep and goats. The former, though small, are hardy, active, and tolerably well shaped. A good five-year old gelding costs ₹80 to 100. The neat cattle are small and generally black. The cattle of Drás were in much better condition than those in any other part of Ladák, owing to the abundant supply of *prangos* in summer, and its hay in winter. The houses are built of pebbles, cemented with earth, with terraced roofs. Eye diseases are very common in the valley. The communications are as follows:—

- (1) The Srinagar-Léh-Skardú roads after crossing the Zoji La run down the Drás valley.
- (2) From Suru to Drás by the Umba La. Horses can go for six months.
- (3) From Tilail (Gujrind) to Drás by the Birok La. Horses can go in September, but in summer the streams form a serious obstacle.
- (4) A road leads to Skardú *via* the Marpo La, the Shingo river, and the Deosai plains. Horses, it is said, can go for several months in summer, but the road is bad. (*Cunningham—Drew—Bellew—Moorcroft—Aylmer.*)

Particulars of Drás.

Name of village.	Houses.	Horses.	Horned cattle.	Sheep.	Remarks.
DRÁS VALLEY.					
Mataian	6	8	5	35	
Pondras	11	7	...	100	
Goshan	40	30	40	250	1 carpenter.
Gundial (Drás fort)	40	40	20	200	1 smith, 10 sepoy's
Chokial	40	30	15	150	
Tágán	10	8	10	200	
Kárbu	15	10	20	300	Includes Shimsá.
Chánágund	8	7	10	100	
Carried forward	170	137	120	1,335	1 carpenter, 1 smith, 10 sepoy's.

Particulars of Drás—continued.

Name of village.	Houses.	Horses.	Horned cattle.	Sheep.	Remarks.
Brought forward .	170	137	120	1,335	
KARTSÁ AND SURU VALLEYS.					
Gontsto	50	40	40	300	1 smith.
Bartsto	25	15	30	150	
Kartsá Kur	15	8	20	60	1 smith.
Sangra	25	15	40	100	
Tásgrán	20	18	30	60	
Twina	20	10	15	120	
Sanko	40	40	60	300	1 smith.
Umba	15	5	30	100	
Lang Kartsá	40	30	50	250	
Saliskot	60	50	60	150	1 smith; includes Trispona
Tambis Kunor	40	25	60	100	and Gond.
Mainji Gan	30	15	30	60	1 smith.
Bura	20	11	15	50	
	400	282	470	1,800	
GRAND TOTAL .	570	419	590	3,135	

These totals are probably too low. (*Local lambardars.*)

DRÁS PASS—*Vide* "ZOJI LA." Lat. 34° 17'. Long. 75° 32'. Elev. 11,300'.

DRÁS RIVER—

A tributary of the Indus, formed by the united streams of the Drás, Waka, Suru, and Kuksar rivers. It rises in the Zoji La, and has a course of 85 miles, running north-east.

"All these streams unite near Kargil, below which they cut the trans-Himalayan range at the narrow gorge called the '*Wolf's Leap*,' and join the Indus opposite Marol."

At the end of June, Dr. Henderson says that the river near its source was in many places bridged by enormous masses of snow. Near the village of Drás the river is not fordable, and is spanned at several points by wooden bridges.

The route from Srinagar to Léh follows the course of this river as far as the junction of the Suru river. (*Cunningham—Henderson.*)

DRÁS VILLAGE—Lat. 34° 26'. Long. 75° 49'. Elev. 10,144'.

On the left bank of the Drás river, the second march after crossing the Zoji La pass, on the route from Srinagar to Léh, 15 miles from Matayan, and the same distance from Tashgam the next march.

"It is a collection of half a dozen hamlets dispersed over the inequalities of a spacious basin in these close-set hills, and is the capital of the Drás district. In the centre of the basin is a small square fort with bastions at each corner and over the entrance; walls 20' high; garrison at present, one jemadar and ten sepoys; the fort is commanded within $\frac{1}{2}$ mile; it is in a fair state of repair. It has a garrison of fifty men, and adjoining it is a *tukál* or collectorate of the thánadár of the district. It overlooks a garden surrounded by poplar and willow plantations. Snow lies on the ground for four to five months in the winter to the depth of a foot or more, and sometimes completely closes the route through this valley. A telegraph line from here to Skardú, a single wire carried on poles without insulators. The Skardú wire follows the Drás, Suru, and Indus rivers. There used to be telegraphic communication between Drás and Srinagar, but the snow on upper part of the Sind valley, and from there to Drás, destroyed the line so frequently, that the darbár gave it up. Telegrams are now sent by hand between Drás and Sonamarg in the Sind valley."

DRAWÁR—Lat. $34^{\circ} 25'$ — $34^{\circ} 45'$. Long. $73^{\circ} 50'$ — $74^{\circ} 20'$. Elev.

The district of Drawár, or Drao, comprises that part of the valley of the Kishan Ganga river lying between Títwál and Sharidi. The village of Karen divides it into Pet or *Upper* Drawár, and Bun or *Lower* Drawár. Here and there a few Kashmírís are met with, but the bulk of the inhabitants differ entirely from the natives of that valley, resembling in appearance and dress the inhabitants of Hazára, from which district they would seem to have originally migrated.

Some few of the inhabitants of Upper Drawár are conversant with the Dárd dialect, but the Kashmírí and Pahárí languages are those usually spoken throughout the district. The population appears to be as great as the country is capable of supporting, as every available spot of ground is brought into cultivation, which is noticeably not the case in Tilail and Gúrais, where, however, the area of arable lands is more extensive.

In Upper Drawár, where there is only one harvest annually, makai (indian-corn) grows most luxuriantly, and may be said to be the only crop raised, except on the occasion of an unusually rainy season, when a little *tromba* and *pinga* is sown. Peas are not cultivated, as the sandy soil which suits the makai so admirably does not favour them. In Lower Drawár rice is extensively cultivated, but it does not extend in a northerly direction beyond the village of Kasur, opposite Karen. The harvest is gathered towards the end of September, the indian-corn and rice ripening at the same time. The alternation of crops is not practised in Drawár, but the value of manure is appreciated, the cattle being herded on the fields directly the harvest is completed, and all the manure collected during the winter carefully utilised. The inhabitants are accustomed to reserve the

rice for the evening meal, eating corn-cakes during the day; they prefer rice, but consider that the variation is conducive to health. Most rain falls in this district during the months of July and August, from which period until the end of September fevers are said to be very prevalent in the lower part of the valley.

During the heat of summer the inhabitants are accustomed to retire with their flocks to the mountain pastures, returning to their villages for the harvest; during this season travellers often experience great difficulty in getting coolies, as only one or two men are left in each village for its protection. In Upper Drawár the villages are nothing but scattered hamlets, in which the flat-roofed huts are often built at a great distance from each other, each family living on its own land for the convenience of tillage. Here and there the *lambardar*, or some individual possessing both means and taste, has indulged in a timber-house with pent roof, but with these few exceptions, all the houses in Drawár are merely log-huts, with flat mud roofs, such as the Gújars inhabit.

The reasons alleged for building such dark and uncomfortable dwellings are, firstly, a scarcity of wood, a want which is not, however, apparent; secondly, for the convenience of storing grain; and thirdly, for fear of exciting the cupidity of the government by an unusual display of wealth. Most probably the real cause is to be found in local prejudice.

But little trade is carried on in Drawár; cotton cloths, prints, salt, and trinkets are imported, and puttús, luis, ghí, goats, and sheep are exported, but both imports and exports are of trifling value. Customs duties are levied on traders importing goods by the passes from Kághán; each load of salt, averaging two maunds, pays one rupee (British currency).

The district of Drawár formed part of the possessions of the rájas of Karnao, and, until the time of Sher Ahmad, the last of the line, the inhabitants seem to have held their lands rent-free, on the conditions of feudal service.

Rája Sher Ahmad, being required by his suzerain to furnish troops for the expedition against Gilgit, was unable to raise the necessary contingent; the inhabitants of Drawár declining to serve, he punished their contumacy by levying a land tax, which was at first limited to R11 (Harí Singhí) for each *dok* (that is, as much land as a maund weight of *makai* seed will sow); this he subsequently increased to R14. After the fall of Rája Sher Ahmad, successive governors of Mozafarabád, in which zilla Drawár now lies, have increased the assessment, and it is now stated to be reckoned on the crop at R30 (Kashmír currency) on each 400 *kurhu*, each *kurhu* consisting of twelve *púlaks* or sheaves. The zamíndars aver that this assessment only leaves one quarter of the crop to the farmer, the rest falling to the government, which latter portion has to be accounted for in coin.

The flocks and herds, however, seem to represent the principal wealth of the population; and judging from the comfortable and well-to-do

appearance of the people, it might be supposed that their taxes did not press with undue severity.

The road, which follows the course of the Kishan Ganga, lies for the most part on the right bank of the river ; it is stated to have been considerably improved some years ago by order of Colonel Gundú, the then zilladar of Mozafarabád ; but it is rough and difficult, and may be said not to be practicable for laden baggage animals, and it is a noticeable fact that only a few ponies and mules are to be found in Upper Drawár.

DRAWEY—Lat. $33^{\circ} 37'$. Long. $75^{\circ} 24'$. Elev.

A village at the mouth of the valley which opens into the Nowbúg Nai at its south-west end ; it is situated some little distance from the right bank of the river, about a mile west of the village of Larún. It contains a masjid, and nine houses inhabited by zamíndars and a mochi.

DRAYNA—Lat. $33^{\circ} 4'$. Long. $75^{\circ} 42'$. Elev.

A small village in Badrawár, situated on the slopes of the mountain above the right bank of the Nerú river, almost opposite to Kallain.

It contains eight houses, of which six are inhabited by Muhammadans and two by Hindús.

DREDJA—Lat. $32^{\circ} 59'$. Long. $75^{\circ} 45'$. Elev.

A small village, containing five houses, situated on the right bank of the Nerú, almost opposite Badrawár. There is a bridge across the river below the village.

DRIGAM—Lat. $33^{\circ} 57'$. Long. $74^{\circ} 46'$. Elev.

A village containing about fifty houses, situated on the left bank of the Yechara stream, which is crossed by a bridge, or it may be forded.

There are some splendid chunár trees and green turf by the path on the west side of the village.

DRINGLA—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 50'$. Elev.

A village in Karnao, lying on the left bank of the Kazi Nág stream, about a mile east of Títwal ; it is shaded by numerous walnut trees, and produces much rice and some little corn.

The inhabitants, who are all zamíndars, number nine families, five being Gújars, three dhobís, and one Saiad. Druggur, a village lying on the opposite bank of the stream, contains seven houses inhabited by Gújars, who are also zamíndars.

DRINJA—Lat. $32^{\circ} 43'$. Long. $75^{\circ} 51'$. Elev.

A village in the Basaoli district, consisting of a few houses situated on the side of the hill, above the right bank of the Siowa river, north-west of Bani.

DROBMARG—Lat. $33^{\circ} 37'$. Long. $75^{\circ} 29'$. Elev.

A village situated on the left bank of the Brinnar stream ; it lies on the path from Nowbúg to the Maru Wardwán valley by the Hoksar pass.

DROGJUN—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 52'$. Elev.

A village situated at the south-western extremity of the Dal lake; it forms one of the zillas of the city of Srinagar, and contains twenty-three mahallas or districts. The continuation of the village in the direction of Gagribal is called Buchwor; a large number of the inhabitants of this locality are potters. The bridge over the water-gate, at the head of the Tsont-kol canal, on the west side of the village, is called the Githa Kadal.

DROGMAL—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 20'$. Elev.

A village lying towards the south-east end of the Uttar pargana. The houses, which are much scattered, are built of dove-tailed timbers, and have thatched roofs. There is plenty of grass about the place, and many shady trees.

DROK OR BROK—Lat. $34^{\circ} 30'$. Long. $77^{\circ} 50'$. Elev.

A small village of 6 houses, situated high up the Hundar valley in Nubra (Ladák). Above this the road to Léh from the Shyok *via* the Thanglasco pass is good, the valley being open and having a gentle gradient. Yaks up to about 15 or 20 can be obtained here for crossing the pass. It is a desolate-looking place with very little cultivation. It is the first stage out from Hundar to Léh.

DRUDU—Lat. $33^{\circ} 1'$. Long. $75^{\circ} 42'$. Elev.

A small village, containing five houses, inhabited by Hindú zamíndars; it lies on the left bank of the Nerú river, about 6 miles north-west of Badrawár, on the road towards Doda.

DRÚNGLI—

The name of a stream which flows into the Suran river by its right bank, in lat. $33^{\circ} 46'$, long. $74^{\circ} 10'$, near the village of Kankôt, about 3 miles east of Púñch. It is fordable where it is crossed by the path from Púñch to Mandi.

DUBGAO—Lat. $34^{\circ} 16'$. Long. $74^{\circ} 28'$. Elev.

A small village lying on the right bank of the Jhelum, about 4 miles south-west of Sopúr. It contains a large timber depôt, from whence most of the wood used in boat-building throughout Kashmír is supplied; it is the property of the government, and there are three or four bungalows in the fine grove of chunárs near the village, which are occupied by the agents attached to the depôt. Hops were successfully grown here from 1879 to 1882.

The Pohru river runs into the Jhelum just above the village; when the waters are high, boats can ascend as far as the village of Awatkúla; the passage occupies about twenty hours. (*Ince*)

DÚBJI—Lat. $33^{\circ} 41'$. Long. $74^{\circ} 42'$. Elev.

An encamping ground on the Pir Panjál route, between Alíabád Saráí and

Hirpúra; it lies on the left bank of the Rembiára, about 3 miles west of Hirpúra. There is no village or any shelter near it, and neither coolies or supplies are procurable. (*Ince.*)

DÚDAR KAD—

A stream in the province of Jamú, which flows into the Tawi, in lat. $32^{\circ} 49'$, long. $75^{\circ} 12'$, a few miles south of Udampúr. It crosses the road from Jamú towards Kashmír, about 5 miles north-east of Dansal; during the rainy season the ford is about 70 yards broad and waist-deep.

DÚDGAY—Lat. $34^{\circ} 41'$. Long. $74^{\circ} 57'$. Elev.

A village situated on the right bank of the Búrzil stream towards the north-east end of the Gúrais valley; it is said to contain only two houses.

The Niat bridge, so called from a neighbouring stream, crosses the Búrzil about half a mile below the village.

DÚDH GANGA—

This river, which takes its rise on the eastern slopes of the Panjál range, near the Choti Gali pass, is known at the commencement of its course as the Sang Safíd stream, and flows down in a north-easterly direction, debouching on to the plain a few miles north of Chrár; it shortly afterwards turns due north, and passing through the suburbs of Batmálu and Chatsabal, empties itself into the Jhelum at the west end of Srinagar, just below the Suffa Kadal, the last of the seven bridges.

During the latter part of its course, the high-road from Shupion lies along its right bank. In its passage through the suburb of Batmálu it is crossed by two *kadal* bridges, and by a third, the Chatsa Kadal, about 50 yards above its junction with the Jhelum; it is also bridged between the villages of Boru and Kralwari north of Chrár, and probably in other places. It has usually but little depth, and may, it is believed, generally be forded without difficulty throughout its course; the banks, however, are frequently very steep. Dr. Elmslie calls this river the Chatsakol, or "the white stream," and states that it gets its name from the circumstance that it takes its rise near a white stone called Chats Kanyí.

DÚDNÍÁL—Lat. $34^{\circ} 43'$. Long. $74^{\circ} 8'$. Elev.

A hamlet in Upper Drawár, situated on the right bank of the Kishan Ganga river; it is distant about 12 miles south-west of Sharidi, by the main path lying along the right bank of the river; there is also a pathway along the left bank, but it is described as being very rough and difficult.

The Kishan Ganga is crossed by a *zampa* suspension bridge to the south-east of the village, and a path by which the valley of Kashmír may be reached lies up the bed of the stream, which is called the Kashmír-ka-katta. The village contains a masjid, and ten to twenty houses inhabited by zamíndars; there is also a *masáfir-khána* for the accommodation of native

travellers; the houses are much scattered, and surrounded by extensive patches of cultivation; some fields lie also on the left bank of the river.

A little grain may be obtained in this village, and some coolies collected if due notice is given. Space for encamping is very confined; water may be brought from the river below, or from a stream which flows across the path at some little distance to the west of the village.

DÚDSCHURNÁG—Lat. $33^{\circ} 56'$. Long. $75^{\circ} 26'$. Elev.

The name given to two tarns lying on the lofty chains of mountains which divides the Dachinpara pargana from the Maru Wardwán valley. (*Mont-gomerie*.)

DUGRA—Lat. $33^{\circ} 38'$. Long. $74^{\circ} 29'$. Elev.

A small village of flat-roofed cottages, prettily situated on the right bank of the Chitta Pani, between Baramgala and Poshiana, on the Pir Panjál route into Kashmir.

DÚIÁN OR DÚIYÁN—Lat. $35^{\circ} 31'$. Long. $74^{\circ} 44'$. Elev. 8,500'.

A small fortified hamlet in the Astor valley on the old Hatu Pír road, which it was built to protect from Chilasí raids. The fortifications consist only of four towers of mud rubble and timber, which are connected by low stone walls and are held by a garrison of fifty sepoys. There is good water from a stream which irrigates the terraced fields around. Forage and firewood abundant on the hillsides above. The fort lies about 4,000 feet above the Astor river, the descent to which is very steep; on account of the great slope of the hillside, there would be considerable difficulty in finding camping grounds for troops. A supply of flour, atta, etc., is always kept in the fort. On the high ground behind Dúián towards the Hatu Pír, watch posts are established whenever there is any fear of raids from Chilas or Gor, as the Gor men cross the river on *masak* rafts opposite the Bulda nala. There are two other hamlets belonging to Dúián, each 1,000 feet below the one above. The new, or lower, Hatu Pír road goes through the middle hamlet of Dúián. Horses can be taken along it, but they must be frequently unladen. In fact, in its present state the lower road is not fit for laden animals. Dúián only contains eight or ten houses (*Barrow—Manifold—Aylmer*.)

DULAI—Lat. $34^{\circ} 14'$. Long. $73^{\circ} 33'$. Elev.

A stage on the Marí-Kashmír road. An excellent dák bungalow. Camping ground restricted. (*Barrow*.)

DÚLIPÚRA—Lat. $34^{\circ} 28'$. Long. $74^{\circ} 11'$. Elev.

A village lying at the edge of the forest, about 2 miles south-east of Shalúrah on the road towards Sopúr; it is the southernmost village in the Uttar pargana, and is situated on the left bank of the Dangerwari stream, which flows in a deep channel, but is shallow, and may be forded without

difficulty. The village contains a masjid and twelve houses, inhabited by zamíndars, a múlla, and a watchman. Rice cultivation abounds in the vicinity.

DÚMAL—Lat. $33^{\circ} 13'$. Long. $73^{\circ} 49'$. Elev.

A village in Naoshera, lying a little distance north of Mirpúr, on the road towards Chaomuk. There is a well in this village by the side of the path.

The inhabitants are zamíndars, and number about thirty families.

DUMBA—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 56'$. Elev.

A village situated towards the eastern extremity of the Karnao valley; it lies on the left bank of the Shamshabari stream, by which it is divided from the village of Hají Nar on the opposite bank. The stream can be forded. The village is shaded by a clump of trees, and contains four houses inhabited by Kashmíri zamíndars; there are a few rice-fields about the place, and much cultivation of dry crops.

DUMKHAR—Lat. $34^{\circ} 23'$. Long. $76^{\circ} 50'$. Elev.

A village in the *Kardari* of Skirbichan (Ladák), on the right bank of the Indus. It is said to contain about sixty houses. (*Aylmer.*)

DÚMS—

A low caste of Dográs, and the descendants of the earlier, the pre-Aryan, inhabitants of the hills. They are the scavengers of the towns and villages. There are a large number of them at Jamú, and they are scattered also over all the country, both of the Outer Hills and the next higher mountains. They get a scanty living by such employments as brick-making and charcoal-burning, and by sweeping, and they are liable to be called on at any time by the authorities for work that no others will put their hands to. A result of this class of labour being done only by them is, that they are reckoned utterly unclean; anything they touch is polluted; no Hindú would dream of drinking water from a vessel which they had carried. They are never allowed to come on the carpet on which others are sitting, etc., etc. The Meghs and Dúms have physical characteristics which distinguish them from the other castes. They are commonly darker in colour; while the others of these parts have a moderately light-brown complexion, these natives are apt to be as dark as the natives of India below Delhi. They are usually small in limb and short in stature; in face they are less bearded than the other castes; and their countenances are of a much lower type than those of the Dográs generally. The maharaja has done something for these low castes by engaging some hundreds of them as sepoy, for the work of sapping and mining. These have acquired some consideration; indeed, they have behaved themselves in time of war so as to gain respect, having shown themselves in courage to be equal to the higher castes, and in endurance to surpass them. (*Drew.*)

There is also a Dárd caste (Dúms) corresponding to the low castes of India and Kashmír; they are musicians, blacksmiths, and leather-workers, and are found throughout the Dárd countries; most numerous in Yasin, Nagar, and Chilas; in the latter place they form one sixth of the population.

A number of Dúms are always in attendance on Mehtars, Ras, and other Dárd chiefs, in order to play at dances, at the national game of *ghal* or polo, and to welcome visitors of note. (*The Mulla—Biddulph.*)

DUNDAL—Lat. 34° 21'. Long. 75° 42'. Elev.

A village on the Drás river. (*Thornton's Gazetteer.*)

DÚNGA—

The ordinary passenger-boat of Kashmír; also used for carrying miscellaneous merchandise, etc. (*Vide JHELM.*)

DUNGLUNG—*Vide* "SHINGLUNG."

DUNGTHUL—Lat. 34° 36'. Long. 75° 1'. Elev.

A village in Tilail, situated on the left bank of the Kishan Ganga, at a bend of the river looking up the valley; it lies, towards the western extremity of the valley, almost opposite to Purána Tilail, and contains four houses and a masjid.

DUR—Lat. 33° 56'. Long. 74° 43'. Elev.

A small village situated in the valley a few miles north-west of Chrár, on the path towards Kág.

DURGU—Lat. 34° 6'. Long. 78° 11'. Elev. 13,500'.

A small village about 60 miles east of Léh, and the fifth march from it to Changchenmo, between Tsultak and Tankse. "We here entered a well-cultivated valley, which we followed for two marches (27 miles) to the Pangong lake. A large stream, fordable with difficulty at this season (July 11th), flows down the valley into the Shyok river. It swarms with fish. Johnson calls this the Chushul river, the village being on its left bank. The fish in the stream, he says, were chiefly trout (hill barbel). There is a bridge across the stream. (*Vide* "LUNG CHU RIVER.") (*Johnson—Henderson.*)

DURGUKH VILLAGE AND STREAM—*Vide* "DURGU."

DURU OR DÚR—Lat. 33° 34'. Long. 75° 16'. Elev.

The tahsil station and chief place in the Sháhábád pargana, sometimes called Sháhábád. (*See* "SHÁHABÁD.")

DUS—Lat. 34°. Long. 75°. Elev.

A small village lying in a ravine of the Sonakrund wudar, about 4 miles south-east of Pampúr, just to the south of the path towards Ladú; the zíarat of Saiad Jafir, surrounded by a belt of trees, enclosed by a mud wall,

lies by the side of the road. The village contains a masjid, and twelve houses inhabited by zamíndars, a múlla, a watchman, and a cow-keeper; it is shaded by trees, and produces only dry crops, being dependent on wells for its water-supply.

DÚSÚ—Lat. 33° 37'. Long. 75° 28'. Elev.

A village situated on the right bank of the Brinhar stream, at the foot of the western slope of the Chingram pass, between 3 and 4 miles south-east of Nowbúg. It is a small village lying at the foot of the higher range and encompassed by other hills, so that a glimpse of the valley can be obtained. There is plenty of wood in the neighbourhood, and the hills are covered with dense forests. A good deal of cultivation surrounds the village and the country between these hills, and the next and lower ridge is quite a valley. Hervey, who gives this description of the place, calls it Déosir.

DWORIAN—Lat. 34° 44'. Long. 74° 3'. Elev.

A village in Upper Drawár, situated on the bank of the Kishan Ganga, between Tali Lobát and Dúdníál; it stretches for a considerable distance along the bank of the river, the south-west end being divided from the eastern portion by a grassy spur; the Kanderan stream flows down through the east end of the village, and may be crossed by the trunk of a tree; a more considerable stream, which is not usually fordable, flows through the west end, and is crossed by a good *kadal* bridge. A *zampa* bridge spans the Kishan Ganga just to the east of the village, and communicates with some fields lying on the left bank. There is also a patch of cultivation on the mountain-side at some little distance to the north-east called Akor, but there are no habitations there.

Burrawai, in Kághán, may be reached from this village by a path lying up the bed of the stream to the north; the journey is divided into three stages.

Dworian contains a *masáfir-khána* for the accommodation of travellers, a masjid, and a few houses inhabited by zamíndars, a carpenter, and a blacksmith. Cedars and holly grow in the vicinity of this village, and are here first met with in descending the valley of the Kishan Ganga.

DWORIAN—Lat. 34° 52'. Long. 71° 3'. Elev.

A pass over the watershed between the valley of the Kishan Ganga and Kághán; it lies to the north of a village of the same name.

E

EGU—Lat. 33° 54'. Long. 77° 55'. Elev.

A valley on the right bank of the Indus in the Chimré *Kardari*. It contains a good many scattered hamlets, said to amount to 70 houses. Also to contain 10 horses, 120 cattle, and about 500 sheep. A smith and carpenter live here. Opposite the mouth of the valley, the Indus is crossed by a very good bridge for Ladák. This bridge is in two parts, advantage having been taken of a large rock in the river. The spans are 20' and 63'. The piers are good, but the superstructure somewhat out of repair. (*Aylmer*.)

EIDGAH—Lat. 35° 21'. Long. 74° 54'. Elev.

A village of 16 houses, one mile to the south of the fort of Astor. There is a good polo ground and a pleasant orchard suitable for a camp. The *ex-rája* of Astor, Bahádúr Khán, lives here. (*Aylmer*.)

EISHMAKAN—Lat. 33° 52'. Long. 75° 20'. Elev.

A considerable village in the Lidar valley, prettily situated on the sloping side of the range of mountains some little distance above the left bank of the river, about 12 miles north-east of Islamabad. The Sháhkúl canal, which traverses the upper portion of the Khourpara pargana, flows beneath the village. Above it, and visible from a distance of some miles, is the zíárat of Zyn-ud-dín, one of the four principal disciples of Sháh Núr-ud-dín. For about twelve years before his death he lived in a cave at a village near Littar, in Dachinpara. He then, in imitation of the prophet Alí, told his disciples not to follow him, said that his end was approaching, and enjoined them to place a tomb to his memory where his staff should be found. It was discovered in a low and narrow cave at Eishmakan, and the tomb lies in a nook at the extremity, distant only a few paces from the mouth. His body, they would have the world believe, was never found at all. This shrine is the object of deep veneration by the Muhammadans, who visit it in great numbers from all parts of the valley.

EKEKKA—Lat. 33° 30'. Long. 78° 12'. Elev.

A small village on right bank of the Indus, nearly opposite Khère. (*Reynolds*.)

ELCHI DÍWAN—*Vide* "YANGI DÍWAN."

ERIN—

A stream which rises on the western slopes of the Haramuk mountain and flows through the end of the Khuibama pargana, emptying itself into the Wular lake at its north-east end near the village of Lanka Gúnd.

At the lower end of the valley there is a considerable amount of rice cultivation. Mulberry trees abound, and formerly there was a silk manufactory near the village of Erin. The river is a torrent, unfordable in summer, except in places. Frail bridges cross it here and there. (*Ince—Barrow*.)

F

FARKA—

A subdivision of the Nubrá district, it being the Nubrá valley below Panamikh (left bank). (*Drew.*)

FARRIABÁDI—

A stream which is fed by the glaciers on the southern slopes of the Kún Nún or Ser and Mer mountains on the confines of Súrú; it flows in a south-westerly direction, and empties itself into the Maru Wardwán river, just below Petgám, in lat. $33^{\circ} 40'$, long. $75^{\circ} 46'$.

A path leading towards Súrú and Zanskár by the Chiling pass follows the course of this stream.

FATEHPŪR—Lat. $23^{\circ} 10'$. Long. $73^{\circ} 47'$. Elev.

A village in Naoshera, lying about 2 miles north of Mirpúr, to the west of the road towards Chaomuk. There is a well in the village, and about sixteen houses inhabited by Muhammadan zamíndars.

FATIPŪR—Lat. $33^{\circ} 25'$. Long. $74^{\circ} 21'$. Elev.

A village in Naoshera, containing an old *sardí*; it is situated on the right bank of the Tawí, about 2 miles north of Rájaorí. (*Ince.*)

FATOKSIR—*Vide* "FUTOKSIR" and "PHUTAKSA."

FIROZPŪR—Lat. $33^{\circ} 57'$. Long. $74^{\circ} 23'$. Elev. 2,560' (?).

A pass over the Panjál range between Púñch and Kashmír; it is situated at the northern extremity of the Mandi valley, and derives its name from the village which lies at its foot on the Kashmír side. Though not adapted for cattle, this is a very direct and much-frequented route; laden coolies accomplish the journey between Srinagar and Púñch in six days.

During the winter months, from December until April, this pass is closed.

FIROZPŪR—Lat. $34^{\circ} 3'$. Long. $74^{\circ} 29'$. Elev.

A village in the Bangil pargana, lying at the foot of the mountains to the east of the Gulmarg; it is situated on the left bank of a shallow stream which flows through a wide and stony bed.

This village is well shaded by trees, and contains about twenty houses inhabited by zamíndars, including a watchman and two weavers; there is a small customs establishment presided over by a pandit, and a few sepoys are likewise located in the village to prevent unauthorised emigration.

Firozpúr is distant about 20 miles west of Srinagar; and the remainder of the journey to Púñch, by the footpath lying over the pass to the south-west of the village, is divided into four stages.

FISHALTANG—Lat. $34^{\circ} 36'$. Long. $74^{\circ} 12'$. Elev.

A mountain in the range forming the watershed between the north end of Kashmír and the valley of the Kishan Ganga. (*Montgomerie.*)

FOLJO—Lat. $35^{\circ} 41'$. Long. $75^{\circ} 40'$. Elev.

A village on the left bank of the Braldú river, (Baltistán). It contains fourteen houses.

FOTASH—Lat. $36^{\circ} 12'$. Long. $78^{\circ} 23'$. Elev. 12,520'.

A camping ground on the left bank of the Karakash river, between Gulbashem and Sumgul, and 33 miles above Sháhdúla.

Captain Trotter, in October 1873, from Fotash tried a new route across the mountains south of the Karakash river, by taking which the Suget Pass is avoided. He does not, however, think that this route is likely ever to come into general use, for although it is perhaps a better route than that between Sháhdúla and the Karakoram pass (*via* the Suget pass), yet it is much longer. Should, however, the road *via* Kizil Jilga and Karatagh come into frequent use, he believes the Fotash route might be employed with advantage, as there is very little difference in length of road, and grass and firewood are to be found in abundance all the way from Sháhdúla up the Karakash river, and for 2 miles up the Fotash ravine, after which there is plenty of grass all the way to the pass, as well as any amount of *burtsak*.

The road has evidently been occasionally in use, as it is marked in places, where it might easily be lost in the snow, by small stones placed in an upright position here and there on large rocks. His guide said he had only once travelled by it when accompanying a caravan, on which occasion there being a great deal of snow on the Suget pass, they had resort to this alternative route to the Karakoram. The Kirghiz constantly use it.

Dr. Cayley in August 1870 crossed this pass, leaving the Karakash at Gulbashem, and then turning south over the mountain range to the Maliksháh plain (Aktágh).

"The pass proved to be both high and difficult, and the preferable route to take from Sháhdúla is for three marches along the regular Karakoram road over the easy Suget pass to Maliksháh." (*Trotter—Cayley*.)

FOTU LA OR PHOTO LA—Lat. $34^{\circ} 17'$. Long. $76^{\circ} 46'$. Elev. 13,446'.

Crossed on the route from Srinagar to Léh, between Kharbu and Lamayaru. An easy and gradual ascent to the crest, where there is a conspicuous *chhorten*. View extensive from the summit. Lamayaru monastery visible.

The descent is by a gentle slope for 2,000 feet down a valley, comparatively open, to Lamayaru. (*Bellew—Drew*.)

FULTOKI—Lat. $34^{\circ} 40'$. Long. $75^{\circ} 57'$. Elev.

A collection of hamlets on a branch of the Kuksar river in Khurmang (Baltistán). Contains twenty-one houses. (*Aylmer*.)

FUTOKSÍR OR FATOKSIR, OR PHUTAKSA—

Lat. $34^{\circ} 4'$. Long. $76^{\circ} 54'$. Elev. 13,900'.

A halting-place and village, passed on the route from Kishtwár to Léh (*via* Zanskár), between Yelchung and Hofata.

It lies north-west of the Singa La and south-east of the Sinsir La. The valley here is partially cultivated, the fields forming a narrow belt, parallel to the stream. It belongs to the Lamayaru *Kardari* of Ladák. (*Drew—Thomson.*)

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GABRA—Lat. $34^{\circ} 22'$. Long. $73^{\circ} 52'$. Elev.

A village in the Karnao valley, the ancient residence of the rájas of that district. It is said now to contain about thirty houses, and to be distant 2 *kos* above Kanpara by a good path.

GADDÍ—

A hill race—Hindú. At the south-east end of the region of the middle mountains (*vide* "JAMÚ PROVINCE"), where it borders on the Chamba country, is a race called Gaddís (or Guddees), who seem to have come, at some time or other, from the Chamba hills. They are Hindús, and have the same subdivisions of caste as the others, but they do not keep their caste rules so strictly. They possess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the lower hills, and even to the edge of the plains. In spring they turn their faces homeward, and, step by step, follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family have taken care of their home.

In the upper valley of the Tawí live some Gaddís in communities of their own, with their own headmen, in small villages separate from those of the other hillmen. The relationship of these Gaddís to the other paháris cannot be a very distant one. In physique they closely resemble the paháris. It is likely that whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of an indescribable form. As to the language of the paháris, many separate dialects are spoken, every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rámbán, Doda, Kishtwár, Pádar, and Badrawár have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. (*Drew.*)

GADENWAR—Lat. $34^{\circ} 97'$. Long. $73^{\circ} 57'$. Elev.

A pass over the range of mountains forming the watershed between the north-west extremity of the valley of Kashmír and Lower Drawár.

From the pass there is a road along the ridge to Drawitch 3 *kos*, and from there a path to Kághán in summer. (*Montgomerie.*)

GADITAR—Lat. $33^{\circ} 53'$. Long. $74^{\circ} 28'$. Elev.

A mountain lake lying in a valley on the east side of the Panjál range, above the Tosha Maidán; the path between Púnc and Kashmír by the Tosha Maidán pass lies to the south of the lake, and crosses the stream which flows from it into the Suktág river.

GADRAMMAN—Lat. $33^{\circ} 40'$. Long. $75^{\circ} 26'$. Elev.

A hamlet lying above the right bank of the Nowbúg stream, about 2 miles north-east of the village of Nowbúg. The inhabitants number six families of zamíndars, seven Gújars, a shikárí, and a lohár. There are two masjids in the village.

GADSAR—Lat. $34^{\circ} 25'$. Long. $75^{\circ} 6'$. Elev.

A small lake called also the Yem Sar; it lies near the head of a grassy valley which bears its name, situated amid the lofty mountains between the Sind valley and Tilail; the Gadsar stream flows through the lake joining the Lahan-i-thal, an affluent of the Kishan Ganga, in lat. $34^{\circ} 33'$, long. $75^{\circ} 2'$.

The tarn, which is about a quarter of a mile long and something less in breadth, is of oval shape, lying north-west and south-east; on the south and south-west precipitous rocky mountains and huge glaciers overhang its waters, which are of a deep-blue colour, flecked with floes of ice and snow. To the north the banks are low and grassy, and strewn with grey boulders. This lake lies above the limit of forest, but a few stunted juniper bushes grow amid the surrounding rocks. One of the paths between the Sind valley and Tilail passes down the valley above the north end of the lake.

GADWAIN—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 32'$. Elev.

A village in the Bangil pargana, situated about 4 miles south-west of Patan, on the path towards Khipur. The village, which includes Sirrir, lies mostly a little distance to the north of the road. It is shaded by fruit and other trees, and watered by a little stream; there is also a spring of clear cold water by the side of the path.

The village contains a masjid, now in ruins, and six houses inhabited by Muhammadan zamíndars and ten pandits. There is a sacred tree in the village called *brinamole*, an object of veneration to Hindús.

GAGAI—

A stream which rises in the range of mountains forming the northern boundary of the Kishan Ganga valley; the principal streams of which it is formed unite shortly before their junction with the Kishan Ganga, latitude $34^{\circ} 44'$, longitude $74^{\circ} 45'$, just above the village of Thaobut. The path lying down the valley of the Kishan Ganga crosses the stream, which is about 50 feet broad and 2 feet deep, by a *kadal* bridge about half a mile above the confluence; as the current is rapid, flowing over boulders of considerable size, it is not fordable when in flood.

A path leading to Astor, frequently used, lies up the valley of this stream. The direct path from Thaobut to Gúrais, by way of the Dúdgay stream, also follows its course for some little distance.

GAGAI PASS—Lat. $34^{\circ} 53'$. Long. $74^{\circ} 46'$. Elev.

A pass between the Kishan Ganga and the Astor rivers. The road from Thaobut leads up to the Chota Gagai, crossing that stream repeatedly. It is a mere track and very difficult owing to some deep fords. The last few hundred feet rise is steep. The ridge is narrow. The surrounding mountains are about 1,000 feet higher than the pass. On the Astor side the descent is very steep for 300 or 400 feet, and then becomes very gentle as far as Raat, where the Kalapani or Kamri has to be forded, and the Kamri route is joined. From the top of the pass hardly a track exists. In April the pass and approaches are easy for foot passengers, as the streams are all frozen over. At present the pass is quite unfit for baggage animals (1888).

In the end of May there were 5 miles of snow to be crossed on the south side of the pass, and 7 miles on the north.

The distance to Astor *viâ* Gagai is, I think, about 7½ or 8 miles shorter than *viâ* the Kamri pass. (*Aylmer.*)

GAGANGIR—Lat. $34^{\circ} 18'$. Long. $75^{\circ} 15'$. Elev. 7,400'.

A small village in the Sind valley, prettily situated on the right bank of the river, about 10 miles west of the village of Sonamarg, and 9 miles east of Gúnd-i-Sur-Singh, on the road to Drás. It contains a custom-house and establishment, and three houses inhabited by zamíndars, two pandits, and two sepoys. There is a convenient and shady place for encamping on the level bank of the river to the east of the village.

Between Gagangir and Sonamarg used to be the roughest part of the whole route between India and Turkistán; it is more fit for the passage of wild goats than laden horses. During the winter this part of the road is particularly bad. During 1887 this road has been much improved, and is now quite passable. (*Ramsay—Manifest.*)

GAGRIBAL—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 53'$. Elev.

A pretty hamlet lying on the southern margin of the Dal, at the rocky foot of the Takht-i-Sulímán hill; the water of that portion of the lake adjacent to this village is very highly esteemed. A pleasant lane, shaded by young poplar trees, festooned with vines, leads by the margin of the lake to the suburb of Drogjum, which lies about a mile to the south-west.

GAGRIN—

This stream takes its rise on the slopes of the snowy Panjál, south-west of the Firózpúr and Zamír passes, the path to which lies along its course; it flows almost due south, and being joined by the Dali Nar stream just above the village of Mandi, where there is a bridge, empties itself into the Súran river, in lat. $33^{\circ} 45'$, long. $74^{\circ} 14'$, near the village of Chandak, at the eastern extremity of the Púñch valley.

GAGRIN—Lat. $33^{\circ} 54'$. Long. $74^{\circ} 20'$. Elev.

A village lying at the northern extremity of the Mandi valley, at the foot of the Firózpúr pass; it is said to contain ten or twelve houses, and lies about midway between Púnch and the village of Firózpúr (in the Kashmír valley).

GAGRIN—Lat. $33^{\circ} 43'$. Long. $74^{\circ} 53'$. Elev.

A dirty village, surrounded by rice cultivation, situated about half a mile to the south of Shupion.

GAINGE—Lat. $35^{\circ} 37'$. Long. $75^{\circ} 4'$. Elev.

A small pargana in the ilaka of Rondú (Baltistán). It includes the villages of Gambakar and Gomakar, amounting to thirty houses. It is on the left bank of the Indus, opposite the Tak valley. The inhabitants are Brokpas. (*Aylmer.*)

GAJPÁT—Lat. $33^{\circ} 11'$. Long. $75^{\circ} 21'$. Elev.

A small fort on the right bank of the Chenáb above Rámbán, crowning a sugar-loaf hill, whose sides have a slope of 40° or 45° . (*Drew.*)

GAKKARS—

A tribe occupying the country down the Jhelum, west of Kotlí and Mirpúr, of high caste. They were people who long maintained their independence in the hills, even against powerful enemies. Most numerous perhaps on the right bank of the river, in the British territory, where are remains of buildings—palaces and forts—of the time when they had their own rájas. The fort called Rámkôt, on the left bank, is said to have been built by one Togglú, a Gakkar. (*Drew.*)

GAKÚCH—Lat. $36^{\circ} 10'$. Long. $73^{\circ} 50'$. Elev. 7,200'.

A village fort in Puniál on the right bank of the Gilgit river. It stands on a knob of rock, about a mile from the river, and 700 feet above it. This knob crops out of the stony plateau lying between the mountains and the cliffs which hem in the river. There is a considerable amount of cultivation about Gakúch, and fruit-trees, especially the apricot, are abundant. The poplar is also a common tree. It is a cold, windy place, where snow lies for about three months: only one crop is raised here. The 700 or 800 inhabitants all live in the fort, for security against raids.

Gakúch is four stages, about 40 miles, from Gilgit, with which place it is connected by an execrable road.

The position is an important one, and might easily be made very strong; it overlooks the Ashkumán valley, and thus commands both routes from Yasin. The fort is a strong one, and contains a spring within its wall.

It is the residence of Rája Affat Khán, whose jurisdiction extends from Rupar to Gurjúr. He receives a subsidy of R40 per mensem from the

Kashmír darbár. He is married to the foster-sister of Rája Akbar Khán, of Cher Kala. (*Drew—Biddulph—Barrow.*)

GALOTI GALI—Lat. $34^{\circ} 27'$. Long. $73^{\circ} 28'$. Elev.

A pass over the watershed between the Kishan Ganga and Kúnara or Nainsúkh rivers. The path between Kúri and Balakôt lies over this pass.

GAMBAH—Lat. $34^{\circ} 58'$. Long. $76^{\circ} 13'$. Elev.

A small village of fourteen houses on the left bank of the Indus in Khurmang (Baltistán). (*Aylmer.*)

GAMOT—Lat. $34^{\circ} 57'$. Long. $74^{\circ} 16'$. Elev.

The name given to part of the valley traversed by the Saingan or Kankatori stream; it lies about 14 miles north of Sharidi, on the path towards Chilas.

GANDÁRBAL—Lat. $34^{\circ} 14'$. Long. $74^{\circ} 49'$. Elev.

A village situated on the left bank of the Sind river, at the western extremity of the valley. The village itself lies about a mile from the bank, but there is a ghât on the river, and near it a small but smooth and well-shaded encamping ground. The village lies beneath a lateral spur from the mountains, which is composed of excellent “kunkur,” and upon which the *prangos* plant grows abundantly. The Sind here becomes navigable, and boats pass between Gandárbal and Shádipúr, on the Jhelum, in about four hours. Just below the ghât a small stream flows in by the left bank of the river; across the mouth of this stream is one of the arches of a ruined stone bridge, which was probably the largest in Kashmír; it appears to have consisted of not less than twelve arches; its length was about 120 yards, and it formerly spanned the Sind river, which now, however, flows several yards to the west of it. (*Moorcroft—Ince.*)

GANESHBAL—Lat. $33^{\circ} 59'$. Long. $75^{\circ} 21'$. Elev.

A village lying on the right bank of the Lidar river, towards the northern extremity of the valley; it consists of about a dozen houses built of wood, and situated so completely on the edge of the river as to overhang the rapid waters which foam along only a few feet below. Just before reaching Ganeshbal the strath narrows to a defile, but it there again opens upon a triangular plain, about a mile in length and bounded on all sides by beautiful slopes, covered with forests or carpeted with verdure, and rendered grander in appearance by the aspect of the snowy peaks seen at the upper end of it.

Ganeshbal, or the place of Gunysh or Ganessa, the only son of Siva and Parbuti, owes its celebrity to a large fragment of rock that lies in the torrent of the Lidar, and has been worn by it into what none but a Hindú would discover to bear the faintest resemblance to the head of an elephant, with which Gunysh is always represented; a trunk and a pair of ears and eyes have been added by the painter's hand.

GANGANI or KANKANI—Lat. $34^{\circ} 38'$. Long. $76^{\circ} 11'$. Elev.

A small village of 4 houses on the left bank of the Drás river, in the ilaka of Khurmang. It is passed on the route from Srinagar to Skardú (*viâ* Drás), between Kirkitchu and Oltingthang. (*Drew.*)

GANGARBAL NÁG—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 58'$. Elev.

A lake situated on the north-east slopes of the Haramuk mountain, at an elevation of about 12,000 feet; it lies under the wildest and most lofty peaks of the mountain, which tower to a height of about 1,000 feet above its level. The lake is about $1\frac{1}{2}$ miles long, and only 200 or 300 yards wide; its waters are not particularly clear, nor has it the appearance of great depth.

On the 8th of the Hindú month of Bhadra (20th August), there is a great pilgrimage of Hindús to the Gangarbal.

It is about 35 miles north of Srinagar, and may be reached by a path from the Wangat ruins. (*Vigne.*)

GANGNA—Lat. $33^{\circ} 21'$. Long. $75^{\circ} 13'$. Elev.

A hamlet situated on the left bank of the Bichlári, about $1\frac{1}{2}$ miles north-west of Rámsú, on the road leading towards the Banihál pass. A few hundred yards above the village there is a bridge across the river, which measures about 38 feet between the piers.

GANGRI—*Vide* "KAILAS."

GANHOT—Lat. $33^{\circ} 15'$. Long. $75^{\circ} 21'$. Elev.

A village in the Rámbán district, said to contain six or seven houses, inhabited by Hindús; it lies on the path from Rámbán towards the Hinjan Dhar pass, between Kishtwár and the Peristán valley.

GANIKI—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 31'$. Elev.

A village situated on the left bank of the Lidar Khol stream; it lies a few miles west of Doda, on the path towards Rámbán, which crosses the stream by a bridge below the village.

GANLES or GINGLIS—Lat. $34^{\circ} 12'$. Long. $77^{\circ} 40'$. Elev. 13,500'.

A hamlet at the south base of the Khardong pass, 5 miles from Léh. It is the first stage towards Yárkand.

GANMARA—Lat. $34^{\circ} 37'$. Long. $74^{\circ} 31'$. Elev.

A mountain in the range forming the watershed between the north-east end of the Loláb valley and the Kishan Ganga. On the range between Ganmara and the Kimsaran mountain to the south-east, there is apparently a large quantity of iron ore, and it is probably owing to this that the rocks are so much cut up by lightning. The compass is very variable. Water is procurable all along at about 200 feet below the top of the ridge, but towards night it is scarce, owing to the snow not melting after sunset.

An excellent road runs along the ridge from the Ganmara survey pole, leading from the Loláb and beginning at Kúligan. A little past that pole the road is very bad for about a mile, and it is with great difficulty, and often danger, that a person can get along. The tops of all the high hills are rocky and quite barren; there does not even exist a blade of grass on them, but below are beautiful little valleys, full of cattle, mostly horses.

There are in some of these valleys small settlements of Gújars, who pass the summer months here, and keep a large supply of milk and butter. (*Montgomerie.*)

GÁNSÉ TSO—Lat. $34^{\circ} 58'$. Long. $76^{\circ} 17'$. Elev. 10,000', approx.

A lake in Khurmang (Baltistán). It is about 1,300 yards long, 600 wide, and appears deep. The mountains on either side come down precipitously to its edge. It is said never to be frozen over, and to maintain an equal level in winter. The retaining "bund" has been formed by some ancient landslip, and is composed of some very large rocks. (*Aylmer.*)

GÁNSÉ LA—Lat. $35^{\circ} 3'$. Long. $76^{\circ} 19'$. Elev. 16,500', approx.

A pass over the Kailas range connecting Khapalu and Khurmang, in Baltistán. The approaches up both valleys are fairly easy, though rough, but the last part near the top is extremely steep and difficult, and only fitted for foot-passengers. On the 3rd July 1888, there was snow on either side of the pass for about two miles. It is never used till July (*see "Routes"*). (*Aylmer.*)

GANSKIEL PASS—*Vide "La GANSKIEL."*

GANOK—Lat. $34^{\circ} 46'$. Long. $76^{\circ} 22'$. Elev.

A collection of hamlets containing sixteen houses in a small valley of the same name in Khurmang (Baltistán). It lies on the right bank of the Indus, and is inhabited by Brokpas (*q.v.*). (*Aylmer.*)

GANTO LA—Lat. $35^{\circ} 41'$. Long. $75^{\circ} 24'$. Elev. 15,110'.

A pass connecting the Turmik and Básha valleys in Baltistán. It is said to be open for laden coolies in July, but unladen men can pass earlier. (*Aylmer.*)

GAPSHAN OR GYAPTHANG—Lat. $35^{\circ} 17'$. Long. $77^{\circ} 48'$. Elev. 15,150'.

A camping ground on the winter Karakoram route. It is situated on the right bank of the Shyok, close to the great Remo glacier, and is passed between Kumdan and Daolat-Beguldí, distant 8 and 15 miles respectively.

Balti Pulu is 17 miles. The road from it follows the stream of that name to its junction with the Shyok. The latter in October was only

8 feet wide, and frozen over. There is a small stone hut here. Wood and grass procurable in small quantities. Dr. Bellew remarks—

“We camped amidst a crowd of horse, ass, and yak carcasses, and skeletons in every stage of decay. A blighting south wind swept up the wide river-channel with great force, and a large number of our party were affected by the rarefied atmosphere.” (*Bellew—Johnson.*)

GAREPÚRA—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 15'$. Elev.

A village in the Machipúra pargana, lying on the north side of a narrow cultivated valley, which is traversed by the path from Shalúrah towards Sopúr. It is situated about a mile to the west of Magham.

All the inhabitants are zamíndars, and number eight families, five being Muhammadans and three pandits. Rice is extensively cultivated about the village, which is well shaded by trees, and contains a masjid.

GARKON—Lat. $34^{\circ} 37'$. Long. $76^{\circ} 30'$. Elev.

A village in Baltistán on the border with Ladák, and on the right bank of the Indus. It is most curious in its situation. It consists of very narrow strips or ledges of flat, watered ground, between separate stages of a great river-cliff, so that on one side there is a precipitous fall of ground, while on the other vertical cliffs overhang the narrow fields, which, receiving their radiated heat, quickly ripen their crops; even at night the place does not lose its heat. Water is led over the fields from a ravine which comes from the high mountains. Apple-trees, apricots, mulberry, and vine are cultivated, in company with the cereals, on the narrow space, and flourish well with the combination of warmth and moisture. (*Drew.*)

It is said to contain twenty-five houses. It forms part of the ilaka of Kargil. (*Aylmer.*)

GAROL—Lat. $33^{\circ} 31'$. Long. $75^{\circ} 26'$. Elev.

A small hamlet situated at the south-east extremity of the Bring pargana, the last habitations visible on the Kashmír side of the path lying over the Marbal pass. The vicinity of the village is beautifully wooded and a perfect garden of flowers. (*Hervey.*)

GARREWEL—Lat. $33^{\circ} 36'$. Long. $75^{\circ} 25'$. Elev.

A small village situated at the south end of the Nowbúg Nai, above the right bank of the river, almost opposite to the junction of the Brinnar stream; it contains six houses, four being inhabited by Gújars, and two by Kashmírís. The path entering the Nowbúg valley lies through the village, and crosses the river by a bridge below it.

GARSIR—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 10'$. Elev.

A village in the Dachinpara pargana, situated on the right bank of the Jhelum, a few miles south-east of Bij-Behára.

GARTA—Lat. $32^{\circ} 49'$. Long. $75^{\circ} 28'$. Elev. 5,800'.

A village in the Rámnagar district, on the road between Rámnagar and

Badrawár in the Tawí valley. It is situated on the spur of a hill. Thomson describes it as a cluster of farm-houses.

GAT—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 37'$. Elev.

A small village situated on the right bank of the Chenáb, about $1\frac{1}{2}$ miles east of Doda, on the road towards Kishtwár; to the east of this village a very violent mountain torrent empties itself into the Chenáb. (*Hervey*.)

GATA—Lat. 33° . Long. $75^{\circ} 44'$. Elev.

A large village situated about 2 miles north of Badrawár, on the road towards Doda. It lies some little distance from the left bank of the Nerú river, which at this spot flows in two channels. They are bridged below the village. North of the village is a *dharmasála* and the temple of Bas Dev, and near it are two smaller temples; they are surrounded by fine turf, and shaded by large trees. Gata contains about thirty houses, ten of which are occupied by shál-báfs; the remainder of the inhabitants are Hindús, and are mostly of high caste.

GATIALA FERRY—Lat. $33^{\circ} 3'$. Long. $73^{\circ} 47'$. Elev.

This ferry is situated on a broad reach of the Jhelum river, between the villages of Piswal and Pindi, in the Jhelum district. It is distant about 11 miles north of Jhelum, and the same distance south of Mirpúr by a good road. The ferry-boat plies at all seasons of the year; there is usually water communication with the town of Jhelum, but during the winter months only small boats can be used, that part of the river nearest the ferry being divided into numerous channels and rapids. The passage to Jhelum by river occupies rather more than three hours. The boats and establishment are maintained on the Jhelum side of the river; on the other bank there is only a small store-house.

GAVIS or GABIS—Lat. $34^{\circ} 54'$. Long. $76^{\circ} 15'$. Elev.

A collection of small hamlets in Khurmang (Baltistán). It lies in a small valley on the right bank of the Indus and contains fourteen houses. (*Dymer*.)

GAY—Lat. $33^{\circ} 17'$. Long. $75^{\circ} 31'$. Elev.

A village prettily situated in an oval basin of the mountains through which the easternmost branch of the Lidar Khol flows. It is situated on the right bank of the stream, about 17 miles north-west of Doda, on the path toward Kashmír by Brari Bal. It is also the point of departure for the detour by the Peristán route, should the former not be practicable. The hills by which the village is surrounded are not lofty, and are wooded on the east side, the slopes towards the west being bare: most of the houses, of which there are sixteen in all, are built on the bank of the stream, close to the *kadal* bridge by which it is crossed; but some of them are pushed high up the hillside. Above the village is a small Hindú temple dedicated to Piparran, the tutelary deity of the neighbouring mountain.

The encamping ground, which is shaded by fine walnut trees, is on the grassy bank of the river, opposite the village. Both coolies and supplies are procurable.

GEHUL TOBUKPA—Lat. $35^{\circ} 17'$. Long. $75^{\circ} 39'$. Elev.

A pargana on the Skardú plain (Baltistán). It is said to contain a hundred and forty-four houses. (*Aylmer.*)

GHANDOS—Lat. $34^{\circ} 57'$. Long. $76^{\circ} 15'$. Elev.

A small village on the right bank of the Indus in Khurmang (Baltistán). It lies about a mile north of the Khurmang fort. It is said to contain thirty-seven houses. (*Aylmer.*)

GHARI OR GARHÍ—Lat. $34^{\circ} 18'$. Long. $73^{\circ} 39'$. Elev.

A village situated on the left bank of the Jhelum; it lies 13 miles south-east of Domel, and 10 miles north-west of Hatti, on the new cart-road from Marí towards Baramúla.

The camping ground is very extensive and suitable for a large force. Forage and firewood plentiful. Water from river. There is a new dāk bungalow just opened (1888), half a mile from the old one. A path leads over the mountains to Chatter, 14 or 15 miles. It is a very bad one, and only suitable for coolies. (*Montgomerie—Barrow—Aylmer.*)

GHUND—

A term applied in Baltistán to land granted without any reservation of revenue, in contradistinction to *Yul* (*q.v.*). (*Vigne.*)

GILGIT (FORT AND VILLAGE)—

Lat. $35^{\circ} 55'$. Long. $74^{\circ} 23'$. Elev. 4,890'.

The fort is a four-sided building with faces of about 100 yards, a circular bastion at each corner, two square projections on the north face, which are, in fact, the corner bastions of the citadel, and a central bastion on each of the other faces. In addition to the main work, there is a sort of low horn-work on the west face for the accommodation of about half the garrison. This work is about 90 yards long on each face. The entrance to the fort is on the south face by the central bastion. Within the fort there is a sort of keep, about 40 yards square, which contains the magazine and supplies for six months—a square tower, overlooking the whole, forms one corner of this keep. The north face of the fort is on the river-bank, which is here a cliff about 40 feet high; the other three faces are surrounded by a ditch, 3 or 4 feet deep, which can be flooded on emergency. The outer walls of the fort are 28 feet high, and, where pierced by embrasures, *viz.*, at the bastions, are 5 feet thick; elsewhere the parapet walls are $2\frac{1}{2}$ feet thick. They are loopholed all round. In 1885 the garrison consisted of 880 infantry and 8 gunners; more than half of the former are quartered

in the horn-work, the remainder have their barracks under the ramparts. The armament consists of—

3 brass mountain guns.

1 „ gun of position.

8 *sher-bachas*.

Besides the barracks for the garrison, there are quarters within the fort for the governor and general. The fort is in very fair order, but as it is commanded at a distance of 1,250 yards from the Barmas plateau, which is 320 feet above the fort level, it could not resist an enemy armed with rifled artillery. The precipitous mountain wall, on the left bank of the river, also completely overlooks it, and riflemen placed here would soon clear the parapets of defenders. In 1871, the fort was partly destroyed by an earthquake, but has since been rebuilt. There is a telegraph station in the fort, connecting it with Astor.

The village of Gilgit is on the right bank of the river, with the fort in its midst. Here the cultivated ground is a flat plain of river alluvium, 30 or 40 feet above the water. The cultivation covers 2 square miles or so, the irrigating water coming from the nearest side-stream. The houses, which are flat-topped, are scattered over the plain in twos and threes among groups of fruit-trees, and there is no regular bazar, or any large collection of houses. There are, however, a few shops close to the fort which supply the wants of the garrison. The only other buildings of note are the bungalow built for Major Biddulph, and a small hospital for the use of the garrison.

The population of Gilgit (garrison not included) is probably about 1,000, excluding the neighbouring hamlets of Khomar, Vútiál, Barmas, Naupur, and Basín, which together contain about four hundred more.

The cultivated ground belonging to Gilgit proper extends for about 2½ miles along the river, and is from half a mile to a mile in width. The irrigation channels are fed chiefly from the Kergah river. Principal crops—wheat, rice, and barley; cotton, too, is largely grown. Grapes, apricots, and mulberries are the most common fruits.

The soil is very good; climate undoubtedly healthy. The air is very dry, and there is little or no rain.

In winter the cold is never very great—snow seldom lies for more than a few hours. In summer the heat is great, owing to the bare rocky mountains on either side of the valley; still it is very bearable compared with the heat of Northern India; perhaps it may best be compared with Abbotabad. (*Barrow*.)

GILGIT TAHSÍL—

Or *ilaka*, as the local authorities call it, is a sub-district of the Gilgit province. Besides Gilgit proper it embraces the villages of Minawar, Sakwar, Dainyúr, Vútial, Khomar, Barmas, Naupúr, Basín Bala, Basín Páin, and Hinzál. The total population is about 2,900. (*Bakshi Mulráj*.)

GILGIT (DISTRICT)—Lat. Long. Elev.

A district of Dárdistán, of which the chief fort and village are situated on the right bank of the Gilgit river, 24 miles above the Indus. It combines the advantages of a central position, a good climate, and a considerable extent of fertile land. It appears from ancient times to have been the seat of a succession of rulers, who, to a greater or less degree, exercised authority over the surrounding valleys and States.

"The ancient name of the place was Sargín. Later, the name of Gilgit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilgit or Sargín-Gilgit. Its identity with the Gabalata of ancient Sanskrit literature has been suggested. A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pándrathan temples in Kashmír. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

"The settled population of the Gilgit district, which is very mixed, amounts to about 4,500 persons. The language spoken is Shína, though the Shíns are numerically inferior to the rest of the population. The Gilgit pronunciation of Shína is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Kashmíri, Dogrí, Hindústání, and Panjábí expressions. The former rulers had the title of Rá, and there is reason to suppose that they were at one time Hindús, but for the last five centuries and a half they have been Muhammadans. The names of the Hindú Rás have been lost, with the exception of the last of their number, Shiri Badutt. Tradition relates that he was killed by a Muhammadan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Rá named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Badutt was the last, were called Shahreis. The present Rá of Gilgit, Akhdád Khán, belongs properly to the ruling family of Nagar, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

"The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides, up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hillside permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shín Rás, whose rule seems to have been peaceable and settled. The whole population, from the Rá to his poorest subject, lived entirely by agriculture. According to tradition, Shiri Badutt's rule extended over Chitrál, Yasín, Tangír, Darél, Chiká, Gor, Astor, Hunzá, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Muhammadanism, by which the Shín kingdom was broken up into a number of small independent States, which, from that date, commenced to make periodi-

cal wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yasin three centuries later.

"A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed.

"From Gilgit, mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small States. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*F. nuxia*), and the wild dog (*C. rutilans*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dáds are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. isabellinus*) and the snow cock (*T. himalayanus*) are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to be found numerous flocks of the wild sheep. At an elevation of 11,000 feet wild onions grow in great profusion."

The principal difficulty in communication in the country round Gilgit is caused by the rivers, which in winter are shrunk to small dimensions, but with the melting of the snows become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakípúsh mountain. Gold-washing is only practised in winter, and then only by the poorest of the population, though, even with the rude apparatus employed, it is sometimes very remunerative. The gold is of fair quality, the best being twenty carats. The vegetable products are wheat, barley, maize, millet, buckwheat, pulse, rice (in Gilgit village only), rape, and cotton; of fruits, mulberry, peach, apricot, grape, apple, quince, pear, pomegranate, anab or sarshing, and melons. Silk is fabricated, but in very small quantities.

The district of Gilgit may be said to be about 40 miles long, and that part of it in which lies the fort is from 1 to 3 miles wide. It is bounded on each side by steep rocky mountains.

The valley itself contains stony alluvial plateaux of various forms, its level varies above the river. The greater part of this tract is arid and barren, but, as usual, at the mouth of each ravine is a cultivated space. The line of mountains on the south-west side of the valley is divided most regularly by these ravines. On the north-east the mountains are of enormous size. In front of each ravine on that side too is the widespread alluvial fan with a portion of it watered and cultivated.

The Gilgit province is, for administrative purposes, divided into *ilakas* corresponding to the Indian *tahsils*. These *ilakas* are Bargú, Gilgit, Nomal, Bagrot, and Sai. Practically, the little administration there is reats with the governor of Gilgit.

The history of Gilgit—that is, its reliable history—does not go back further than the commencement of the present century, when it was conquered by the Yasínis under Sulímán Sháh, Khúshwaktia. Azad Khán, of Payál, or Puniál, displaced the Yasínis, and Tahir Sháh of the Nagar family overturned the Payál *ráj*. Tahir left Gilgit to his son Sikandar Khán, who was ousted by Gauhar Amán of Yasín about 1841. Thereupon Karím Khán, brother of Sikandar Khán, sought aid from the governor of Kashmír, who, with the sanction of the Lahore darbár, sent a force of 1,000 men under Nathú Sháh to assist him. In the meanwhile Sikandar Khán had been murdered; so Nathú Sháh, feeling doubtful of success, sent for reinforcements. When these arrived, he assaulted the fort and took it by storm. Gauhar Amán, on hearing of this, fled precipitately to Mastúj.

Karím Khán, brother of Sikandar, was allowed by the Sikh government to succeed to the *ráj*, but Nathú Sháh was appointed military governor of Gilgit, with a force of about 1,000 men to protect the *rája*, who on his side was bound to pay a tribute of 1,500 *kharwárs* of grain. For the next few years the country enjoyed rest. In 1848 Isa Bahádúr, of Puniál, a step-brother of Gauhar Amán, took refuge in Kashmír territory from the hostility of his step-brother. The Kashmír darbár refused to give him up, and Gauhar Amán, encouraged by the disaffected state of the Gilgit garrison, which had not been paid for a couple of years, invaded Gilgit territory. The people of Hunzá and Nagar apparently joined in this invasion, pillaging five villages. To repel this attack the Kashmír darbár sent a reinforcement of 2,000 men with four guns under Nathú Sháh. This force advanced up the Hunzá valley, but, falling into an ambushade, was totally defeated, both Nathú Sháh and Karím Khán being slain. Gilgit again fell into the hands of Gauhar Amán, but was shortly afterwards retaken by another force from Kashmír. In 1852, however, the Gilgitís, tired of Sikh oppression, called the Yasínis and other tribes to their aid, and, rising in revolt, drove the Kashmír troops out of the valley with a loss of 1,500 men. Thus, for the third time, Gauhar Amán became master of Gilgit. In 1856 Gilgit was recaptured by the Sikh troops, and Isa Bahádúr of Puniál appointed thánadar. But in the following year Gauhar Amán once more took the place. The Indian Mutiny and other matters now fully occupied the attention of Guláb Singh, and it was not till 1860 that his son Ranbír Singh sent a force to recover the country. Gauhar Amán suddenly dying, the fort was taken without much difficulty. The Dográs followed up their victory by going as far as Yasín, which they held for a few days and then abandoned. In 1863 some messengers of the

maharāja having been robbed and imprisoned by Múlk Amán, the son and successor of Gauhar Amán, another expedition was sent against Yasín. The Yasínis were defeated and tribute exacted.

In 1866 Hunzá was attacked by the Dográs in alliance with Nagar, but, owing to the treachery of the latter State, the attack completely failed. A general alliance against the Dográs seems now to have been formed by Chitrál, Yasín, Tangír, Darél, and Hunzá, and all Puniál was wrested from them. Gilgit was then besieged, but the garrison, 2,500 strong, held out successfully till reinforced. As a punishment for this conduct, an expedition was sent into Darél by the Chonchar and Dodargali passes, which dictated terms to the Darélis. Since then Darél has paid a small tribute to the maharāja. In 1867 the allies were driven out of Puniál and Isa Bahádúr reinstated. Two years later the Hunzá people made a raid on Nomal, and carried off all its inhabitants; but diplomacy arranged a compromise, and the *Thum* of Hunzá consented to yield allegiance and pay yearly tribute. From 1867 to 1880 the history of Gilgit may be characterised as uneventful. In 1876 Captain Biddulph was sent on a mission to Gilgit and Hunzá, and in the following year he was appointed Resident at Gilgit. This arrangement lasted till 1880. In September of that year Pahlwán, the then ruler of Yasín, attacked and occupied the Cher Kala. Major Biddulph thereupon sent word to government, and himself made arrangements to repel Pahlwán Bahádúr. The latter, however, suddenly withdrew in order to meet an attack on Yasín, which the Mehtár of Chitrál took this opportunity of making. The Government of India shortly afterwards thought it advisable to withdraw their representative. Since Pahlwán's invasion the condition of Gilgit has been perfectly tranquil. In one of his reports Biddulph says:—

"Whatever the faults and shortcomings of Kashmír rule may be, when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Khúshwaktia family, in whose grasp it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. It is scarcely an exaggeration to say that, of the inhabitants of Gilgit over forty years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way.

"By a wise policy the maharāja's rule has become exceedingly popular, and the inhabitants contrast their present flourishing condition and immunity from slavery with the state of their neighbours, and the recollections of the oppression they suffered under Gauhar Amán."

This is true, except as regards the exceeding popularity of the maharāja's rule, which is simply accepted *faute de mieux*.

Revenue is raised in the shape of grain for the garrison, also the people are bound to furnish personal service according to the number of houses, which, it is believed, is nearly 1,000, every one of which can boast of a

matchlock. In this way about 600 or 700 men are actually employed in various duties, such as patrolling roads, guarding posts, and conveying supplies.

The condition of the regular troops in the valley was, during the first year of occupation, very bad, and service in Gilgit was most unpopular amongst the Dográ troops. The arduous nature of the service, the separation from their families, and the nature of the climate all tended to this result. In those days the troops were entirely dependent on Kashmír for supplies, and it took some time to make the Gilgitis understand that they would get a fair price for the surplus food raised by them. Now the system is well established, and the garrison is fed from the produce of the valley. The garrisons of Búnjī, Astor, and other posts west of the Indus are still almost entirely sustained on rice grown in Kashmír. The carriage of this is a heavy tax on the Kashmír treasury, and altogether the occupation of Gilgit costs about £7,000 per annum.

Colonel Tanner makes the following remarks regarding the vegetation round about Gilgit:—

"The pencil-cedar I have found continuously from 14,400 feet down to 6,000 feet. At Molcha, 8,000 feet above the sea, near Mináwar, I found one specimen with a girth of 30 feet. The *Pinus excelsa* has a more limited range, as it grows only between 9,500 and 12,000 feet. The deodar does not grow in Gilgit. The edible pine or *edulis* grows in Astor. It is also found round Chaprot, and thick forests of it grow just below Gor, and add greatly to the picturesque appearance of that settlement. Otherwise, the slopes, which are too dry to support other vegetation, would be brown and burnt up like all the low ranges round Gilgit below 9,000 feet. The *chilgoza* may be said to extend from 7,000 feet to nearly 10,000. The birch is very common throughout Gilgit and grows as high up as 12,500 feet. The upper limit of vegetation round Gilgit is pretty constant at 16,200 feet, where, in favourable situations, a few hardy flowers and coarse grass may be met with. Above this the rocks are stained with lichens.

"Besides the trees above mentioned, the tamarisk appears to thrive well in the barren valleys of Gilgit up to 6,000 feet. There are no oaks in this region, and the wild olive is rare, the slopes which elsewhere are covered with these trees being here sprinkled with that detestable plant, the wormwood, which ranges from 5,500 feet up to 11,000 feet.

"In the narrow vegetation belt round Gilgit are many wild fruits. Wild strawberries abound, while wild raspberries and black currants are also found." (*Biddulph—Drew—Girdlestone—Pandit Manphul—Tanner—Barrow.*)

GINGER—Lat. 34° 18'. Long. 74° 1'. Elev.

A ravine under the south-west side of the Tútmarī Gali, at the south-eastern extremity of the Karnao valley. (*Montgomerie.*)

GINGL—Lat. 34° 8'. Long. 74° 9'. Elev.

A village situated on the right bank of the Jhelum, about 18 miles west of Baramúla, on the road towards Mozafarabád. It lies on a small, open and well-cultivated plain above the river, the valley of the Jhelum being here very narrow. The ridge to the north-west contains iron in several places.

'Chandnian, in the Karnao valley, may, it is said, be reached by two paths from this village.

There is a bungalow for the reception of travellers situated near the bank of the river; it is a double-storied building, containing six rooms, with an open verandah along the front of it. Supplies are procurable.

The Jhelum from Urí to this place is a perfect torrent, especially here, where the fall is very great.

GIONGPÍ—Lat. 35° 24'. Long. 75° 49'. Elev.

A pargana in the ilaka of Shigar (Baltistán). It contains twenty-five houses. (*Dylmer*.)

GISHÁT—

A torrent which flows into the Búrzil stream, in latitude 34° 45', longitude 75° 1'. The road from Gúrais towards Skardú crosses this torrent by a bridge between Bangla Bal and Mapanúnabád.

GNISCHU—*Vide* "NISCHU."

GOAS—Lat. 33° 30'. Long. 75° 23'. Elev.

A village situated in a cleft in the mountains on the north side of the Sháhabád valley; it is known as Hir, or Upper Goas, to distinguish it from Bun Goas, situated on the bank of the Sándran, near Rishpúra. The Bring valley may be reached by a path lying through this village. The upper village is inhabited by Gújars, and contains four houses, the lower by Dúms, who number three families.

GODHAI—Lat. 35° 11'. Long. 74° 59'. Elev. 9,100'.

A village on the right bank of the Astor river, which is here joined at right angles by a rapid mountain torrent, and forms with it and the surrounding mountain a barrier impassable by any native invader; and, as an additional defence, a small fort has been erected upon a huge fragment of rock that has rolled to the water's edge and effectually commands the wooden bridge which is thrown across the narrowest part of the channel. When Sher Singh, a maharája of the Panjáb, was governor of Kashmír, he and his invading Sikhs advanced thus far in the month of August, expecting to reach Skardú without much opposition, but they found a furious river in their front, and a matchlock behind every rock on the opposite bank. They attempted to gain their end by diplomacy, but Ahmad Sháh was too cunning for them, and managed to keep them in play for a long time, well knowing what would be the consequence of their delay. The cold weather suddenly commenced, the Sikhs, chilled to their very hearts, commenced a precipitate retreat, but a snow-storm overtook them and hundreds of them were lost upon the plateau above Búrzil. It contains about six houses. On the other side of the river is the village of Shikang (five houses). The Godhai valley, up which runs the road to Skardú,

vid the Alumpi La, contains the two small villages of Bubind (five houses) and Kharbé (two houses). (*Vigne—Aylmer.*)

GOGACHIPATAR—Lat. 33° 11'. Long. 75° 22'. Elev.

A fort, also called Gujput; it is situated on a conical hill on the right bank of the Chandra Bhága river, between Rámbán and Doda.

GOGALMARG—Lat. 33° 31'. Long. 74° 56'. Elev.

A few huts inhabited by shepherds, situated on the slopes of the Panjál range, to the north of the Gulábgarh or Kúri pass, on the path between Riasí and Shupion, about 19 miles south of the latter place.

The marg is covered with rich and luxuriant grass, upon which, during the summer months, large flocks of sheep are grazed. (*Allgood.*)

GOGISAR—Lat. 33° 52'. Long. 75° 28'. Elev.

A mountain lake lying on the east side of the watershed between Kashmír and the Maru Wardwán valley. (*Montgomerie.*)

GOGRA—Lat. 34° 21' 4". Long. 78° 57'. Elev. 15,570'.

A camping ground in the Changchenmo valley, 12½ miles above Pamzal. The river is forded half-way between the latter and Kiam, after which the road proceeds north-north-west up the Kugrang valley to Gogra. Fuel plentiful. Grass scarce. A *sarái* has been built here. (*Trotter—Henderson—Cayley.*)

GOGULDAR—Lat. 33° 51'. Long. 75° 24'. Elev.

A Gújar settlement which is inhabited during the summer; it lies towards the north-east extremity of the Kfourpara pargana, on a path leading over the mountains to Basman, in the Maru Wardwán valley.

GOHAN—Lat. 34° 11'. Long. 74° 25'. Elev.

A village in the Krubin pargana, containing two or three houses; it is situated on the slopes of the hills, about 3 miles south-east of Baramúla, on the path towards Kountra and the Gulmarg.

GOHILPÚR—Lat. 34° 8'. Long. 74° 37'. Elev.

A village situated at the edge of the table-land to the south-east of Patan; it lies about a mile south of the road from Patan towards Srinagar. There are extensive rice-fields below the village, which contains eight houses, inhabited by zamíndars, a watchman, a messenger, a blacksmith and two shál-báfs.

GOHÚN—Lat. 33° 34'. Long. 75° 24'. Elev.

A village in the Bring pargana, situated on the spur in the angle formed by the confluence of the Nowbúg and Tansan rivers, which are crossed by a bridge a little distance to the north-west of the village. It lies on the path from Islamabád towards Kishtwár by the Marbal pass. (*Hervey.*)

GOJIPATRI—Lat. 33° 52'. Long. 74° 44'. Elev.

An encamping ground on the path between Srinagar and Baramgala, by the way of the Choti Gali pass. Gojipatri is situated close to the Nil Nág, about 5 miles west of Chrár and 20 miles south of Srinagar; it has a famous zíarat, and there are besides a few houses scattered here and there; no supplies are procurable, but grass is plentiful, and green indian-corn may be had in summer; wood and water are abundant. (*Allgood.*)

GOL—Lat. 35° 15'. Long. 75° 56'. Elev.

A group of hamlets in Baltistán on the left bank of the Indus, on the Srinagar-Skardú route. The cultivation round Gol is on a high platform of alluvium. The Indus is here very narrow and deep, and runs with an extremely rapid current. It is said to contain a hundred and ninty houses. (*Thomson—Aylmer.*)

GOLPŪR—Lat. 33 26'. Long. 73 54'. Elev.

A village in Naoshera, situated in a narrow valley on the west side of the Troach fort; it lies about 10 miles south of Kotli, on the direct path towards Mirpúr. There are about eighteen houses in the village, which is supplied with water by the Kowa torrent, which flows down through the centre of the valley; in the summer the stream dries, but pools of water collect in various places in its rocky bed.

GOMA HANŪ—*Vide* "HANŪ."

GOMA SKARDŪ—Lat. 35° 18'. Long. 75° 36'. Elev.

A pargana of the ilaka of Skardú (Baltistán), at the foot of the hills, enclosing the Skardú plain to the south. It is said to contain a hundred and twenty-six houses. (*Aylmer.*)

GÓN—Lat. 35° 13'. Long. 76° 3'. Elev. 7,992'.

A village of about seventy-five houses in Kiris (Baltistán). It lies on the right bank of the Shyok and is passed between Kiris and Kuru. Between Gón and Kuru, during floods, the road is very difficult. (*Aylmer.*)

GONDALI—Lat. 33° 12'. Long. 74° 44'. Elev.

A small hamlet containing two or three houses, lying about 10 miles north of Poni, on the path towards Kashmír by the Búdil pass. (*Allgood.*)

GONG LA—*Vide* "KÍNG GANGLA."

GONGTAI LA—*Vide* "KONGTA LA."

GONH—Lat. 34° 30'. Long. 76° 4'. Elev.

A village on the left bank of the Suru river, about half-way between Sanku and Kargil. It is situated in a close valley about 3 miles long

and half a mile wide, and is intensely hot in summer. Goitre very prevalent. (*Moorcroft.*)

GONPÁ—

Is the word for a monastery in the Ladákí language. (*Drew.*)

GONTSO—Lat. $34^{\circ} 14'$. Long. $76^{\circ} 8'$. Elev.

A collection of hamlets, said to contain 50 houses, in the Kartze division of Drás (Baltistán). It lies along the Palumbachu. Among the inhabitants is a blacksmith. (*Aylmer.*)

GORITHAL—Lat. $34^{\circ} 11'$. Long. $74^{\circ} 5'$. Elev.

A Gújar settlement, lying to the north of the Baladori range, on the foot-path between Gingl and the village of Chaudnian, in the Karnao valley.

GOSHAN—Lat. $34^{\circ} 26'$. Long. $75^{\circ} 48'$. Elev.

A village said to contain forty houses, in Drás (Baltistán). It lies about one mile west of the Drás fort, on the Muski stream. Among the inhabitants is a carpenter. (*Aylmer.*)

GOTALA—Lat. $33^{\circ} 13'$. Long. $75^{\circ} 30'$. Elev.

This place is situated on the right bank of Lidar Khol stream, which is crossed by a rough bridge between it and Kai, below the path from Doda towards Kashmír; it contains but one house.

GOWRAN—Lat. $33^{\circ} 43'$. Long. $75^{\circ} 29'$. Elev.

A village situated on an elevated table-land at the foot of the spur between the two headwaters of the Nowbúg river, at the extreme north end of the valley. It contains a masjid and six houses inhabited by zamíndars, and is shaded by fine trees.

The villages in this neighbourhood are constructed principally of wood, with wood and mud-cement as the frail foundation. The peasantry are miserably indigent, and, except fowls, no supplies are procurable. (*Hervey.*)

GOWRAN—Lat. $33^{\circ} 46'$. Long. $75^{\circ} 23'$. Elev.

A hamlet lying at the foot of the hills on the west side of the Kuthár pargana, by the right bank of the Arpat; it contains three houses inhabited by Gújars.

From this village an excellent road, leading towards the Khourpara pargana, crosses the Metsij hill; neither the ascent nor descent are described as being at all steep; it is used by horsemen and for laden animals. The distance to the village of Brar is about 5 *kos*, passing *en route* the Gújar village of Vaal (ten houses) and Papaharan (five houses), just before reaching the Sháhkúl canal, which is crossed by a *kadal* bridge near Brar (sixteen houses).

GOYONGO—Lat. 35° 41'. Long. 75° 39'. Elev.

A small village on the left bank of the Braldú river (Baltistán). It contains five houses. (*Aylmer.*)

GRATI NAR—

A stream which rises in the lofty mountains on the north side of the Tilail valley, and empties itself into the Kishan Ganga river, in latitude 34° 33', longitude 75° 6', just above the village of Borrogam. A path leading from Tilail to the Shingo valley and the Deosai plains follows the course of this stream.

GRATINÚRA—

A stream which rises on the southern slopes of the Panjtarni mountain, and flowing in a southerly direction through an elevated grassy valley empties itself into the Shísha Nág, a mountain lake lying at the north-east extremity of the Dachinpara pargana. (*Montgomerie.*)

GRIM—

A kind of barley, grown at high altitudes, the grain of which becomes loosened from its husk like the grain of wheat. (*Drew.*)

GUGGEAN—Lat. 33° 50'. Long. 74° 22'. Elev.

This village lies above the right bank of the Dali Nar stream, on the path from Púñch to the Tosha Maidán pass, about 18 miles north-east of Púñch. It contains twenty-six families, seven being Gújars and the remainder Kashmíri Muhammadans. The cultivation is confined to dry crops.

GÚJARS—

Descendants of the Aryan race. They spend half their life on the mountains and half at lower altitudes. Unlike the Gaddís, the Gújars have their homes below; they are only summer visitors to the mountains.

They are a set of people who are found scattered at intervals over the countries between Delhi and the Indus. In those parts which we deal with, they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not depend on it chiefly for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts, at different levels, and live mostly by the produce of their cattle.

Their countenances cannot be called highly Aryan. The forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve that is often seen in Aryan nations. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having

that kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them they are not bad to deal with. Those who live down below and come up to the middle mountains for the summer, dress rather scantily; they have loose short pajámas; the upper part of the body is often bare; but there is a *lúí*, or blanket, in reserve, which is commonly put over the head and hangs down behind. Those who are settled farther among the mountains (and these Gújars are found in Kashmír, if not beyond) adopt a dress more like their neighbours, better suited for severe weather. "Wherever I met the Gújars, I have found them to be possessors of herds of buffaloes, and to drive these as the spring and summer advances into the higher mountain pastures. In the beginning of May, I met many about Badrawár who had just arrived from below; they had with them their wives and families, spinning-wheels, churns, and other helps for getting a living. Their gains are derived from the sale of ghí, the preparation of which occupies them continuously during their stay among those summer pastures. They are generally in communication with traders of the town below for its sale, having often, I think, received advances in anticipation of the season's yield.

"The language is not the same everywhere, but depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus, there are Gújars in Kashmír who speak Kashmíri, while those who come to the middle mountains speak a mixed dialect of Panjábí, or Dogrí (*q.v.*) and Pahári. These have, however, some words peculiar to themselves. I heard the following half dozen words in the mouths of some Gújars from near Búdíl:—

Mother . . .	<i>Alí.</i>	Son's wife . . .	<i>Ban.</i>
Sister . . .	<i>Bebe and idhé.</i>	Husband's sister . . .	<i>Nand.</i>
Son . . .	<i>Gadará.</i>	To milk . . .	<i>Melna.</i>
Daughter . . .	<i>Gadarí.</i>	To be milked . . .	<i>Milna.</i>

"As to religion, all I have met—all who live within these territories—are Musalmáns." (*Drew.*)

GÚJIARA—Lat. 33° 19'. Long. 75° 23'. Elev.

A hamlet in the Peristán valley, situated above the left bank of the stream; it is inhabited by a few Gújar families, occupying flat-roofed huts scattered among the fields, which stretch for a considerable distance along the side of the mountain.

GÚJRIND (*Dard GÚJRONDO*)—Lat. 34° 32'. Long. 75° 17'. Elev.

A village situated near the source of the Kishan Ganga river, at the east end of the Tilail valley; it contains a masjid, and eight houses inhabited by zamíndars. The path leading towards Drás crosses the Kishan Ganga by a bridge or ford below the village.

GULÁB BĀGH—A camping ground. (*Vide* "SHUSHOT.")

GULÁBGARH—Lat. 33° 29'. Long. 74° 57'. Elev. 12,530'.

The Gulábgarh, Kúri, or Dowal pass lies over the Panjál range at the south end of the valley of Kashmír, and is crossed by the direct path between Shupion and Ríasi; it is a well-frequented road, and is practicable for ponies. On the Kashmír side the ascent is very gradual, with the exception of a short steep pull up to the top of the ridge; on the south side the ascent is steeper, but not difficult; the natives say it is dangerous when snow falls, and mention that in one year eighty persons were lost on it.

At the top there is a plain called Nikan. There are many shepherds' paths leading about the neighbouring hills, but the natives say that the ridge is not practicable, except at the pass. (*Montgomerie.*)

GULÁBGARH—Lat. 33° 26'. Long. 74° 57'. Elev.

A small mud fort on the left bank of the Gulábgarh *nala*, one of the sources of the Ans river. It is situated in the district of Dowal, lying to the south of the Panjál range. (*Allgood—Montgomerie.*)

GULÁBGARH—Lat. 33° 16'. Long. 76° 13'. Elev. 6,300'.

A small square fort in the Pádar district, situated in the fork between the confluence of the Bhutna and Chandra Bhága rivers. It is a little toy-looking affair, with round corner towers, built in the manner of the country, of alternate courses of stone and timber and plastered over; it is garrisoned by ten or twelve men. Behind the fort lie the ruins of Chatargarh (*q.v.*). (*Drew.*)

A rope suspension bridge, which has replaced the wooden bridge, crosses the latter river a few hundred yards above the fort. From this place Ladák may be reached by the Umasi La (*q.v.*).

The fort of Gulábgarh lies about 50 miles (five marches) east of Kishtwár, but the path is impassable for many months in the winter. There is a second path along the river-side which people sometimes travel by at that season, but it is a difficult and dangerous one. (*Allgood—Mackay.*)

GULÁBPÜR—Lat. 35° 35'. Long. 75° 35'. Elev.

A large pargana in the ilaka of Shigar (Baltistán), on the right bank of the Indus. It contains two hundred and fifty houses. (*Aylmer.*)

GULBASHEM OR GULBASHER—

Lat. 36° 17' 28". Long. Elev. 12,385'.

A camping ground on the right bank of the Karakash, 10 miles above Bulakchi, between which and Gulbashem are some abandoned jade quarries. Grass and fuel abundant, except for 2 miles above Gulbashem. Road down valley good. Twelve miles above camp the river is much increased by springs. This is a favourite Kirghiz camp.

There is a *zíarat* or *mazár* (*i.e.*, tomb) of some saint here, on the top of a low hill. The Karakash is forded with difficulty between this and Bulakchi, not only on account of the depth of the water and force of the current, but from the existence of quicksands, which latter are common along the whole course of the river (August 4th). (*Trotter—Henderson.*)

GULLA SHEIKH-KI-GÚND—Lat. 34° 32'. Long. 75° 10'. Elev.

A hamlet in the Tilail valley, containing three houses, situated on the left bank of the Kishan Ganga river.

GULMARG—Lat. 34° 5'. Long. 74° 25'. Elev.

A mountain upland, situated on the slopes of the Pír Panjál range, on the south-west side of the valley of Kashmir. It lies about 13 miles due south of Baramúla and 24 miles west of Srinagar, and may be reached by various roads from Srinagar, Patan, Sopúr, and Baramúla. There is also a foot-path from the village of Naoshera, half-way between Rámpúr and Baramúla in the Jhelum valley, and from Púñch paths lie over the Nílkanta and Firozpúr passes, but they are not usually practicable for laden cattle.

The commonest route to Gulmarg is from Srinagar by boat to Purána Chowni, below the city, and thence by road to Mágam, 12 miles, where there is a rest-hut and good camping ground. For the first 5 miles the road to Baramúla is followed, and the path to Gulmarg is thus sometimes missed. From Mágam to Gulmarg, 12 miles, is a good path as far as Mangalára, a little over 3 miles, and then over a very stony country, cut up by torrents, for 5 miles, after which a good path leads to the commencement of the ascent, which, towards the top, becomes steep. From Mágam to the Marg can be done in two hours on a good pony.

The road from Sopúr is noticed under "*BÁBÁ MARISHI.*" The path from Baramúla joins into this road at Kontra, the distance from Baramúla to Kontra being about 11 miles.

To Palhallan, near Patan, the journey is made by boat, *viâ* Shádipur, and occupies about 8 hours from Srinagar. From Palhallan, Bábá Marishi is some 15 miles.

For the path from Naoshera, see under "*RAMPÚR*" and "*NAOSHERA.*" (*Wingate.*)

The marg, which is shaped somewhat like the figure 8, is about 2 miles long, and varies in width from a few hundred yards to more than a mile. It lies chiefly north-west and south-east, and is enclosed on all sides by hills densely wooded by deodar and pine, from which numerous spurs in the form of grassy knolls project far into the plain. The whole surface of the down and the projecting knolls is clothed with flowers of every hue, whence the place is supposed to take its name, *gulmarg*, "the field

of flowers ;" others, from certain mythological legends connected with the locality, prefer to derive it from *ghul*, a tumult, *ghulmarg*, "the place of the tumult."

The elevation of the marg is about 3,000 feet above the level of the valley of Kashmir ; the climate is cool, bracing, and salubrious, but the rainfall is very considerable. The valley is intersected by a small stream which receives numerous tributaries in its course towards the north-west, where it escapes through a deep gorge.

The most eligible spots for the wooden huts in which visitors live are along the ridge at the east end of the marg, from which, in addition to the advantages of fresh, pure air, and sun, a magnificent view is obtainable of the valley of Kashmir, including the city of Srinagar ; next to these sites those on the slopes at the south-east end of the marg are the most desirable, being conveniently situated as regards the water-supply. Nedou's Hotel is built here. Timber abounds, but its indiscriminate destruction by visitors threatens to detract from the beauty of the place, and, unless speedily checked, the damage will be irreparable. Milk and butter may be procured from the cowherds in the valley, other supplies can be obtained from the bazar, where there are two shops for sale of stores and liquor.

Gulmarg is now the most popular summer resort for English visitors. There is a church, dispensary, library, and post office, with a small race-course and a polo-ground. Several excursions can be made. The nearest is to the Killan Marg, above Gulmarg. Another is in the direction of Naoshera. Longer ones are up the Firozpúr *nala*, and some go to visit snow bridges or the Tosha Máidan.

Vigne describes Gulmarg as "a lovely spot on the downs of the Panjál, flat, green, open, and perfumed with wild flowers ; the snowy peaks sloping gently upwards from its extremities, and the valley itself extended beneath it ; whilst the scenic disposition of its woods and glades, watered by a stream that winds through its whole length from north-west to south-east, is so highly picturesque, that little is wanting but a mansion and a herd of deer to complete its resemblance to an English park."

At the end is a bank over the stream, on which it is said the Emperor Jahángir and his celebrated begám, Núr Jahán, pitched their tents when indulging in a picnic, and at the furthest extremity is a steep descent through the jungle, by a path which joins the pass, named after the village of Firozpúr, which lies at its foot. The vast mountain of Nanga Parbat is seen to great effect from the ascent to the Gulmarg.

GÚLMATI—Lat. 36° 8'.

Long. 73° 55'.

Elev.

A pretty little village on the right bank of the Gilgit river. The place seems richly cultivated. Vines and other fruit trees are plentiful. From Gúlmat: there is a road up the Gúlmatí ravine to Darél. (*Barrow*.)

GÚLPŪR—Lat. 33° 46'. Long. 74° 6'. Elev.

A village in Púnch; it lies in a valley above the right bank of the Púnch Tóí, between the Tat stream and the Bitarh river, about 2 miles west of the town. It is inhabited by Muhammadan zamíndars, and contains twenty houses. Both rice and dry crops are grown.

GÚLUWANS—

Horse-keepers—descendants of the old and warlike tribe of the Chaks. Now engaged in pastoral pursuits—drove-tending, etc., on the “margs” of Kashmír. (*Wakefield.*)

GÚMBAL—Lat. 34° 24'. Long. 73° 53'. Elev.

A village situated at the foot of the mountains on the southern side of the Karnao valley, about a mile to the south-east of the fort. It is held in jagír by Díwan Jowala Sahai. It contains a zíárat and a masjid, and twelve houses inhabited by Kashmíri zamíndars. There are many shady trees about the village, which produces both corn and rice.

GUMBAR—

A tributary of the Drás river; rises near the Zoji La and joins the Drás river a little above Drás. It is fed by a glacier.

GUNAPŪRA—Lat. 34° 28'. Long. 74° 19'. Elev.

A village in the Uttar pargana, situated on the right bank of the Kamil river; with the adjoining villages of Malpúra and Krishpúra it makes up the land called Naggar. There was at one time a large town here, but for some reason it has been divided into three villages. (*Montgomerie.*)

GUNBER—Lat. 33° 56'. Long. 75° 34'. Elev.

A small village in the Maru Wardwán valley, situated above the left bank of the river, between Basman and Suknis, just north of the junction of the Gumbar stream. It is said to contain a masjid and about twelve houses.

GÚND—Lat. 34° 15'. Long. 75° 8'. Elev. 7,000'.

A village in Kashmír on the right bank of the Sind river. There is much cultivated land about the village. The fruit-trees are principally walnut apples, and apricots. Groves of poplar occur occasionally along the river (*Thomson.*)

GÚNDARPŪR—Lat. 34° 8'. Long. 74° 30'. Elev.

A village containing two houses, situated just to the east of Khipur, by the path leading towards Patan.

GUNDBAL—Lat. 34° . Long. $75^{\circ} 2'$. Elev.

A village in the Bihu pargana, containing three houses, situated on the Sonakrond *wadar*, about a mile south-west of Ladú.

GÜNDI—Lat. $33^{\circ} 38'$. Long. $75^{\circ} 22'$. Elev.

A small village lying on the slopes of the mountain, about 2 miles from the right bank of the Suran river. The *chaoni* or encamping ground, which lies on the left bank of the river, is situated about 2 miles west of Bifiaj, on the road towards Púnc. Between the village and the camping ground the river is crossed by a rough wooden bridge. (*Hervey*.)

GUNDIAL—*Vide* "DRÁS."

GÜNDIHASHIBAT—Lat. $34^{\circ} 7'$. Long. $74^{\circ} 44'$. Elev.

A village situated at the edge of the Hoka Sar morass, about half a mile south of the road from Srinagar towards Patan. It is surrounded with rice cultivation, and contains a masjid and twenty houses inhabited by zamíndars; among the inhabitants is a pandit, who is the patwarí of the village.

GÜND-I-SAR-SINGH—Lat. $34^{\circ} 15'$. Long. $75^{\circ} 9'$. Elev.

A village in the Sind valley, which stands very prettily upon a rocky eminence in the midst of the valley, above the right bank of the river, which is crossed by a bridge below it. Its three-storied houses, ornamented with fancy wood-work, after the fashion of Kashmír, remind the traveller of a Swiss village, the want of chimneys only excepted. It is surrounded by mountain-sides, pine forests, and orchards; amongst these were patches of cockscomb, buckwheat, and two kinds of millet. The village contains a masjid and *kumám*, now in ruins, and the *ziárat* of Saiad Komaladín and Shaikh Nasir Sáhib, Bengali, and the Wyser Sáhib Makan.

A descendant of the old maliks of the place resides in the village; there are also twenty houses inhabited by zamíndars, a blacksmith, a potter, a mulla, dúm, and harkara. There is also a bania and a government store-house. A stream which flows down to the east of the village supplies it with water.

Günd-i-Sar-Singh is distant about 39 miles north-east of Srinagar, and is a postal station on the high-road to Drás and Léh.

Vigne remarks that *Ghund* is a Tibetán word (the equivalent of *chak*) used to distinguish new land held rent-free, in distinction from *yul*, or cultivated land returning a rent.

GUNDPÚRA—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 8'$. Elev.

A village situated about a mile south-west of Bij Behára; its revenues, amounting to Rs300 annually, are devoted to the maintenance of the Hindú temple in that town lately built by the maharája.

GUNLE—Lat. $34^{\circ} 12'$. Long. $78^{\circ} 45'$. Elev.

A camping ground on the Changchenmo route between Rimdi and Pam-zal, north-east of the Marsemik La. (*Montgomerie*.)

GUNSAR NÁG—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 29'$. Elev.

A small lake situated at the south end of the Loláb valley. It is covered with weeds, and has a mean depth of about $2\frac{1}{2}$ feet. (*Montgomerie.*)

GÚPAKAR—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 54'$. Elev.

A village situated at south-east corner of the Dal lake, close to the gap between the Baswan peak of the main range and the isolated spur of the Takht-i-Sulimán. It lies on both sides of the path, and is divided into two *mahallas*, the upper being inhabited by Muhammadans of the Shí'a sect and the lower by Sunís. At the east end of the village there is an old ruined *hamám*, and the *zífárat* of Rishmail Sahib; north-west of the village on high-dry ground is an open orchard containing some fine *chunár* trees; it is called the Mirza Raza-ka-Bágh. Between Gúpakar and Drogjun the path lies along the edge of the lake, and is mostly raised, but in places it is liable to be encroached upon by the waters of the lake when flooded.

GÚR—Lat. $33^{\circ} 46'$. Long. $75^{\circ} 10'$. Elev.

A village situated on the right bank of the Jhelum, between Islamabad and Bij-Behára, just below the junction of a branch of the Lidar.

GÚRAIS—

A valley in the north of Kashmír. It stretches from a short way above Gúrais Fort to below Sirdari. The main road, leading from Kashmír into the valley, crosses the Rajdiárgan pass; the distance from Bandipúra, at the head of the Wular lake, to Kanzalwan, on the left bank of the Kishan Ganga, being about 25 miles, which is usually divided into three stages. The entrance to the valley is exceedingly picturesque, as the river comes dashing along through a rich meadow, partly covered with lindens, walnut, and willow trees, while the mountains on either side present nothing but a succession of most abrupt precipices, and alpine ledges, covered with fir trees. It is nowhere above a mile in width, and is surrounded on every side by lofty peaks, chiefly of mountain limestone, rising far above the limit of forest which covers their lower slopes.

The south-east end of the valley is occupied by a superb peak of mountain limestone, rising nearly 5,000 feet above it, and dividing the Tilail valley from that of Gúrais; to the north of this mountain is an immense mass of alluvium, which must once have choked up the entrance to the north-east end of the valley, and through which the Búrzil stream appears to have worn its way. This part of the valley, which lies north-east and south-west, is very narrow at its lower end. It is bounded by precipitous mountains, which are somewhat scantily fringed with forest, the greater part lying on the left bank of the stream.

The south portion of the valley about the fort is wide and level, and offers a beautiful prospect, the mountains on the south side being clothed with forest, while to the north they rise in precipitous masses of grey rock,

with here and there a few pine trees. The scenery in the west portion of the valley between Kanzalwan and Sirdari is likewise very pleasing, the river winding amid dense forests of pine and cedar.

The elevation is between 7,000 and 8,200 feet.

The road from Srinagar crosses the Kishan Ganga at Kanzalwan by a single span bridge about 6 feet wide. The river-bed is here about 70 yards broad. The road lies uniformly along the right bank of the river. It is repaired annually by the maharāja's troops, preparatory to the despatch of commissariat stores for the frontier garrisons, and is consequently a good and, for the most part, level road, quite practicable for laden animals and mountain artillery.

A regular postal establishment is maintained on this road, but the intervals at which the mails are despatched are uncertain; during the summer months the dāk-runners are stationed in pairs, at 2 kos apart, but in winter, parties of eight or ten men are located in stages of 5 kos; the line is worked as high up as the village of Dúdgay by Gúrais men, and beyond that point by Tilailís. These men are said to be paid at the rate of R6 (Kashmír currency) per mensem. The path from Gúrais to Tilail crosses the Búrzil stream by a bridge at, or above, the village of Tseniál and ascends the mountain, the distance from the fort to the Tilail valley being about 13 miles. From Kanzalwan, in a westerly direction, the path lies at first on the left bank of the Kishan Ganga, crossing the river by the bridge between Bakthaor and Thaobut; it then lies along the right bank as far as Sirdari, after passing which village it becomes impracticable.

The inhabitants dress differently to the Kashmírís; they invariably wear very loose puttú pajámas coming down as low as the calf, and a kamar-band outside the choga or coat. They also wear the Dárd cap in place of a pagrí. In the village of Gúrais itself there is a mixture of Dárds and Kashmírís.

Their houses are built of unhewn timber, dovetailed at the corners, the interstices being plastered with mud; they are built as close as possible to each other for the sake of warmth and communication, and are usually disposed in squares facing inwards, a small aperture serving the triple purpose of door, window, and chimney. In some of the villages in the western portion of the valley, they are beginning to build houses of a more commodious pattern, copied from those in Kashmír. There is a great want of trees and shade about the villages, which is explained by the statement that the heavy load of snow by which they are weighed down in winter destroys them. The villages in the Gúrais valley are Walpúr (twenty-five houses), Khandial (thirty houses), Murkot (forty houses), and Digar (twenty-eight houses).

The climate of the Gúrais valley is very rigorous, and the harvest scanty and uncertain; seasons of dearth, caused either by want of sun or rain, are

not unfrequent, but flocks and herds abound, and from their profits the inhabitants are enabled to import grain in seasons of scarcity.

The only crops are millet, buckwheat, and peas; and of these there is but one harvest in the year. Besides willows, a few crab-apples and pears are met with, and in the south and west portions of the valley walnut trees of scant dimensions are found, but the fruit is said to be hard and small; in the west also strawberries are usually plentiful, and raspberries and wild currants are not uncommon. The aromatic plant called *burrish* is found in great quantities on the slopes of the mountains on the north side of the valley. It is of a whitish-green colour, very similar in appearance to the *telwan* or wormwood, but rather larger; its roots, which are large and fibrous, are extensively used as fuel at elevations where wood is not procurable. Rice will not ripen. Very good ponies can be obtained at Gúrais. The valley affords splendid pasturage.

Gúrais was originally governed by a nawáb, tributary to the Gaor Aman rájas of Gilgit; the present nawáb, by name Malik Wafádár, is the eighth or ninth of his family, who has borne the title in regular succession. His father, Malik Dilawár, having been invited to Srinagar by Shaikh Ghulám Maibidhín, the governor under the Sikh rule, was treacherously thrown into prison, from which he managed to effect his escape after a captivity of three years; he retired to the mountains north of the Kishan Ganga river, where he collected his followers, but the Sikh force opposed to him being vastly superior in numbers, he thought it prudent when the flood subsided, rendering the passage of the river feasible, to withdraw to Gilgit, where he was eventually treacherously murdered. His son, the present nawáb, was, at the time these events occurred, a hostage in the hands of Colonel Mia Singh, who had succeeded to the governorship of Kashmír. On attaining man's estate he took service under the maharája, and is now thánadar of the valley his forefathers ruled. Malik Wafádár is an intelligent man of pleasing address; he has a son, Baktawár, a child of about five years of age.

Gúrais is, most probably, the Urasa of the Rája Taringini.

During the winter months the road from Kanzalwan to Gúrais is extremely difficult and dangerous for the first 4 miles, as the sides of the mountain along the face of which the road is made are extremely steep, and the snow lying at the slope of the ground makes the difficulty of cutting a track through it very great. (*Vigne—Drew—Barrow—Manifold.*)

GÚRAIS FORT—Lat. $34^{\circ} 38'$. Long. $74^{\circ} 53'$. Elev. 7,800'.

The Gúrais fort lies towards the east end of the southern portion of the valley, occupying the crest of a small mound, which rises about 80 feet from the level of the plain on the left bank of the Kishan Ganga.

The mound which commands the passage of the bridge lies east and

west, and is divided by a depression; the eastern portion, which is unoccupied, is less elevated than the western, on which the fort stands.

The fort, which is a square enciente with a bastion at each corner, is built of stone and cement, banded together with layers of timber at intervals; it is loopholed, and the bastions and parapet are roofed with shingles; the elevation of the connecting walls is about 15 feet. There is no ditch round the fort; the entrance, which is surrounded by a wooden pavilion, being on the east side. The bastion at the north-east corner, overlooking the bridge, is the largest and strongest.

It is now (1885) in a ruined condition and quite untenable. No armament. The garrison consists of a few sepoy, who live in log-huts below the fort on its eastern face; there is excellent camping ground all around the fort, the ground being very level.

The bridge is about 125 feet in span between the piers; the river is also fordable for horsemen, except during the melting of the snows.

The fort contains a government store-house in charge of a pandit, from which travellers may procure supplies.

A small stream, which flows down from the mountains on the south side of the valley, supplies the garrison with water, or it may be obtained from the Kishan Ganga, which flows beneath.

The village of Murkot lies about 300 yards to the east of the fort.

(Bates—Barrow—Manifold.)

GURIKÓT—Lat. $35^{\circ} 17'$. Long. $74^{\circ} 53'$. Elev. 7,800'.

One of the principal villages in the Astor valley. It lies about 7 miles south of Astor on the left bank of the river. It consists of two or three hamlets, which, with their fields, extend over more than a mile of ground. The fort is a miserable *burj* of rubble and timber. The polo ground affords facilities for camping. (Barrow.)

GÚRJÚ or **GÚRJÚR**—Lat. $36^{\circ} 10'$. Long. $73^{\circ} 54'$. Elev. 6,400'.

A village fort in Puniál on the left bank of the Gilgit river, just below Gákúch. It contains about a hundred houses. About a mile above it there is a rope bridge by which Gákúch may be reached. Above it to the north is the high hill or mountain known by the same name.

There is a considerable strip of cultivation above Gúrjú, stretching as far as the hamlet of Chilpi, 3 miles above Gúrjú. (Muhammad Sháh—Barrow.)

GÚRNAR—Lat. $33^{\circ} 32'$. Long. $75^{\circ} 19'$. Elev.

A small village in the Sháhábád valley, containing four houses, situated on the right bank of the Sándran river, about 2 miles south-east of Vernág, and almost opposite to Naogam.

GÚRPÚR—Lat. $33^{\circ} 57'$. Long. $75^{\circ} 2'$. Elev.

A village situated on the left bank of the Jhelum, between Awántipúr and Pampúr.

GÚRŪKÓT—Lat. $34^{\circ} 43'$. Long. $74^{\circ} 59'$. Elev.

A village situated on the right bank of the Búrzil stream, towards the north-east end of the Gúrais valley; it contains four houses; the neighbouring hamlets of Kamri and Thulli, which contain one and two houses respectively, are considered to form part of the same village.

GUSANÁJI TENG—Lat. $34^{\circ} 13'$. Long. $74^{\circ} 22'$. Elev.

A village in the Hamal pargana, where there are three sacred wells, or springs, Rama Kond, Sita Kond, and Lachman Kond; it is situated on the slopes of the mountain just north of Baramúla. (*Elmslie.*)

GÚTALGUND—Lat. $33^{\circ} 33'$. Long. $75^{\circ} 17'$. Elev.

A large village in the Sháhabád valley, situated about a mile west of Vernág. About 200 yards beyond the village the famous Vetarittar springs rise in some pools by the side of the path.

GÚTLIBÁGH—Lat. $34^{\circ} 16'$. Long. $74^{\circ} 52'$. Elev.

A village situated near the left bank of the Sind river, at the western extremity of the valley, about 15 miles north of Srinagar.

GUTRŪ—Lat. $34^{\circ} 3'$. Long. $75^{\circ} 8'$. Elev.

A hamlet prettily situated towards the south side of the Narastán Nai, about midway between the villages of Narastán and Sutúra; it is supplied with water by a rill flowing from the mountains to the east. This village has lately been deserted by its inhabitants, only two families remaining.

GWALI—Lat. $35^{\circ} 10'$. Long. $76^{\circ} 8'$. Elev.

A village in the ilaka of Kiris (Baltistán), lying on the left bank of the Shyok, opposite Kuru. It contains about sixty houses. (*Aylmer.*)

GYA—Lat. $33^{\circ} 40'$. Long. $77^{\circ} 45'$. Elev. 13,500'.

A village on the left bank of the stream of that name. With the neighbouring hamlets, it consists of some twenty-five houses, with a proportionately wide area of cultivation. Only naked barley (*grim*) ripens here. Peas are grown, but only for green food. It is one of the most elevated villages in Ladák. There are some poplar trees here, a few of considerable size. The Runsé monastery crowns a rocky hill on the opposite bank of the stream. The village is a halting-place on the route from Kulu to Léh, and lies north of the Tagalang pass. There is a rest-house here. Supplies obtainable in small quantities. (*Thomson—Drew.*)

GYA STATION—Lat. Long. Elev. 22,309'.

A trigonometrical station in the Himalayas, west of the Parang La and on the borders of Ladák and Spítí.

GYA STREAM—

Rises near the Tagalang pass, and flowing north enters the Indus at the village of Upshi. The route from Kulu to Léh follows its course throughout, and crosses it repeatedly. Of late years this portion of the road has been much improved, especially between Gya and Mirú. Below Mirú the road down to Upshi is seldom passable, as the four bridges are generally washed away by the first flood, and the fords are dangerous. (*Aylmer.*)

GYANG—

An affluent of the Tsomorori lake. It enters it from the north-west after a course of about 30 miles. (*Vide also "TSAKSHANG".*) (*H. Strachey.*)

GYEN—

A subdivision of the Nubrá district, being the part of the Shyok valley above the junction of the Nubrá, as far as habitation extends. (*Drew.*)

GYIK—Lat. 33° 33'. Long. 78° 12'. Elev.

A small village on right bank of Indus, half-way between Upshi and junction of Puga rivulet.

H

HADIPÚRA—Lat. 34° 18'. Long. 74° 26'. Elev.

A village in the Hamal pargana, of which it is the tahsil station.

HADJIBAL—Lat. 33° 58'. Long. 75°. Elev.

A village situated on the left bank of the Jhelum, between Awántipúr and Pampúr.

HAHAGAM—Lat. 34° 24'. Long. 74° 14'. Elev.

A small village in the Machipúra pargana, distant one day's march from Chogal. (*Vigne*).

HAIREWANYEN—Lat. 33° 58'. Long. 74° 41'. Elev.

A small village in the Dansu pargana, inhabited by Patháns in the military service of the maharája, who pay neither rent nor taxes.

HAIRIBAL KI GALI—Lat. 33° 50'. Long. 75° 28'. Elev.

A pass lying over the mountain range between the northern extremity of the Kuthár pargana and the Maru Wardwán valley. It is crossed by a foot-path, which is but little used, being, as its name implies, very steep, *hair* signifying in the Kashmíri language a ladder.

HAIRMUTTU—Lat. 33° 42'. Long. 75° 27'. Elev.

A village situated at the foot of the mountains on the west side of the Nowbúg valley, above the right bank of the stream, about a mile north of Banmattu. It contains a masjid and six houses inhabited by zamíndars, and is shaded by some very fine trees.

HÁJAN—Lat. 34° 18'. Long. 74° 40'. Elev.

A large village in the Saremozapaín pargana, situated on the left bank of the Jhelum. The ruins above the village indicate that it was once a place of importance. Just above it there are some shady trees with suitable ground for encamping. From Hájan a boat occupies about twelve hours in reaching Srinagar, and eight on the return journey.

Dr. Elmslie says that the sheep of this village and district are the finest in the valley, or perhaps anywhere on the Himalayas. In fat and flavour they vie with the Southdown sheep. (*Ince—Elmslie*.)

HÁJÍNÁR—Lat. 34° 24'. Long. 73° 56'. Elev.

A village situated on a branch of the Shamshabari stream, at the north-east end of the Karnao valley, opposite Dumba.

It lies about 10 miles east of Titwal, on the road towards Shalúrah, near the foot of the Nattishannar and Kukwa Gali passes, leading into Kashmír. There are a few willow and other trees about the village, which produces

both rice and corn. It contains six houses inhabited by Kashmíri zamíndars. Coolies and some supplies are obtainable.

HÁJÍ PÍR—Lat. $33^{\circ} 58'$. Long. $74^{\circ} 7'$. Elev. 8,500'.

A pass lying over the range of mountains between Púñch and the valley of the Jhelum. The southern face of the mountain is bare of trees, but on the north the path lies through dense forests; the summit of the ridge is covered with grass, and is tolerably level for about a quarter of a mile.

The ascent of the pass from the south is about 3 miles, and is tolerably smooth, but rather steep in places; the descent on the other side is about half a mile longer, becoming rougher and steeper as it proceeds, and in some parts is a mere passage between the hard rocks. There is a stone hut on the top, which is occupied in summer by a fakír. About a mile on the north side of the summit, and 20 yards from the right of the road, there is a spring, and near it there are some ruins of an old temple. The Hájí Pír pass is open all the year round. (*Ince.*)

HAKLITRI—Lat. $33^{\circ} 59'$. Long. $74^{\circ} 40'$. Elev.

A village in the Dansu pargana, situated on the direct path between Srinagar and Drang, leading towards the Tosha Maidán pass.

HAL OR HALŪ—Lat. $33^{\circ} 29'$. Long. $75^{\circ} 22'$. Elev.

A village situated in the Sháhábád valley, some little distance from the left bank of the Sándran river. It contains eight houses inhabited by zamíndars, and is separated from the village of Ingrawara, lying just to the south-east, by a mountain torrent.

HALÁKWÁR—Lat. $33^{\circ} 46'$. Long. $75^{\circ} 23'$. Elev.

A village containing five houses shaded by fine trees, situated on a table-land at the mouth of a valley opening into the east side of the Kuthá pargana. The inhabitants are all Muhammadans of the Shíá sect. There is said to be a path from this village over the mountains by the Chur Nág lakes, leading into the Maru Wardwán valley.

HALAMOL—Lat. $33^{\circ} 50'$. Long. $75^{\circ} 6'$. Elev.

A village in the Saremozebala pargana, situated amid trees on the right bank of the Jhelum, between Bij Behára and Awántipúr.

HÁLAN—Lat. $33^{\circ} 28'$. Long. $75^{\circ} 18'$. Elev.

A pass over the Panjál range, between the Sháhábád valley and Banihál. The path leaves the Sháhábád valley by the village of Saogund, and following the course of the Hálan stream crosses the pass, joining the Banihál route near the village of that name. This pass is described as being steep and rough, and is not much used, except by shepherds.

HÁLAN—Lat. $33^{\circ} 19'$. Long. $75^{\circ} 22'$. Elev.

A village in the Peristán valley, containing three houses; it lies due west of the village of Sihibal, along the right bank of a torrent, which flowing from the mountains on the north, empties itself into the Peristán stream.

HALKAN GALI—Lat. Long. Elev.

A pathway lying over the range of mountains between the Kuthár pargana and the Nowbúg Nai. The distance between the villages of Shángas and Nowbúg by this road is said to be 6 *kos*, passing *en route* Watrus, Briangan, and Hálan.

HALMATHAN—Lat. $34^{\circ} 45'$. Long. $74^{\circ} 43'$. Elev.

A village in the Gúrais valley, situated on the right bank of the Kishan Ganga river, about 3 miles north-west of Thaobut. The greater part of it is built on the left bank of a considerable stream which flows into the Kishan Ganga; there are one or two houses on the right bank of the stream, which is crossed by a bridge; there is another smaller bridge a little higher up. The inhabitants comprise eight families of zamíndars, a múlla, a shepherd, and a butcher; there is a masjid in the village, and a mill.

When the crops are in the ground, the choice of a site for encamping is very limited; there is a narrow space available in the bed of the stream at the north end of the village.

HALŪNI—

A stream which takes its rise in the Kúnd Kaplas tarns, and from the drainage on the north side of the Chatardhar mountain, flows in a northerly direction, and after a course of about 12 miles, empties itself into the Nerú river, at the village of Monda, lat. $32^{\circ} 57'$, long. $75^{\circ} 46'$, a few miles above Badrawár.

The path over the Chatardhar pass lies by the banks of this stream for a considerable distance; it is an impetuous torrent of cold, clear water, and is bridged above the village of Basti, at Nalti, and at Monda, just above its confluence with the Nerú. There are also the ruins of a bridge at the village of Sartangal, where the stream, which is not fordable, may still be crossed by foot-passengers by a series of planks and trunks of trees.

The name of this stream signifies “rejoicing” and is supposed to be descriptive of the feelings of those who reach its banks after braving the dangers of the pass down which it flows.

HALWAGAN—Lat. $33^{\circ} 20'$. Long. $75^{\circ} 15'$. Elev.

A village in the Banihá district, situated on the left bank of the Bichlári river, just above the junction of the waters of the Pogal and Peristán streams. It is composed of detached hamlets. (*Forster*.)

HAMAL—

A pargana in the Kamráj division; it was severed from Uttar and constituted a separate pargana during the Sikh occupation of Kashmír. The tahsíl station is at Hadipúra. It is a well-watered district, very rich in its produce of rice, and, when surveyed between the years 1856 and 1860, was estimated to contain forty-two villages and three hundred and sixty-eight houses. It is the one of the few places where the natives endeavour to use carts. These are, however, pushed by men and not drawn. (*Montgomerie—Ward.*)

HAMŪRI—Lat. $33^{\circ} 24'$. Long. $76^{\circ} 21'$. Elev. 8,800.

A small village in Pádar, on the right bank of the Bhutna stream. About 1857 a rush of snow down the two ravines, a little below the village, one on each side of the main valley, advanced the *taluses* so much that these completely dammed up the river; the waters of it rose to the level of the village as it was then situated, and came over some of the fields; the people left their houses from fear of inundation, but soon the waters cut for themselves a small channel, and the level of them was lowered some 30 feet, but still remained 60 feet higher than at first. From the dam downwards was formed a great and violent cascade, but above, there was formed a lake, where the water was quite calm and flowed very slowly. For a year or two the village remained undisturbed; then misfortune came in another form. It was a very snowy year. From the side of the valley opposite to that on which the village stood, came down an avalanche, and this was able, from the bottom of the valley being so filled up, to reach across to the village. It was night time, and all the people were at rest, the headman managed to dig his way out and call aid from other villages. In about twenty hours all were dug out alive. Not long after this event an earthquake brought down a great mass of rock from the cliff which overlooks the place. This destroyed some fields and knocked in one or two houses. In consequence of these misfortunes the villagers built another village a little higher up. (*Drew.*)

HANADKU—*See* "KANJÍ RIVER" and "HESKU."

HANDUMONGUR—Lat. Long. Elev.

A mountain valley in Gú'ais, situated on the right bank of the Búrzil stream, north-east of the Rájdiangan pass.

HANDWARA—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 19'$. Elev.

A village in the Machipúra pargana, of which it is the tahsíl station

HANGRAY—Lat. $34^{\circ} 42'$. Long. $74^{\circ} 59'$. Elev.

Situated on the right bank of the Búrzil stream, in the north-east portion of the Gú'rais valley; there is said to be no village here—merely a government store-house.

HANGULGÜND—Lat. 33° 36'. Long. 75° 20'. Elev.

A village in the Bring pargana, situated on the path from Sof towards Vernág.

HANJIK—Lat. 34° 5'. Long. 74° 47'. Elev.

A village lying at the foot of a *wudar* about 2 miles east of Sybúg, on the road towards Srinagar. It contains eight houses, and is situated to the south of the path, at the edge of a morass.

HANJIPŪR—Lat. 33° 37'. Long. 74° 58'. Elev.

A considerable village in the Diosur pargana, containing about forty houses; it is prettily situated on high ground at the mouth of the Kolnarawa valley, overlooking the Vesháú river and the vale of Kashmír. There is a path from the village leading to the Gulábgarh pass.

HANLÉ—

A sub-division of the Hemis *Kardari*. "It occupies the south-eastern extremity of Ladák." (*H. Strachey*.)

HANLÉ—Lat. 32° 47'. Long. 79° 4'. Elev. 14,276'.

A village in the Hanlé district, on the left bank of the Hanlé river. There is a fine monastery here, "built on the summit of a steep hill which rises abruptly out of the plain." Most of the wealth of the place, consisting of flocks and herds, belongs to the lamas. The Hanlé plain is about 6 or 8 miles in diameter. Several streams, very tortuous and sluggish, wind over its surface. These were frequently 3 feet or more in depth, and contained multitudes of small fish, a species of carp. The surface of the plain was very saline, and, where not swampy, covered with coarse grasses. It was very uneven, being covered with knolls. In some parts there were extensive patches of *dama* (Tibetan furze).

The streams all converge to a point at the north-east end of the plain, and, uniting into one, continue their course down an open valley in a northerly direction towards the Indus. It can scarcely be doubted that it (the plain) has at one time been a lake, which has gradually silted up. (*Thomson—Manifest.*)

HANLÉ RIVER—

"The waters of the lake (Hanlé Tso) find an outlet into the long and level plain of Mangkang, through which the Hanlé rivulet winds from side to side for a distance of 30 miles.

"The road from Hanlé to the Indus follows the left bank of the stream, in the vicinity of which saline efflorescence occurred everywhere in great quantities. The banks of the stream were bordered by a belt of green herbage, more or less broad. The road leaves the Hanlé river a few miles before it joins the Indus. In this latter part of its course it is said to flow through a rocky, narrow ravine."

"Cunningham calls the above described swampy plain the Hanlé Teo (or lake), and thinks it must be the largest sheet of fresh water in Ladák.

"The extent of open water is not great, but the whole extent of swamp is between 3 and 4 miles in length. It is principally supplied by a rivulet called the Kongra Chu, which drains the lofty range of mountains to the east of Tsomorori lake as far south as the Lanak pass."

There are two routes from Hanlé to the Indus. The western follows the left bank of the Hanlé river, the eastern proceeds north *viâ* Mankang and Tara.

Elevation at junction with Indus, 13,900. (*Cunningham—Thomson.*)

HANSDAHUTUR—Lat. $33^{\circ} 44'$. Long. $75^{\circ} 10'$. Elev.

A village situated on the left bank of the Bring river, just above its junction with the Arpat, near Islamabad. (*Montgomerie.*)

HANSWEIR—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 38'$. Elev.

A large village situated on both banks of a considerable stream, which is crossed by a good bridge; it lies about 2 miles south-east of Patan, on the road towards Srinagar.

That part of the village situated on the right bank of the stream is called Petpúra; it contains the zîarat of Saiad Mobarak, and twenty houses inhabited by shâl-báfs, thirty zamíndars, including a bania, a carpenter, leather-worker, a mulla, düm, and six pandits, with which latter exception, all the inhabitants are Muhammadans. The division on the left bank of the stream, which is shaded by some fine chunár trees, is called Bunpúra; it contains a masjid, forty families of zamíndars and twenty shâl-báfs; all the inhabitants of this part of the village are Muhammadans of the Shíá sect. Rice is extensively cultivated around the village.

HANTI—

A stream in Gúrais, which flows through a narrow valley between the Geshart and Naosher ranges, which lie respectively east and west of its bed; they are very steep, but mostly covered with grass and forest. The stream, which flows in a northerly direction, may, it is stated, be traced down its course to its confluence with the Kishan Ganga river on the left bank, in lat $34^{\circ} 46'$, long. $74^{\circ} 41'$, nearly opposite the village of Sirdari, at the western extremity of the Gúrais valley.

HANÚ GOMA AND YOGMA—Lat. $34^{\circ} 35'$. Long. $76^{\circ} 50'$. Elev.

Two villages on the Hanú stream. Hanú Goma is a halting-place on the route from Léh to Skardú *viâ* Chorbat, 17 miles from Skirbichan, and 10 miles from the foot of the Hanú or Chorbat pass. Both villages are in the *kardari* of Skirbichan. (*Drew—Aylmer*)

HANÚ PASS—*Vide* "CHORBAT PASS."

HANU STREAM—

Rises near the Hanú pass. "It is an impetuous torrent, that in some places rolls along the large stones in its bed with a noise resembling the report of distant cannon, and afterwards leaps into the deep and more tranquil stream of the Indus in a cascade of some magnitude and beauty." (*Vigne.*)

HARAMOSH—Lat. $\begin{Bmatrix} 35^{\circ} 40'. \\ 36^{\circ} 0'. \end{Bmatrix}$ Long. $\begin{Bmatrix} 74^{\circ} 40'. \\ 75^{\circ} 0'. \end{Bmatrix}$ Elev.

The most westerly of the ilakas of the wazírat of Skardú. It lies along the right bank of the Indus, near the great bend of that river. The mountains which rise steeply from the Indus are very lofty and rugged, consisting of spurs from the great peaks of Deobani and Haramosh. The lower slopes are barren, but the heads of the valleys contain birch and pine trees, besides good pasturage.

The heat in summer is very great owing to the narrowness of the Indus valley, which is throughout a mere gorge.

Sasil is the ilaka station, where there is a guard of nine sepoy to protect the suspension bridge.

Communications.—An extremely difficult foot-path leads along the right bank of the Indus and connects Haramosh with Gilgit and the Rondú ilaka. Towards the latter, it is absolutely impassable for baggage animals, and very tedious and dangerous for foot-passengers. A difficult foot-path leads up the left bank from Búnjí to opposite Sasil, crossing by a twig-rope suspension bridge, which is very long and bad. Above Sasil there is no road on the left bank.

The inhabitants are principally Yashkíns and speak the Gilgití dialect of Shína.

Besides Yashkíns there are about 8 per cent. of Shíns and the same number of Dúms.

Resources.

Name of village.	Houses.	Horned cattle.	Sheep and goats.	Remarks.
Shút	5	6	200	On Imit stream.
Sasil	5	20	100	" Sasil "
Hanatsal or Hantsil	4	15	80	" Hantsil "
Kaltaru	8	20	500	" Kaltas "
Dasu	15	60	400	" Dách "
Bochu	13	20	200	" " "
TOTAL .	50	141	1,780	

(*Biddulph—Hayward—Aylmer.*)

HARAMUK—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 57'$. Elev. 16,903'.

A celebrated mountain on the north-east side of the valley of Kashmír, lying almost due north of Srinagar; it may be approached by a path from the Sind valley. There is also a good road from the Khuihama district, running along the side of the opposite range, and crossing the Erin valley due west of Haramuk; the stream where the road crosses is not fordable, but in the summer time there is usually a badly-constructed bridge, barely safe for foot-passengers; but lower down, after passing the village of Samba, it is practicable, and is frequently bridged. It is about three marches for laden coolies, but a man walking may reach easily in two days. Haramuk and the surrounding high hills are seldom visible in the day-time, and it is only an hour before sunset and very early in the morning that they can usually be seen. On the east and west sides, the mountain is one continued white glacier.

The name of this mountain signifies all mouths or faces, and is so called either from the square-sided, rick-shaped figure of its summit, or from its being visible from all sides by reason of its isolated situation and superior height.

Vigne remarks, with reference to its geological formation, that besides the basaltic amygdaloid so common in Kashmír, he found granite, but not *in situ*. The immense accidental blocks of granite in the Baramúla pass would seem, from their relative position and the course of the river, to have passed over Haramuk, and been transported to their present place by the agency of the deluge. In the hollows above this massive mountain are several tarns, which probably occupy the sites of former glaciers. (*Vigne—Journal of the Royal Asiatic Society—Drew.*)

HARCHO—Lat. $35^{\circ} 27'$. Long. $74^{\circ} 50'$. Elev. 7,700'.

A village on the left bank of the Astor river, about 8 miles below Astor. It contains with Liskomb about twenty houses, and is the *jagír* of the rája of Astor. The Harcho torrent, though only 2 or 3 feet deep, is almost impassable for animals in summer; it is crossed by a bridge about 20 feet long. (*Barrow.*)

HARDAS—Lat. $34^{\circ} 40'$. Long. $76^{\circ} 10'$. Elev.

A village of fourteen houses on the left bank of the Drás river, in the ilaka of Khurmanṅ, about 10 miles above Oltingthang. It is passed on the route from Srinagar to Skardú, *viâ* the Drás valley. There is an artificial aqueduct, of 3 miles in length, near this village.

HARGAMU—Lat. $33^{\circ} 35'$. Long. $75^{\circ} 21'$. Elev.

A small village in the Bring pargana situated near the celebrated springs of the Kuí x Nág. (*Incc.*)

HARGOSAL—Lat. $34^{\circ} 45'$. Long. $76^{\circ} 11'$. Elev.

A village situated on a branch of the Oltíngthang stream, on the left bank of the Drás river, in Khurmang (Baltistán). It contains twenty-three houses. (*Aylmer*.)

HARIBAL—

A cataract formed by the river Vesháu. It is called Arabul by Vigne, who says Ara is the torrent, and Hari Bul would signify the place of Huri, or Vishnu.

HARI PARBAT—*Vide* "SRINAGAR."

HARITRAT—Lat. $34^{\circ} 9'$. Long. $74^{\circ} 40'$. Elev.

A hamlet in the Poruspúr pargana, containing two houses inhabited by zamíndars, and a bania's shop, shaded by a chunár tree. It is situated on the left bank of the Suknág, where the road from Srinagar to Patan crosses it by a good *kadal* bridge. The stream, which is not usually fordable, is about 100 feet broad with high banks. The buttresses at either end of the bridge are of stone, for which a neighbouring ruin has supplied the materials. The ruin, of which only the plinth now remains, is situated on the right bank of the river, close to the west of the path; it would appear to have been a Hindú temple of similar design to other existing remains. The Haritrat bridge lies about 4 miles east of Patan, and 12 miles north-west of Srinagar; from the right bank of the stream a path lies over the table-lands in a north-easterly direction, towards Shádipúr on the Jhelum.

HARKARTAND—Lat. $33^{\circ} 21'$. Long. $75^{\circ} 17'$. Elev.

A fort in the Banihál district, situated on a ridge above the left bank of the Bichlári river, east of Rámsú; it is said to have a garrison of ten sepoy.

The path from the Sháhabád valley by the Rahmúr pass is said to join the Banihál route below this fort.

HARNAG—Lat. $33^{\circ} 45'$. Long. $75^{\circ} 10'$. Elev.

A village situated on the left bank of the Jhelum, just above the Kanabal bridge to the west of Islamabád.

HAROG—Lat. $33^{\circ} 14'$. Long. $75^{\circ} 10'$. Elev.

A castle in the Bátal district, situated on the right bank of the Chandra Bhága, a few miles below the junction of the Bichlári. It is placed in a ravine on the banks of the Chang stream, just before it joins the Chenáb, by which means it commands the path. Its appearance, being built chiefly of wood, and its situation, are different from any other in the country; and in the latter respect it reminds the traveller rather of a turreted residence by the side of a trout stream in England. On ascending the hill opposite to

it, the channel of the Chenáb is seen approaching from Doda, in a straight line of 15 or 20 miles in length, forming a fine view. (*Vigne.*)

HARONG RIVER—*Vide* "LUNGCHU."

HARONG LA—Lat. $33^{\circ} 50'$. Long. $78^{\circ} 25'$. Elev.

A pass south-east of Tankse, on left bank of Harong river. (Tibetan for snow-fed or "snow-descended.")

HARPATNAR—Lat. $33^{\circ} 50'$. Long. $75^{\circ} 23'$. Elev.

A village situated at the north-east end of the Khourpara pargana. Its proper name would seem to be Haput Nág, or the *bear's spring*. It lies at the extremity of a strath covered with the wildest jungle. The place is remarkable for its copper mines, which formerly gave employment to numbers of workmen. When Vigne visited the mines, the principal one extended into the quartzose rock, for not more than 25 yards; the interior was much coloured by nitrate of copper.

During the summer, Basman, in the Maru Wardwán valley, may be reached by a foot-path from this village.

HARPETKAI—

A mountain torrent, which takes its rise on the slopes of the watershed between Púñch and the valley of the Jhelum; it flows in a northerly direction, and empties itself into the Jhelum, in lat. $34^{\circ} 8'$, long. $74^{\circ} 13'$, between Naoshera and Uri. The road along the valley of the Jhelum is carried across the Harpetkai by a bridge, at a spot where the torrent has carved for itself a deep passage through the solid rock.

HARPO—

A valley in Rondu (Baltistán), which is drained by a stream called Oanchu, which joins the left bank of the Indus just below the fort of Rondu. It contains the following villages and hamlets:—

Villages.	Houses.	Horses.	Horned cattle.	Sheep.	Remarks.
Harpo Gubor	400	18	100	500	Baltia.
Harpo Goar					
Vilamik Ulbu	60	10	200	600	Do.
Bensa					
Clinbar					
Thorsé	30	80	60	500	Brokpas.
	490	108	360	1,600	

The inhabitants are very poor indeed. The road to the Harpu La runs up this valley. (*Aylmer.*)

HARPO PASS—Lat. $35^{\circ} 24'$. Long. $75^{\circ} 9'$. Elev. 16,785'.

A pass leading from the Parashing valley (Astor) to the Harpo valley (Rundu). It is said to open in July. It does not seem much used. (*Aylmer*.)

HARRAN—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 45'$. Elev.

A village containing two houses, situated on the edge of the Hókar Sár morass, to the east of Sybúg.

HARRIDANA—Lat. $34^{\circ} 28'$. Long. $74^{\circ} 10'$. Elev.

A hamlet in the Uttar pargana. The traveller Forster, who spent the night here on the 13th June 1783, on his way to Mozafarabád, says it was then situated 3 miles within the boundary of the province of Kashmír.

HARRIKAN GALI—Lat. $33^{\circ} 41'$. Long. $75^{\circ} 25'$. Elev.

One of the three pathways from the village of Shángas, which lie over the range between the Kuthár pargana and the Nowbúg Nai. It is the best of all the roads leading into the Nowbúg valley; the slopes, both in ascending and descending, are very gradual, generally not more than 4 or 5 in 100 feet. (*Montgomerie*.)

HARWIN—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 28'$. Elev.

A village in the Zainagír pargana, situated at the foot of the range which divides that pargana from the Loláb valley; it is distant about 9 miles north of Sopúr, and 8 miles south of Lalpúr, on a good path which crosses the range of hills to the north of the village, which are of no great elevation. There are about twenty houses in the village, the inhabitants being both zamíndars and miners. Ore is found in the mountain-side at Yimbarzelwon, about 2 kos distant from Harwin; but all the hills about are said to have more or less iron. The mines are only worked during the summer months, and the outturn is very small and of inferior quality, amounting, it is stated, to only three *kharwárs* (43½lb) annually, of which the government takes two thirds, at the rate of R16 for each *kharwár*, the remainder being disposed of locally, at the rate of five seers for the rupee (Kashmír currency).

HASHUPI—Lat. $35^{\circ} 31'$. Long. $75^{\circ} 43'$. Elev.

A pargana in the ilaka of Shigar (Baltistán), on the left bank of the Shigar. It contains 66 houses. (*Aylmer*.)

HASORA—

The Dográ name for Astor (*q.v.*).

HATIAN OR HATTI—Lat. $34^{\circ} 10'$. Long. $73^{\circ} 47'$. Elev.

A very small village situated on the mountain-side far above and overlooking the left bank of the Jhelum. It lies about 54 miles west of Bara-múla, on the road leading towards Marí, where the old and new roads

separate. Below the village on the bank of the river there is a bungalow for the accommodation of travellers, and a well-shaded spot for encamping, situated on the banks of a mountain torrent, which here flows into the Jhelum. Coolies and supplies are procurable. (*Allgood—Ince.*)

HATMALŪ—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 18'$. Elev.

A village situated on the south side of Uttar pargana. Many of the inhabitants of Warpúra, a village lying to the south-east, migrated to this place some years ago. (*Montgomerie.*)

HATTI—Lat. $32^{\circ} 55'$. Long. $75^{\circ} 6'$. Elev.

This village, with which is included Ghari, lies about 7 miles north-east of Dansal, near the point where the roads from Jamú to Kashmír and Udampúr separate. These villages, which contain about twenty mud-built houses, are surrounded with cultivation, rice being first here met with on the road towards Kashmír. By the path on the south-west side of the village, there are two old towers, one of brick and the other masonry; both are loopholed.

HATTIAN—Lat. $34^{\circ} 14'$. Long. $73^{\circ} 40'$. Elev.

A village in the district of Dopatta, situated on the right bank of the Jhelum, about 17 miles south-east of Mozafarabád, on the road between that place and Baramúla.

At Hattian the banks of the Jhelum are low, and near the village a rope bridge crosses the river; the fort of Shekara Kala stands on a mountain on the other side. Baron Hügel states that Hattian is the most northerly point in this direction to which the Hindús are known to have migrated after their subjection to Muhammadan power; when he visited it, there were fifteen families settled in the place. There is an old bungalow for the accommodation of travellers, and supplies are procurable in moderate quantities. (*Hügel—Ince.*)

HATU PÍR—Lat. $35^{\circ} 33'$. Long. $74^{\circ} 42'$. Elev. 10,254'.

A great spur from Nanga Parbat which juts out northwards, and forms a sort of promontory between the Indus and Astor rivers. The horse-road from Astor to Rámghát has to cross this spur, and this probably is the worst part of the whole road to Gilgit. From the Astor river to the highest point which the road reaches is an ascent of quite 6,000 feet, and the zig-zag road is very steep and rough, the whole hill-side being a mass of rock and shale. The descent to Rámghát takes laden mules about three hours, although the distance from the top is only about 5 miles. In summer nothing could be more trying than the ascent of this hill, as there is neither shade nor water *en route*. As may be supposed, from the summit a very fine view of the Indus valley is obtained. A new road has been made which runs along the lower slopes of the hill, but this is seldom in a fit state for use, as landslips frequently destroy it. The road shown

in the map of "Gilgit and Astor," 1882, is the now rarely-used "new road." It is certainly much less trying than the old road. The following account of it is descriptive of the road as it was in 1886 after having been placed in temporary repair :—

"On leaving Rámghát there is a steep ascent for about 2,000' in two miles by the old road. It then turns off to the left. It is very rocky, with considerable ups and downs; at one place there is a dip of at least 9,000'. At about 6 miles from Rámghát the top of the ascent is reached, and the road is now fairly level for about a mile along the rocky hillside. At 7 miles reach the middle hamlet of Dúán. Horses can be taken by this road, but must be led for at least a couple of miles." (*McNair—Barrow.*)

HAYL—

A small stream which takes its rise on the mountain range to the north-west of the Kúnd Kaplas tarns, and flowing in a northerly and north-easterly direction, passes through the town of Badrawár, and empties itself into the Nerú river, in lat. $32^{\circ} 59'$, long. $75^{\circ} 45'$, below the village of Kotli.

HEMASILI—Lat. $35^{\circ} 43'$. Long. $75^{\circ} 28'$. Elev.

A village on the right bank of the Básha river (Baltistán). It contains twenty-five houses. (*Aylmer.*)

HEM-BAPS—*Vide* "DRÁS."

HEMIS—

A *kardarí* or collectorate of the province of Ladák. It now includes the small districts of Gva and Roná. Among the villages are—Hemis, Skio-Markha (beyond the Indus watershed), Masho, Stakna, Gya, Shang, Tiri, Upshi, Chamathang and Nima-Mud—the largest being Masho, containing about a hundred houses. The cash revenue is about Rs5,000. Most of the lands are held by the monastery, which is only nominally taxed, and a considerable portion even of that is remitted by the State. Hanlé belongs to this *kardarí*, and its monastery is subordinate to that of Hemis. (*Radha Kishen—Aylmer.*)

HEMIS OR HEMIS GONPÁ—Lat. $35^{\circ} 53'$. Long. $77^{\circ} 45'$. Elev.

"The largest and wealthiest monastery in Ladák. It is on the left bank of the Indus, 18 miles above Léh, situated at the top of a singularly wild and solitary glen. The view from below the monastery is wonderfully picturesque. The white walls, with their dark squares of window and door, and thick red lines of coping, from which project here and there poles topped with the bushy yak's tail, spread over the cliffs tier above tier, and with great masses of bare rock protruding amongst them, appear isolated in the very crowd of their assemblage. The buildings cover a considerable surface, and form a small town. It is said to contain eight hundred monks and nuns (*Bellew*). Wazir Radha Kishen gives the number

of monks and nuns as four hundred (1888) (*Aylmer*). Snow lies here for nearly three months every year." (*Bellew*.)

HEMIS SHUKPA—Lat. $34^{\circ} 19'$. Long. $76^{\circ} 8'$. Elev.

"Named after a grove of a hundred or two large *shukpa*, or pencil-cedar trees, which here grow about on a stony mound. The girth of several of these trees is 6 or 7 feet, and some that have irregular trunks measure 10 feet or more; they taper quickly upwards, reaching to a height of about 40 feet. It is a holy grove protected by the gods, and disease and misfortune are said to overtake those who commit sacrilege against it. There are the remains of a fort or tower here, which were built by the Sopko invaders of Ladák towards the end of the seventeenth century." Hemis Shukpa lies between Timisgam and Khalsi, some miles from the right bank of the Indus. (*Drew—Henderson*.)

HEMIYA—Lat. $33^{\circ} 39'$. Long. $78^{\circ} 5'$. Elev.

A village on the left bank of the Indus, between Upshi and Puga rivulet. Supplies procurable. There is sometimes a wooden bridge here, rickety and not safe for laden animals, which is generally washed away in July.

HENGO—Lat. $35^{\circ} 35'$. Long. $75^{\circ} 24'$. Elev.

A village lying in the hills to the south of the village of Rondu. It consists of twenty-two houses. Its inhabitants are Brokpas. (*Aylmer*.)

HESKU HENISKOT or HANADKU—

Lat. $34^{\circ} 16'$. Long. $76^{\circ} 45'$. Elev.

A small village of sixteen houses on the right bank of the Kanji river. It is passed on the route from Kashmír to Léh, between the Namyik La and Fotu La. The river is crossed 1 mile below by a spar bridge. The stream is generally fordable just below the village. (*Bellew—Cunningham—Aylmer*.)

HIDRABÁD—Lat. 34° . Long. $74^{\circ} 7'$. Elev.

A very small village situated to the north of the Háji Pír on the road between Ūri and Púñch; it lies about half-way up the steep side of a very lofty range of mountains, which forms one side of a deep and narrow valley traversed by the Sháh-ka-kata torrent. There are two bungalows for the use of travellers close to the village. Supplies of food and coolies are very precarious. (*Vigne—Hervey—Ince*.)

HILBU—Lat. $35^{\circ} 39'$. Long. $74^{\circ} 59'$. Elev.

A small pargana in the ilaka of Rondu (Baltistán). It includes the villages of Hilbu, Silbu and Sapsar. It lies on the left bank of the Indus and possesses thirty houses. The inhabitants are Brokpas. Below Sapsar

the road down the left bank of the Indus stops. A path leads high up the mountains to the lovely village of Bulacti.

HILLAR—Lat. $33^{\circ} 34'$. Long. $75^{\circ} 14'$. Elev.

A large village situated on the south-west side of the Sháhábád valley, on the stream flowing from the Vetarittar springs; it is said to contain about one hundred inhabitants.

HINDÚ RÁJ—

A name which may conveniently be applied to the great watershed separating Gilgit, Yasin, and Chitrál on the north, from Kohistán and Shináka to the south. This range runs from the very bank of the Indus, opposite Búnjí, right away to the Kunar valley. To the east its peaks are about 15,000 feet high, but in the west they rise to 20,000 feet. The perpetual snow line is at about 16,000 feet. The range is a very important geographical feature, for it separates the rainless tracts of Gilgit and Yasin from the well-watered regions on the south. To the north vegetation is limited to a narrow belt, the general altitude of which may be stated to be from 9,500 feet to 12,500 feet; while to the south the forests are magnificent. As a rule, the slopes on both sides are easy and down-like. Broadly speaking, also, their range may be regarded as the dividing line between Sunís and Shías, the people to the north being almost entirely Shías. The name Hindú Ráj is not one generally known, and may not be altogether correct, but it supplies a want. The passes over this range are Dodargali, Chonchat, Kinejat, Bariben, etc. (*Tanner—Aylmer.*)

HINDÚTAK DÍWAN PASS OR HINDÚ TÁGH—

Lat. $36^{\circ} 25'$. Long. $78^{\circ} 50'$. Elev. 17,000'.

A pass leading over the Kuenlun mountain into Khotán. The road to it leaves the Karakoram route at Suget, and lies for two marches up the Karakash river. Robert Schlagentweit crossed this pass from a camping ground called Sumgal, on the Karakash river. He estimated its height to be 17,379 feet. At the top there is a much-crevassed and extremely steep glacier. The road by this pass can only be used by foot-passengers. (*Johnson—Trotter.*)

HINGPÚRA—Lat. $33^{\circ} 27'$. Long. $75^{\circ} 24'$. Elev.

A village situated at the extreme south-east end of the Sháhábád valley; it extends for some distance on both sides of the Sándran river, which is crossed by a *kadal* bridge, or it may be forded. It is inhabited exclusively by Gújars, who occupy flat-roofed log-huts. The path by the Nand Marg pass lies through the village.

HINJO LA—Lat. $34^{\circ} 9'$. Long. $77^{\circ} 5'$. Elev. 13,513'.

A pass between the Wanla and Sumdah valleys in the *kardori* of Lamayuru (Ladák). Ward says it is open by 15th May. (*Aylmer.*)

HINZAL—Lat. $35^{\circ} 58'$. Long. $74^{\circ} 14' 30''$. Elev. 5,150'.

A small hamlet on the left bank of the Gilgit river, about 8 miles above that place. It only contains about eight or ten houses, but it is usually made the first stage out of Gilgit. (*Barrow.*)

HIRANAGAR—

A village of about three hundred houses with a small bazár, settled by Rája Hira Singh about A.D. 1841. He removed the inhabitants from the old site (about one mile distant next the fort of Jas-mirgarh when he repaired that fort) and endeavoured to attract traders and make a town at the new site of Hiranagar. The village is, however, now in a very depressed condition. There are some good wells. It is chiefly occupied by Brahmans and Mias, and used to be the head-quarters of the Jas-mirgarh tahsíl. The tahsildar now lives in Jastrata. The neighbourhood swarms with *nilgai* and deer.—(*Wingate.*)

HIRPÚRA—Lat. $33^{\circ} 41'$. Long. $74^{\circ} 46'$. Elev.

A small and scattered village lying about 7 miles south-west of Shupion on the road towards the Pir Panjál pass.

It is prettily situated on the right bank of the Rembiára, in the middle of the valley, which is here about half a mile wide. There is a village on the other side of the river almost opposite to it, which bears the same name. An old Mogul *sarái* offers scanty accommodation for travellers, but there is level ground available for encamping. The neighbourhood of the village is well cultivated. Some supplies are procurable, and water from the stream. Coolies for crossing the Pir Panjál should be engaged at Shupion, to go through to Baramúla. (*Hügel—Allgood—Ince—Aylmer.*)

HISPAS PASS—*Vide* "NUSHIK LA."

HIWAR—Lat. $33^{\circ} 30'$. Long. $75^{\circ} 22'$. Elev.

A village situated in a gorge of the mountains on the north side of the Sháhabád valley, above the right bank of the Sándran river, which is crossed by a rough bridge below it. It is inhabited by six families of zamúndars and two Saiads. The Bring valley may be reached by a path from this village.

HOFATA OR HONUPATTA—Lat. $34^{\circ} 10'$. Long. $76^{\circ} 55'$. Elev. 12,400'.

A village in the Wanla valley, north of the Sirsa La, on the route from Kishtwár to Léh *via* Zanskár. Cultivation consists of only a narrow strip along the bank of the stream. Lucerne plentiful. Some poplars and willows and large juniper trees. (*Thomson.*)

HOKARSAR—Lat. $34^{\circ} 6'$. Long. $74^{\circ} 45'$. Elev.

A weedy and extensive morass in the centre of the valley of Kashmír to

the west of Srinagar; it is separated longitudinally from the Jhelum by a dam, but communicates with it by means of canals and flood-gates.

Vigne remarks that were it not for the dams which confine the river in many places, the lower surface of the valley would be entirely covered in flood-time. A *banded* pathway is carried across the morass between the Hanjik *wudar* and the village of Sybúg.

HOKRA—Lat. 33° 39'. Long. 75° 15'. Elev.

A village situated at the north-west end of the Bring pargana, of which it is the tahsíl station.

HOKSAR—Lat. 33° 39'. Long. 75° 33'. Elev. 13,315.

A pass lying over the range of mountains between the Nowbúg Nai and Maru Wardwán valley.

HOLNA OR HULIN—Lat. 33° 27'. Long. 75° 14'. Elev.

A village consisting of three or four houses, situated on the right bank of the Banihál stream, just opposite the village of Banihál, and a few hundred yards distant from it.

HÓLNAR OR HULAR—Lat. Long. Elev. 14,637'.

A pass between the Kel Dara and the Samgan valley. It is easy and practicable for laden cattle. It is said to remain open for six months. (*Ahmad Ali Khán—Aylmer.*)

HONZAL—Lat. 33° 34'. Long. 75° 49'. Elev.

A village situated at the northern end of the Dachin valley, on the right bank of the Maru Wardwán river; it is said to contain five or six houses inhabited by Hindús.

HOPRÚ—Lat. 33° 53'. Long. 74° 47'. Elev.

A considerable village of thatched houses, situated rather more than a mile north-west of Chrár. It is surrounded with some cultivation.

HOTO—Lat. 35° 22'. Long. 75° 33'. Elev.

A pargana in the ilaka of Skardú (Baltistán) on the left bank of the Indus, at the extreme western end of the Skardú plain. It suffers considerably from the encroachment of the Indus. It contains about sixty houses. (*Aylmer.*)

HOTO—Lat. 35° 42'. Long. 75° 42'. Elev.

A village on the left bank of the Braldú river (Baltistán). It contains eighteen houses. (*Aylmer.*)

HUNDAR—Lat. 34° 35'. Long. 76° 32'. Elev. 10,300', approx.

A village on the left bank of the Shyok, about 7 miles below its junction with the Nubrá river. It is a halting-place on the route from the Nubrá

valley to Skardú *viâ* the valley of the Shyok. The river is here divided into several channels. One branch of it, crossed by Dr. Thomson in October (22nd), was not less than 300 feet wide at the ford above Hundar.

It is one of the most populous villages in Nubrá. Very fine orchards of apricot trees here. Opposite Hundar the valley is about 2 miles wide. The Hundar stream is crossed by a substantial bridge. The village contains sixty houses, forty of which pay taxes. The inhabitants are said to possess seven horses, sixty-four horned cattle, and five hundred and fifty goats and sheep. A road from here leads up the Hundar stream. It then divides; one branch goes to Léh *viâ* the Thanglasgo pass, the other communicates with the Snimo and Likir valleys. The camping ground is in an orchard. Supplies procurable. (*Thomson—Aylmer.*)

HUNZA—

Hunza district lies chiefly to the north of the river of the same name, which also divides the districts of Hunza and Nagar. It is bounded on the north by the Barbar range, very lofty and snow-clad peaks as high as 25,000 feet; on the west by the Budalas spur, about 15,000 feet high; and on the east by the Shimshál hills, about 22,000 feet, with perpetual snow.

In the same latitude, but east and west of Hunza fort, are the villages of Attabád and Máýún, which form the limit of the Hunza district on the north of the river. From Attabád northwards to the Kilik pass the country is called Gujál, and on the left bank of the river from the Kilik pass southwards it is known as Shimshál. Gujál and Shimshál are under Hunza.

Gujál consists of sixteen villages, Hunza sixteen, and Shimshál two. There was no way of getting an idea about population, save in a few cases, which will be found in the list attached.

Hunza is about 8,000 feet above sea-level, the villages on the north-west rise gradually to about 1,000 feet higher, while those on the west descend gradually as much lower.

The Hunza district can muster about 5,000 fighting-men, fairly reliable in any emergency, armed with matchlocks, swords, and shields. In the fort are kept three guns and eleven *sher-bachas*—most deadly, if you come close enough! A good supply of ammunition is always kept, and sulphur is very largely manufactured from some blackish, hard mud, which is put into large cauldrons of iron, together with a certain quantity of butter, and heated till the latter seems to draw out all the sulphur, which is carefully collected and made to settle in wooden pots. To 5 seers of mud a seer of butter is used, and between 2 and 3 seers of sulphur are extracted. Saltpetre is also obtained from a similar source. Gunpowder is manufactured, but lead is procured from Kashmír.

The present chief, Mír Saifdar Alí Khán, ascended the *gaddi* after destroying his own father, into whom he put twelve bullets! He is well liked by his ryots when compared with his father, who was a bad man. The

chief considers himself a subject of China, and keeps up communication with Russia. When I was there, a man named Saiad Hasan, disguised as a trader, came to the chief with four horses and a great variety of saddles and trappings, which were really a *nazar* from the Badakhshán country. He came *via* Wakhán, and was the bearer of an important letter for Mir Safdar Ali Khán. The latter made himself unnecessarily disagreeable, and on his conduct Captain A. Durand has most likely reported.

The men of Hunza are Muhammadans, *Mughli Shías* by caste, and are perpetually fighting, on the score of religion, with the Nagar people, who are *Shías*. They permit the use of wine, are untruthful, and generally untrustworthy.

Taxes.—It is ordered that any one digging for gold in winter and summer has to give 4 *máshas* for the season; and any man getting married has to pay 8 *máshas*; and when the chief's daughter is married, he gets 3 rupees from every family. In summer every possessor of a cow or a bullock has to supply a seer and a half of butter to His Highness. Every family delivers yearly 2 *hechuks* (equivalent to 23 seers) of corn, and those who cultivate grass (as there is none in the country) have to give a goat or sheep per family. Fines are imposed on all offenders in the form of cattle or gold.

In addition to the foregoing revenue, some good land is reserved, cultivated by ryots, and the produce in full made over to the chief.

On each of the streams that flow down the southern slope of the Barbar range into the Hunza river, there is a village owing to convenience of water-supply, and these are built of wood and stone in the style of forts, but not sufficiently substantial to resist cannon. The habitations within the walls are closely grouped, and each is usually occupied by one family, or in some cases by two.

Approximately, the population of Hunza is ten thousand.

Canals are brought down from all the streams, at the head of which are glaciers, the country is consequently well watered and famines are never experienced.

No rain-crops are cultivated. Usually there is only one crop in the year, sown about April and reaped in October or November. Wheat, barley, *china*, *kangni*, *turumba*, and peas are the chief grains. The inhabitants do not send out any of the produce to other places, hence have always plenty.

The fields are enclosed by walls constructed of stones, and being usually in terraces on the hill-slopes, it is difficult to get from one to the other.

The country is very rich in fruit: grapes, apricots, peaches, mulberries, apples, pears, and walnuts are produced largely, and of very excellent quality. Oil is extracted from apricot kernels and from walnuts.

Panjábí salt is imported from Kashmír, but salt and sugar are luxuries indulged in only by the rich.

The people prize English goods immensely, and are visited by Yárkand and Badakhshán traders, who supply them with piece-goods, sugar, and tea.

A coarse tobacco is grown to a slight extent. The market rates are not very variable :—

Wheat	.	.	.	23 seers (2 <i>hechuks</i> or 16 <i>hai</i>) for 1 rupee.
Butter	.	.	.	1½ „ (1 <i>mallask</i>) for 1 rupee.
Gold	.	.	.	1 <i>tullu</i> or 8 <i>máshás</i> from R10 to R12.

Cattle.—Sheep are abundant, of a small breed with short tails, whose wool is used for *puttu*. The goats are large, with very soft silky wool, or hair immediately next to the skin under the ordinary lank stiff hair. The former is used for making *pashmina*.

The cows and bullocks are of a very sturdy breed, with thick legs and very short tails. They are usually black in colour, and not very unlike a buffalo in general appearance. These, as also animals of the canine species, have the silky material above mentioned, but it is not used.

The horses are of the Yárkand breed, with long hair, mane and tail ; and with hard hoofs, which never require shoeing.

Bám (*Márkhor*) and *Maiárs* (in Kashmír called *kel*) (ibex) are to be found, but in such precipitous and almost inaccessible places as to be beyond the reach of any ordinary sportsman. *Pashmina* is made from their hair. *Orial* are also obtainable in comparatively easy ground.

Rivers.—Towards the end of March the snow begins to melt, and the Hunza river swells, and is quite impassable for about six months (till October) for men and animals. No boats or bridges exist, but in very emergent cases, and when bound on a long journey, men contrive to swim across assisted by their horses, to whose sides and their own they attach inflated goat-skin bags. Ordinarily men, women, and children cross over on *naras* (ropes slung across from bank to bank attached to pillars of stone). It requires a great deal of nerve to cross by this means, as one has very little footing on the three ropes knotted together, and has to hold on to side ropes. This, together with the oscillation, when the centre is reached, produces a feeling of sickness, which is only relieved when the bank is safely reached.

The Hunza river rises at the Kilik pass and flows for 125 miles to its junction with the Gilgit river. There are two *naras* over the Hunza river, from the Hunza to the Nagar bank ; one near the village of Pisan (Nagar), and the other 2½ miles south of Hunza fort. There is also a third, 6 miles north of Nagar, over the Nagar river, at a point where the banks are 600 feet high. All the small streams are bridged during the warm months, owing to the strength of the current, but during the winter proper both

the smaller and the larger ones can be crossed at any point with a little care. The general width of the Hunza river in the summer months is 300 feet and the depth 6 feet. The current is always very rapid, over a rocky bed. In the winter months it subsides to a width of 100 feet and a depth of from 2 to 3 feet.

A small quantity of gold is found in this river, a single man earning as much as two rupees daily. The gold is obtained by sifting and washing the sand and then adding mercury, to which the particles of gold adhere.

Passes.—North-west of Hunza fort, at the head of the Muchichul, is the pass of the same name, at an approximate height of 18,000 feet; which, after the road is crossed, goes on to Ishkámán. Nothing more is known of this pass, as none of the party visited it. The Muchichul stream joins the Hunza river at Hasanábád. North-east of Hunza fort is the village of Pasu, at the junction of the Shimshál with the Hunza; and at the head of the former is the Shimshál pass, approximate elevation 17,000 feet. Nothing has been seen of this *kotal*, but, from enquiries made, there is every reason to believe that it is fairly easy and leads to Yarkand. At the head of the Hunza river is the Kilik pass, elevation about 16,000 feet, on the road from Hunza to Wakhán. This is one of the two chief routes between Kashmír and Badakhshán, and in consequence much used.

Roads.—From Hunza to Chalt *viâ* Máýún and Budalas, a distance of 54 miles, the road keeps to the right bank of the Hunza river, and is very rough for equestrians, who in some places have to dismount and lead their cattle. In four days light luggage can be carried from Hunza to Chalt by coolies. From Hunza to Pasu, a distance of about 30 miles (locally 15 *kos*), the road passes over very rough ground, and at that point it bifurcates. One branch, crossing the Hunza, ascends the Shimshál pass, a distance of about 80 miles (locally 40 *kos*). This is, from enquiry, only used by foot-passengers, no cattle being able to traverse it owing to its being in the bed of a stream, which is frozen in winter and full of water in summer. The other branch from Pasu goes along the right bank of the Hunza river and up the Kilik *kotal* to a distance of 60 miles (locally 30 *kos*) from Pasu.

The latter is used almost throughout the year, chiefly by traders from Yárkand and Badakhshán, who are in no way taxed by the Hunza people.

Diseases.—Cholera is unknown. Fever, with or without ague, is prevalent during the warm months, but it is of a mild form and very seldom fatal. About 40 per cent. of the inhabitants suffer from goitre. Weak eyes are also frequent, and are said to be caused by the smoke of an oily plant used for illumination. The universal and only remedies are branding and bleeding.

Snow to a depth of 9 feet covers the whole country in the vicinity of

Hunza, and lower down, from December to February, and on the higher ground it lies to a depth of 18 feet from November to March. During this season the people remain in their houses night and day, having previously laid in a supply of flour (the mills being blocked), dried meat (sheep grow thin and die from the effects of the cold), wood and water. The cattle, too, are housed, a sufficiency of fodder being stored beforehand. June, July and August are the only mild months; at other times there is perpetual wind and cold.

In every village there is a *wazir*, a *Trangfa* (*mukaddam*) and a *Charbu* (*kotwál*), all paid servants of the rája. The wazírs of Hunza, by name Dádu, and of Gujál, Sarhang Mahammad, are immediately under the rája. (*Ahmad Ali Khán, 1889.*)

HÚPAR—Lat. 36° 16'. Long. 73° 44'. Elev. 6,448'.

A spot which marks the extreme north-western limit of the maharája of Kashmír's dominions, and the boundary between Puniál and Yasin. It lies on the right bank of the Gilgit river. It is a convenient intermediate stage between Gakúch and Roshan, but the camping ground is narrow and confined.

Here the Puniál rája keeps a small guard, whose business it is to light a signal-fire on the approach of an enemy. To hold the position would require a couple of hundred men.

Húpar, being enclosed by high, steep rocky hills, is intensely hot in summer. Good water from a stream which comes from the south. Up this stream, 2,000 or 3,000 feet above Húpar, there are traces of a large settlement in times gone by. Just short of Húpar, on the Gakúch side, there is a very difficult *parí* which might easily be defended by a couple of hundred men against any number.

There are two roads past it, one of which only can be traversed by horses. The Yasinís have a guard at a place called Shedods, on the opposite bank. *Vide* article "HÚPAR PARÍ." (*Barrow—Drew.*)

HÚPAR PARÍ—Lat. 36° 16'. Long. 73° 45'. Elev.

A rocky spur on the right bank of the Gilgit river, between Gakúch and Roshan, and about a mile short of Húpar (*q.v.*). This is one of the most difficult places on the whole road between Gilgit and Chitrál. At 7½ miles from Gakúch the road bifurcates; the lower path is fit only for men on foot, and is, in places, very dangerous; clefts in the face of the rock have to be crossed by clambering up notched beams placed obliquely from wall to wall. This path winds along the cliffs at varying heights from the river-level to 500 feet above it. The other path is just practicable for laden ponies, but is very steep and rocky. It rises a good thousand feet above the river and goes over a shoulder of the cliff. (*Barrow.*)

HUSHÉ—

A river in Baltistán running into the Shyok river from the north above

Khapalu. The valley presents a very varied character of scenery, from villages surrounded with stately trees and luxuriant vegetation up to regions of desolation, of lofty snow-clad peaks and vast glaciers. The river above the village of Hushé consists of three branches ending in glaciers. The main stream issues from a cavern at foot of a very large glacier. (*Godwin-Austen.*)

HUSHÉ—Lat. 35° 27'. Long. 76° 25'. Elev.

A village in Baltistán on the left bank of the river of the same name.

HŪSINGAM OR **HUSIKOI**—Lat. 34° 32'. Long. 75° 10'. Elev.

A village in the Tilail valley, situated on the right bank of the Kishan Ganga river, which is bridged beneath it. It is said to contain five houses inhabited by Muhammadan zamíndars.

HUTHWOR—Lat. 35° 58'. Long. 74° 59'. Elev.

A village situated on the right bank of the Jhelum, between Awántipúr and Pampúr.

HUZAKHAR—Lat. 35° 15'. Long. 79° 20'. Elev. 16,884'.

A halting-place on the Changchenmo route (eastern variation), situated 15 miles north of Tsothang and 16 miles south of Mapothang (or Thaldat). Camp about 20 yards to the east of a small lake, which is difficult to find, from its being in a deep hollow in a plain. Water of lake brackish, but a small spring of fresh water flows out of the high bank into it. "The whole country, with the exception of that to the west, where the hills rise to a greater height, has the appearance of having been the bed of very large lakes of various levels, and seems to be subject at the present time to inundation in the months of April and May, during which period the snow melts on the hills." (*Johnson.*)

I

IBKOT—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 50'$. Elev.

A village in the Karnao district, situated on the left bank of the Kazi Nág stream, on a sloping spur which drops perpendicularly to the water's edge. It is separated by a deep ravine from the village of Badarkôt, lying to the south. There are a few trees in the village, which contains twenty houses inhabited by zamíndars. The cultivation about is mostly confined to dry crops.

IDJ—

A stream which takes its rise in the forests on the slope of the hills at the south-west end of the Uttar pargana, and, flowing parallel to the Kamil, joins that river in lat. $34^{\circ} 31'$, long. $74^{\circ} 16'$, just above the confluence of the Loláb stream. (*Montgomerie*.)

ILLIGAM—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 11'$. Elev.

A village in the Rámhál pargana, situated rather more than a mile south-east of Shalúrah, on the road towards Sopúr. It is divided into three mahallas, that to the north being known as Shaikhpúra, in the middle Batpúra, and to the south Magripúra.

In Shaikhpúra there is a masjid, the zíarat of Saiad Karam, and four houses inhabited by zamíndars. In Batpúra there is also a masjid, and twelve houses inhabited by zamíndars. In this mahalla is situated the thána, tabsíl, and the zíarat of Jumal Muthú, with its clump of chunár trees; close to which the Muthú Nág, a clear cold spring, rises in a small basin shaded by some fine poplar trees; a sloping grassy bank by the side of the spring offers a pleasant site for encamping. In the Magripúra mahalla there are two masjids, and four families of zamíndars, two múllas, and a dúai.

A small stream which flows through the village is crossed by a bridge. There are a variety of fruit and other trees about the place, and extensive rice-fields surround it.

Illigam, with fifteen other villages in the same district, is held in jagír by Sardár Amar Singh, the brother of the maharája. Coolies and supplies are procurable.

IMBERSILWAR—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 27'$. Elev.

A village situated on the slopes of the mountains, on the north side of the Zainagir pargana. There is a direct road from this village to Tikpúra, in the Loláb valley, which after the least rain becomes impassable for laden ponies, though the villagers state that they can and do go by it. (*Montgomerie*.)

IMBRA—Lat. 32° 59'.

Long. 75° 10'.

Elev.

A village in Jamú, situated about 2 miles north of Krimchi, by the path leading towards Rámbán. It lies above the left bank of the Biru Kad stream.

INDUS RIVER—

According to the latest information the source of the Indus lies to the north-west of the Holy Lakes of Manasa Rowara and Rowan Rád, in the south-western slopes of the Kailas mountain (22,000 feet), in north lat. 31° 20', and east long. 80° 30', at an estimated height of 17,000 feet. Near its source it bears the name of Sin Khatab, or "lion's mouth." It first takes a north-westerly direction to Tashigong, about 120 miles from the place of its reputed source. From its source to Garo, the Indus was followed by Moorcroft in 1812. Within 8 or 10 miles of its source it was 240 feet broad and 2½ feet deep in July, and at Garo, about 50 miles from its source, it was a clear, broad, rapid, but not deep, river. There is, however, another branch, Singé Chú, of the Indus which rises in Singi Tot in Nari Khorsum, on the northern slopes of the Kailas, and running north for 100 miles then turns west under the mountain of Aling Kangú, 23,000 feet above the sea, and, after a course of about 60 miles, joins the Gartok river at Tashigong, having itself received a considerable feeder called the Lung Chú, about 20 miles above that junction. The elevation of the country through which these streams flow varies from 15,000 to 18,000 feet.

The united stream now bears the name of the northern confluent Singé Chú or Indus.

Below Tashigong the first point at which the river has been visited is at Demchok, 14,000 feet above the sea, by H. Strachey, which is the boundary between Chinese territory and the district of Hanlé in Ladák. It here leaves the table-land through which it has previously flowed and enters the deep gorges between the Himalayas and the Kailas. (Strachey followed it from here.) At the junction of the Hanlé river, about 60 miles below Tashigong, which was the first point at which Thomson visited it, it had an elevation of 13,800 feet; it was a muddy, torpid stream, without any apparent current, about 4 feet deep and 20 or 25 feet wide. Thomson says of its probable course above this point:—

"It would appear to have a rocky and rugged channel. Such at least was the description given to us by our guides, and as the mountains on the south-west appeared to close in very abruptly within a very short distance of the junction of the Hanlé, we could not doubt that the open and level plain which we found on this portion of the river's course was of limited extent, and quite an exceptional feature in the character of the country through which the Indus flows.

"From the great elevation and abrupt slope of the range which runs parallel to the Hanlé river on the east, there can be no doubt that the spurs which it sends down on its north-east slope towards the Indus must be bold and rocky; and though the hills on the left bank of the Hanlé river are much less elevated, yet they rise as they advance to the eastward."

From this point Thomson followed it to the junction of the Puga rivulet from the south. The river varies much in width, being seldom less than 25 yards, and sometimes as much as 80 yards, the stream very gentle, not exceeding 2 miles an hour, except in a few rapids, and it was in most places fordable. It then gradually assumes a more northerly course, the mountains on either side approach much more closely than formerly, and those on the right continue extremely lofty; the river now flows more rapidly, but is often wider and more shallow, one rapid being not less than 150 yards in width.

Banks of alluvial clay are here interposed between the mountains and the river, forming cliffs which attain not unfrequently an elevation of 50 feet as at Ranak, about 260 miles from its source, and a few miles above the junction of the Puga rivulet. Cunningham measured it in September 1847. It was here 240 feet broad, mean depth of 1·7916 feet, and an extreme depth of only 3 feet. The greatest surface velocity was 3·658 feet per second, or 2½ miles per hour, and its mean surface velocity was 2·727 feet per second or nearly 1 mile and 7 furlongs per hour. From this data the discharge of the Indus would only be 774 cubic feet per second. The stream at this point was quite clear between grassy banks, half sand and half mud. Below this the character of the stream becomes quite changed, the waters rushing impetuously down a narrow channel full of huge boulders and enormous rocks.

Drew gives a description of this portion of the river from near the junction of the Hanlé stream where the river takes a sudden bend to the south-west. He says:—

“We find ourselves in a level plain, of an average width of 2 miles, which stretches far to the south-east; near where flows the river is a thin growth of grass which makes the plain by far the most important pasture-ground in Rupahu.”

The mountains which bound the valley on both sides rise to 19,000 and 20,000 feet,—that is to say, they are about 6,000 feet above the flat. On the north-east the crest of the ridge is about 8 miles distant. Below the junction of the Hanlé stream the river takes the north-westerly direction, and widens “into a plain some 4 miles across, sandy at the outer portions, but covered about with pasture where the river flows through it. There are some small isolated rocks here projecting up the plain.”

. . . Here “there are two or three small villages which are the highest in the Indus valley. . . . On the left bank is Nidar in a ravine that comes down from the south; it has three houses only. On the right bank are Nimo of twelve houses, and Mad of ten. Nimo is about 14,000 feet above the sea; it shows a tract of bright green at the edge of a great stony expanse. . . . The village of Mad is in the next ravine to the east.” From here “the Indus was flowing by in a gentle stream with a speed that seemed between 1½ and 2½ miles an hour.

The alluvial flat it flowed through, widened to a breadth of perhaps three quarters of a mile, thus being confined either by the spurs of the hills or by higher alluvial deposits, such as the sides of branch streams." . . . To the narrow defile or gorge called Rong, which confines the river south of Upshi, the valley is again open. The Indus flows in a wide, smooth stream, between banks of alluvial gravel with a depth that makes it just fordable; the hills rise in some parts smooth, and with a gentle slope, in others bold and steep, on both sides reaching, within a few miles, to a height of 5,000 feet above the river. The river flows in a north-westerly direction as far as the village of Upshi at the mouth of the Gya ravine, in a narrow valley called Rong, where the river flows between rocks, along which it is difficult to find a practicable path; still there are also villages in the side valleys and a small population finds just enough of cultivable land to get a subsistence from. At Upshi, where Thomson again joined the Indus, the width varied from 30 and 40 to 100 feet, and it was flowing swiftly over large boulders, and quite unfordable. Platforms of alluvium almost level-topped, and often attaining a thickness of 100 feet, are here interposed between the river and the mountains, which, still composed of highly-inclined strata of conglomerate and its associated rocks, advanced in a succession of spurs to the centre of the valley. Just above Marsalang the Indus is crossed by a wooden bridge, and from this place the direction of the valley becomes more westerly, and the mountains on both sides recede considerably from the river, leaving an open space of 5 or 6 miles in width. Draw says:—

"Before reaching Léh, the principal village in the river bank is Chusbot, where the alluvial flat is half a mile wide and several miles long; this is, therefore, the largest cultivated tract in Ladák. The village has over 200 houses, not concentrated into a village, but scattered over the plain, single or in twos and threes, at intervals of a hundred yards or so."

The valley remains fairly open till the village of Pitak, near Léh, is reached, when it becomes narrow, and the river flows in places, where the road cannot follow it, in narrow inaccessible gorges.

From Ranak to Pitak, the distance is 130 miles, and the direction generally north-west. The fall of the river is 3,200 feet, or 24·6 feet per mile. Above Ranak the Indus is generally fordable, but from thence to Léh it can, as a rule, in summer only, be crossed by bridges. The bed of the Indus at Pitak has an elevation of about 10,500 feet. The river is here a tranquil but somewhat rapid stream, divided into several branches by gravelly islands generally swampy and covered with scrub.

Holding its course still north-west, it is joined about 15 miles below Léh, near the village of Nimo, by the Zanskár river flowing in a direction from south to north. The valley, where the two rivers unite, is very rocky and precipitous, and bends a long way to the south.

The Zanskár is here a very rapid, turbid stream, and Thomson thinks it

contributes considerably more than half the amount of water to the main stream below.

About 30 miles below this point, at Khalsi, the Indus is about 10,000 feet high, and is joined by the Wanla torrent. The valley is generally very barren, with rugged mountains on both sides, but there is a large strip of cultivated land watered from a side stream on the plateau on which the village is situated, and which is 250 feet above the river bed. The river is here crossed by a wooden bridge, and is only about 50 feet wide. The small size of the river, after a course of nearly 400 miles, can only be accounted for by the excessive aridity of the elevated tract through which it flows.

"Besides the villages which are seen along the Indus valley there are several in the side valleys which join from both right and left. At the mouth of these valleys one sees but a narrow* opening; from this they often stretch up for miles, and contain cultivated land and small hamlets." (*Drew.*)

Every here and there are seen along the river-bank small patches of cultivated land with a proportionate number of habitations. "These white houses contrasting with the bare surrounding country make each little village a charming sight."

Achínathang is a neat and pretty village on a plateau of river alluvium, 200 feet above the water; below this village the valley narrows considerably, and is subject to chances of being dammed up by falling rocks and *débris*.

Below Achínathang the Hanú stream flows in from the north by a narrow defile. Below its junction "the bottom of the Indus valley is a narrow rock-bound gorge. The river flows in it with an eddied but not uneven surface; its depth must be great to allow the body of water to pass along such a narrow channel, for the width is in one place 65 feet and in another but 46 feet. The walls of this gorge are nearly vertical; above them rise other steep but more broken cliffs; above these the granite retires, but there are greater heights behind. All this is granitic rock. Over this rocky ground the path is a difficult one; a laden horse cannot go along it; and with difficulty can an unladen pony be led. It is the same on both sides of the river. This difficulty of the road isolates the villages of this part of the valley, cuts them off greatly from intercourse, and it prevents the traffic between Ladák and Baltistán from taking this route, which at first one would think to be its natural one. The level of the river is about 9,000 feet, but even at this height the valley in summer time is hot."

Having flowed between 70 and 80 miles below Khalsi in a north-westerly direction, it receives from the south the river of Drás, which has a discharge of not less than 500 cubic feet. The valley here is more open, the mountains, without any diminution of elevation, receding considerably from the river. It now takes a turn to the north as far as

* Similar remark made by the Múlla regarding lateral village in the Indus Kohistán.

the village of Kartaksho, where it becomes confined within steep and precipitous cliffs, and continues so as far as Tolti, or indeed to Kiris.

"The path is along the river, sometimes in a piece of sandy alluvium, sometimes over the great rugged blocks of a talus, and sometimes on the face of a cliff, washed at the base by the river, the road being carried on precarious-looking timbered galleries fixed into small projections of the rocks. The scenery is always of stony expanse and rugged rocks; only at every few miles a pretty village at the opening of a ravine pleases one by its thick crops and the foliage of its fruit-trees, which here, as we descend the valley, more and more flourish."

The village of Kiris is 40 miles below that of Marol, and is the point where the Shyok joins the Indus. The Shyok valley seems nearly parallel to, and at levels corresponding with, the Indus valley, and has much the same general character. At their junction the Shyok is considerably wider and more rapid than the Indus, being 150 yards wide, while the Indus is but 80 yards. The Indus, however, is much deeper, so that neither river so decidedly preponderates over the other as to enable their relative sizes to be determined at a glance. Probably the discharge of the two is nearly equal.

The direction of the united streams, which are now known by the name of Abá Sín, becomes nearly due north, and it flows for many miles through a narrow ravine to the plain of Skardú, about 30 miles below Kiris. Skardú is the chief place of Baltistán, and here the Shigar valley joins the united streams of the Indus and the Shyok. At the meeting of the waters the valley widens considerably. There is seen between the mountains and the river a curving crescent-shaped plain 20 miles in length, and varying from 1 to 5 miles in width. In the widest part are two isolated hills about 1,000 feet in height. Between these flows the Indus, and immediately below the Indus receives the waters of the Shigar and becomes a river of great volume and speed.

The Indus here was measured by Thomson, who found it 520 feet broad, with a mean depth of 7.11 feet and an extreme depth of 9½ feet. The mean surface velocity was 2.128 feet per second, or about 1½ miles per hour. The greatest surface velocity was 2.586 feet per second, or rather more than 1½ miles per hour.

From these data, the discharge may be calculated at 4,525 cubic feet per second in the winter. Of this amount, about 2,000 cubic feet are probably supplied by the Shyok river, and the remaining 2,500 cubic feet by the Indus proper.

The Drás probably supplies 500 cubic feet of this, and the Zanskár river 1,000 cubic feet, leaving 1,000 cubic feet for the Indus proper above the junction of the last-named river.

The river Indus here traverses the open valley of Skardú in an extremely winding course. At one time it washes the base of the cliffs

which terminate the projecting mountain spurs, at another it flows between high banks of alluvial conglomerate or of fine clay. Not unfrequently these clay cliffs recede to a considerable distance from the river, in which case the intervening space is generally sandy. A small branch of the stream, at times little more than a chain of pools, often runs close to the cliffs, indicating a former channel of the river; and when this is the case the low ground between the two channels is often swampy and grassy. The bed of the Indus at this point of its course is very little inclined, the stream flowing in general very gently over a sandy bed, its surface quite smooth and tranquil, occasionally only a little rippled in turning round a projecting rocky spur where its bottom is gravelly, and the inclination perhaps a little greater. Opposite Skardú the Indus, even in the depth of winter, is a noble stream, often more than 500 feet wide and 9 or 10 feet deep in the centre.

About 1 mile beyond Kamar, which is the last village on the north side, and to the west of the Skardú plain, the valley of the Indus contracts very suddenly, the mountains closing upon the river, and at the point where it passes from the open plain into the narrow ravine the inclination of its bed seems to increase and the rapidity of its flow to become much greater. This result is quite in accordance with what has been observed in the Nubrá plain. Indeed, narrow valleys are so generally steeply sloping, and wide valleys so generally nearly level, that it can scarcely be doubted that the inclination of the surface is in some way connected with the width or amount of excavation of the valley.

For a mile or two beyond the end of the Skardú plain, the mountains are sufficiently far apart to allow of the interposition of a narrow platform of conglomerate. Soon, however, even this disappears, and thenceforward for nearly 50 miles from Skardú the Indus runs through a narrow ravine of a very uniform character. The mountains on both sides of the river are extremely steep, and almost uniformly rocky and precipitous. At distant intervals a small platform of alluvium is interposed between the cliffs and the river, but much more frequently precipices directly overhang the stream or steep bare rocks, only not absolutely precipitous.

About 40 miles down the river from Skardú is the village of Rondu or Mandi which has an elevation of 6,700 feet. The river flows past some 500 feet below the level of the village between perpendicular rocks of massive gneiss. In a narrow part it is spanned by a rope bridge made of birch twigs, which is 370 feet long in the curve with a fall in it of some 80 feet, the lowest part being about 50 feet above the stream. The approach to the bridge is over slippery rocks; the path to it is so narrow and difficult that one's steps have to be aided in places by ladders. For a long distance the river flows in a narrow gorge, the vertical rocks that form it being over 800 feet high.

The elevation of the river here would indicate a fall of about 1,000

feet since leaving Skardú, or, as the river flows very tranquilly till it leaves the Skardú plain, from the village of Kamara, a distance by the road of 29 miles, but not more than 20 miles along the course of the river. This is equivalent to a fall of about 50 feet per mile which, for a stream discharging so large a volume of water, is very considerable indeed, but not more than is indicated by the general turbulent course of the river. Just below Rondu, the Indus is crossed by a good twig suspension bridge, at the village of Shuot. The valley continues to narrow and the mountains to become more precipitous. From the village of Sapser, a short way below the junction of the Tak valley, to Sasil in Haramosh, the Indus valley is without any village. The river rushes wildly through a gloomy gorge whose sides consist of precipitous mountains coming down to the very edge of the torrent. In a few places the water, although rapid, is unbroken and can be crossed on skin rafts, but these breaks are few and always end in a roaring cataract.

The road, which follows the right bank, is constantly forced high up the mountain-side (at the Shingos Pír for over 5,000 feet) only to re-descend at the next side valley. It is with great difficulty that even a lightly-laden coolie can pass along this road. The left bank is absolutely impassable. The heat in this gorge is very great in summer at Sasil, where the river makes its great bend to the south; it is crossed by an extremely shaky twig suspension bridge, which none but the local men will cross.

Below Sasil there are a few small hamlets on and above the right bank, but there are none on the left, which is a waterless tract of country. The road on the left bank is very bad, but that on the right is said to be better.

Just above the junction of the great Gilgit river, the stony, barren plain of Búnjí is reached, which lies along the left bank for a dozen miles.

At the Sai ferry the width of the Indus in flood is quite 300 yards, and it flows at the rate of 6 or 7 miles an hour. The passage is difficult and sometimes dangerous. For particulars *vide* "Búnjí." (*Aylmer*.)

Vigne, who viewed the Indus from about 10 miles below this confluence, describes it there as a vast torrent, rushing through a valley 6 or 7 miles wide, and holding a south-westerly course which might be traced downwards for at least 40 miles.

We now come to a portion of the Indus which, until quite lately, has been unexplored. In 1876, however, the Múlla, an explorer of the Survey Department, opened up this country, and since then in "Biddulph's Tribes of the Hindú Kúsh," published in 1880, this portion of the Indus valley is described. Here the great river traverses a distance of some 220 miles, descending from a height of about 5,000 feet to that of 1,200 above the level of the sea at Atak.

Its way winds tortuously through great mountain ranges, where peaks are rarely less than 15,000 feet in height and culminate in the Nanga

Parbat, the well-known mountain, whose height, 26,620 feet, is only exceeded by very few of the great peaks of the Himalayas.

The river in many places is hemmed in so closely by these great ranges that its valley is but a deep-cut narrow gorge, and, as a rule, there is more open space in the lateral valleys nestling between the spurs of the surrounding ranges, than in the principal valley itself. This region up to the borders of British territory, has never been brought into subjection by any of the surrounding powers. Each community elects its own ruler and has little intercourse with its neighbours and with the outer world; it only communicates through the medium of a few individuals who have the privilege of travelling over the country as traders.

Biddulph describes this portion of the Indus valley, called usually the "Indus-Kohistán," as follows:—

"In no other part of the world, probably, is there to be found such a large number of lofty mountains within so confined a space. This immense mass of mountain is intersected by numerous deep valleys, and these, owing to some peculiar geographical formation which I have not remarked in other parts of the Himalayas, are generally narrower at their mouths than higher up. It is not unusual to see among them valleys of from 10 to 30 miles in length, supporting a population varying from 500 to 5,000 souls, with an embouchure so narrow that it is difficult to find a pathway beside the torrent, which issues between overhanging rocks. In addition to this, the enormous rush of water during the summer months from numerous and extensive glaciers and snow-fields impedes communication.

Several valleys exist into and out of which cattle and horses can only pass during two months of the year, and in which the continual falling of huge masses of rock from the steep mountain-sides under the action of frost, snow, and sun frequently sweeps away the narrow and frail pathways. The roads are of the rudest kind, and necessity has made the inhabitants intrepid cragmen.

"Communication is maintained over the rivers at certain points by hanging bridges of plaited birch twigs—a means of crossing which tries the steadiest nerves."

From Búnjí to the village of Gor the road runs along the right bank of the Indus.

Gor is $3\frac{1}{2}$ miles from the river, from which the road is steep and difficult. The road meets the river at the village of Darang. About 15 miles below Darang the Paro stream flows in from the north, and $2\frac{1}{2}$ miles further is another small rivulet called the Gies.

The river here flows in a westerly direction, and at the village of Talpín, where a small stream of the same name flows into the Indus from the north, is a ferry which is used by people proceeding to Búnjí from Chilas. (*Vide Gazetteer of the Eastern Hindú Kúsh.*)

Respecting the further course of the river, information will be found in the report (Simla, 1886) compiled in the I. B., Q. M. G.'s Dept.

INGIMA—Lat. $34^{\circ} 25'$.

Long. $74^{\circ} 3'$.

Elev.

A range of hills forming the northern boundary of the Bangas maidán, at the south-west end of the Uttar pargana.

INGRAWARA—Lat. $33^{\circ} 28'$. Long. $75^{\circ} 23'$. Elev.

A small village containing three houses, situated at the foot of the hills on the south-west side of the Sháhábád valley, above the left bank of the Sándran river. It lies just south of Rishpúra.

INKOT OR INGOT—Lat. $34^{\circ} 58'$. Long. $76^{\circ} 12'$. Elev.

A village of nine houses in a small valley on the left bank of the Indus in Khurmang (Baltistán). (*Aylmer*).

INSHIN—Lat. $33^{\circ} 49'$. Long. $75^{\circ} 37'$. Elev. 8,143'.

One of the principal villages in the Maru Wardwán valley, situated above the left bank of the river, at the foot of the Char Sar mountain, opposite the junction of the Ghilan torrent. It is distant four marches, east of Islamabad, by way of the Nowbúg valley, and about 84 miles, or seven marches, north of Kishtwár. A *kadal* bridge, which is now in rather a shaky condition, crosses the Maru Wardwán river below the village; it measures about 60 feet in span between the piers.

There is a masjid in the village, the zíarat of Bába Dáúd Gúni, and about ten houses. A torrent which flows past the north side turns two or three mills. There are a few stunted trees about the place, and the cultivation extends down the valley, joining the fields about Wardwán.

The three villages Inshin, Wardwán, and Bata, on the right bank of the river, are included in the same revenue assessment. Supplies cannot be depended upon.

ISHEM—Lat. $34^{\circ} 6'$. Long. 74° . Elev.

A small village situated on the road on the left bank of the Jhelum, about midway between Uri and Chawoti. (*Allgood*.)

ISHKAMPÚRA—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 16'$. Elev.

A village in the Machipúra pargana, situated on one of the paths leading from the direction of Sopúr towards Shalúrah.

ISKANDARPÚR—Lat. $34^{\circ} 2'$. Long. $74^{\circ} 37'$. Elev.

A village in the Birwa pargana, situated on the slope of the spur to the west of the path between Makaháma and Drang.

It is said to contain a masjid, the zíarat of Bába Táj Dín, and thirty houses inhabited by zamíndars, a blacksmith, bania, potter, leather-worker, and a mulla.

ISLAMABÁD—Lat. $33^{\circ} 44'$. Long. $75^{\circ} 12'$. Elev.

The largest town in the valley of Kashmír, the city of Srinagar excepted, called Anat Nág by the Hindús. It is now but a shadow of its former self, containing less than 1,500 houses: many of them are ornamented with most elegant trellis and lattice work. Vigne remarks that their present ruined and neglected appearance is placed in wretched contrast with their once gay and happy condition, and speaks volumes upon the light and joyous prosperity that has long fled the country.

Islamabád is situated about a mile from the right bank of the Jhelum,

near the confluence of the Arpat, Bring, and Sándran streams, and just above the junction of the Lidar; it lies under the western side of an elevated *wudar* or table-land, upon the edge of which there is a conical hill overlooking the town. This hill, which rises to the height of 5,896 feet (about 350 feet above the level of the town), is composed of a thin strata of fine grey mountain limestone, having a quantity of shingly conglomerate, the remains of a beach, adhering to the slope that fronts the town; it commands an exquisite view of the plain and the mountains at the south end of the valley. From its foot flows the holy fountain of Anat Nág. There are other springs in the immediate neighbourhood; one of them, the Sulik Nág, is strongly impregnated with sulphur. Among the fifteen *masjids* in the town, is one built to the memory of Rishi Malu, a saint to whose prayers in particular the defeat of Akbar's first attempt to take Kashmír was attributed. There is also a Hindú temple, and a small pleasure-garden called the Sarkári Bágh, which contains the *thána*, *tahsil*, and other government offices, and which is usually occupied by the maharāja and his family when visiting the town.

Islamabád is a kusabá or market town, and possesses a well-supplied bazar as well as post and telegraph offices. The Hindús are said to number 250 families, out of a total of 1,450; among the inhabitants are numerous traders and artisans. Shawl-weaving is the principal branch of industry, employing, it is said, about half the population. Handsome saddle-cloths and rugs of various patterns are also largely manufactured, and a government filature was tried but failed.

The navigation of the Jhelum commences at Kanabal, about a mile from Islamabád, where the river flows with a gentle current; the passage by boat to the capital occupies about eighteen hours, the distance by road being 35 miles. The Arpat is crossed by a good *kaál* bridge on the south side of the town; it is also usually fordable.

On the west side of the enclosure surrounding the Anat Nág spring, which contains some magnificent *chunár* trees, there is a large double-storied brick building for the reception of travellers; there are also other smaller pavilions by the side of the tank into which the spring flows.

The following table of distances from Islamabád to places in its vicinity is extracted from Ince's Guide to Kashmír:—

From	To	Distance in miles.
Islamabád	Kanabal	1½
"	Ruins of Martund	4½
"	Bawán	5
"	Caves of Bhúmjú	6
"	Achibál	6
"	Vernág	17
"	Nowbág	14
"	Saogám	10
"	Kukar Nág	14

ISMAÍL DE DORI—Lat. $34^{\circ} 30'$. Long. $73^{\circ} 58'$. Elev. 12,643'.

A mountain in the range forming the watershed between the western end of the Uttar pargana and Lower Drawár.

That part of the range lying between this mountain and Búranambal to the north-east is called Lumlalút. The rocks along the ridge consist chiefly of slates and schists; the latter apparently contains much silica, with occasionally layers of sandstone. They are generally much contorted, and dip at a high angle in a southerly direction, the general strike varying a point north or south of east and west. In one or two places the rocks seemed to be inverted, as they dipped northerly at a high angle, and with the same strike. The schists are intersected with large veins of quartz. (*Montgomerie.*)

ISMÁILPŪR—Lat. $32^{\circ} 38'$. Long. 75° . Elev.

A miserable village situated in the plains, on the path between Samba and Jamú, about 9 miles south-east of the latter place. It possesses a tank overshadowed by a large fig-tree. There is little or no cultivation in the neighbourhood. (*Hügel.*)

ISPI—Lat. $35^{\circ} 1'$. Long. $74^{\circ} 53'$. Elev.

A small village on the left bank of the Kamri stream. It contains eight houses. It is situated on a plateau and is watered by a small fordable stream. (*Aylmer.*)

J

JAGERPŪR—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 19'$. Elev.

A village situated on the right bank of the Pohru river, towards the south-east end of the Uttar pargana. In the maharāja's records it is noted as consisting of three small villages, Jagerpūr, Pir-ka-Makan, and Massabowan. (*Montgomerie*.)

JAGRAN—

A river which takes its rise on the south side of the watershed between Kághán and the valley of the Kishan Ganga; it flows in a southerly and south-easterly direction, joining the Kishan Ganga in lat. $34^{\circ} 33'$, long. $73^{\circ} 54'$ near Darral, at which spot it is not fordable, but is crossed by a *kadal* bridge a short distance above the village. The Kághán valley may be reached by paths lying up the course of this stream.

JA HAMA—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 26'$. Elev.

A village situated in a grove of willow trees on the left bank of the Jhelum, between Sopūr and Baramúla.

JAJIMARG—Lat. $34^{\circ} 10'$. Long. $75^{\circ} 10'$. Elev.

An elevated grassy valley situated amid the lofty mountains between the Jhelum and Sind rivers. It lies mostly above the limit of forest, and is covered with snow until the summer is far advanced. It is traversed by the stream which escapes from the Chandar Sar, and forms one of the headwaters of the Lidar.

There are no regular paths leading to this marg, but it may be reached by shepherds' tracks from the Trál and Lidar valleys, and with considerable difficulty from the village of Súrphrar, on the left bank of the Sind river.

JALAB—Lat. $32^{\circ} 42'$. Long. $75^{\circ} 52'$. Elev.

A village in the Basaoli district, containing four houses inhabited by Hindús; it lies about a mile south of Bani, on the slopes of the mountains above the left bank of the Siowa.

JAMAGAN—Lat. $34^{\circ} 37'$. Long. $74^{\circ} 10'$. Elev.

An encamping ground in the valley on the north side of the Sítalwán pass, on the path leading from the Uttar pargana to the village of Dúdníál, on the right bank of the Kishan Ganga. There are no habitations, but wood and water are procurable.

JAMALPŪR—Lat. $33^{\circ} 30'$. Long. $73^{\circ} 55'$. Elev.

A village containing about twenty houses surrounded by corn-fields, situated above the left bank of the Púncb Tóí river, at the south end of the Kotl valley, about 2 miles from that town.

✓ **JAMŪ**—Lat. $\left\{ \begin{matrix} 32^{\circ} 20' \\ 33^{\circ} 10' \end{matrix} \right\}$ Long. $\left\{ \begin{matrix} 74^{\circ} 45' \\ 74^{\circ} 55' \end{matrix} \right\}$ Elev.

One of the provinces composing the Kashmír State. Besides Jamú proper,

it includes the provinces or *wizárat*s of Baltistán (or Skardú) and Ladák, and is administered by a chief officer styled "*Hakím-i-ála*."

Jamú proper is bounded on the north by the Panjál range, on the south by the Panjáb, on the east by the hill State of Chamba, and on the west by the Panjáb and the Púñch.

The Sikhs took quiet possession of the state of Jamú, its capital and government, A.D. 1809, on the death of Rája Jey Singh, the last of the rightful Rájput princes.

Civil Divisions.—The province is divided into seven districts, *vis.*, Jamú, Jasrota, Mináwar, Naoshera, Ríasí, Udampúr, Rámnagar.

Towns.—Besides Jamú there are no towns of any great size, and there are only one or two others which can be said to be flourishing. In the lower hills the principal towns commencing from the east are Basoli, Jasrota, Rámnagar, Bhadarpúr, Chineni, Udampúr, Ríasí—these are east of the Chenáb; on the opposite side are Aknúr, Mináwar, Naoshera, Bhimbar, Mirpúr, Rájaurí, Kotli, and Chaomuk. In the higher mountains, the northward, the chief towns are Kishtwár, Doda and Padam in Zanskár.¹

Natural features.—On leaving the British territory of the Panjáb, and entering the Jamú province, no immediate physical change is seen; for the last portion of the great plain, a strip which varies in width from 3 or 4 miles up to 20, makes part of the Jamú province. We are still then on the wonderful wide plain of India, where the eye tires in contemplating the unvaried level. As in the Panjáb, the trees here also are small and scant of foliage, either scattered singly or grouped round wells. Dull enough is the aspect of this plain when the crops are off and the ground is a bare caked surface of dried mud, when the hot-weather haze, hiding the distant view, makes the dusty ground shade off into a dusty air. But at other times of the year, as in March, when spring is well advanced, when the trees are in bloom, and the wheat over large undivided spaces is coming into ear, the prospect is bright and agreeable. At such a season the air is clear, and one sees the snowy mountains from afar. As we approach, the unwhitened ranges of the outer hills come more and more distinctly into view; getting nearer still, we see that a succession of comparatively low ridges, some rugged and broken by ravines, some regular and forest covered, intervene between the plain and the high mountains. It is these which constitute the region of the outer hills. The natives have a special name for this tract; they call it *kandi*, which may be translated "edging;" and they contrast it with the next higher one, to which they give the name *pañár*, a word that simply means *mountain*, but by dwellers in the outer hills it is used for the next neighbouring mountains, those below the highest. The separation of these two tracts, the outer hills and what we shall call the middle mountains, is

¹ Zanskár now belongs to the Udampúr district.

a national one, founded on physical differences both geological and superficial.

The southern boundary of the outer hill region—that is to say, the foot of the hills—is called by those who use the Persian idiom *damán-i-koḥ*, or “skirt of the mountains;” it is a sharply-defined boundary; it can be clearly traced on the map, changing its direction not suddenly, but with a few large and sweeping curves. The northern or inner boundary of the same region is less defined; in some parts a line of mountains from 8,000 to 10,000 feet high ends it off; in others, tracts having the characteristics of the outer hills penetrate in between the mountains; in others, these characteristics gradually shade off, so that one cannot point out exactly where they may be said to end. The length occupied by these outer hills, within the territory we are speaking of, is on an average 150 miles, from the Ravi on the east to the Jhelum on the west; it is somewhat less than that along the foot, and somewhat more along their mountain boundary. Eastward and westward, beyond these two rivers, respectively, in the British territory, they continue on with the same feature and character. Indeed, we are here concerned with a part of a chain of hills of enormous length, that, with wonderful uniformity, edges the Himalaya along their course of more than 1,200 miles. This is in some parts called the *Siwalik chain*. The width of this outer hill region in our part varies from 14 to 36 miles; the greater extension is on the north and north-west, where there is both this increased width of hills that may, without doubt, be classed within it, and also a graduation of these into the higher mountain region.

Their elevation above the sea-level ranges from 1,000 feet up to 5,000; their outer base, where they rise from the plain, is about at the former level, and some points of the more inward ridges reach the latter, but the more usual altitudes are from 2,500 to 3,500 feet for the ridges, and from 1,800 to 2,400 feet for the intermediate longitudinal valley.

In trying to give a detailed account of this area, I shall first say a few words on the characteristics of the plain country that lies in front of the hills, and then, dividing the outer hill region into two parts, eastern and western, describe them in succession, taking first that which lies between the Ravi and the Chenáb valleys.

THE PLAIN IN FRONT OF THE HILLS.

Although in the Panjáb generally the humidity is greater the nearer one is to the mountains, yet the last of the plain, that part which adjoins the outermost hills, is a drier tract than what is further away from them. I find two causes for this: one is, that the soil is porous, being of a lighter loam, and liable to have beds of pebbles in it; the other is, that ravines, which (originating in the hills) often cut across to depths of 100 feet and more, cause a complete natural deep drainage, and leave the surface

somewhat arid. The level of this extreme part of the plains may be counted at from 1,100 to 1,200 feet above the sea. As one traverses it in a direction parallel to the hills, one crosses the numerous gullies or ravines (nullah or *nala* is the much used Indian word), which are of varying importance, according as they drain a smaller or a larger area. Many of these are dry in ordinary times, but show by their pebbly bed that water sometimes flows along them with force; these rise on the outer slope of the first ridge. Then, there are some which are never wholly dry; they usually have a small stream of water meandering over a wide, low, level flat, below the general level of the plain; these rise further back in the mountains, in the second or third ridge; they drain a larger area, and are subject to sudden falls of rain. Such water-courses will in certain seasons be filled for a time by a wide and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea.

These ravines are from a few hundred yards to a mile wide; they are bounded by a sudden bank, often cut into a river-cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long turfy jungle grass, called in these parts *khar*.

The plateaux between these ravines, though, as before said, somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years.

The 70-mile strip from the Ravi to the Chenáb is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by Jasrota, and the Tawí, that comes out of the hills by Jamú. They are both rivers of perpetual flow and considerable, though much varying, volume. The Chenáb, which is a great river of large volume, debouches into the plain country by the town of Aknúr, where it divides into many channels which fertilise the tract called Bijwát.

Leaving the river and examining the country on the west of it, we find that it generally corresponds with what we saw in the eastern part between the river Ravi and the Chenáb.

All along to Bhimbar, past the villages of Mináwar and Barnálf, lies the strip of drier plain. It is a plain with slight depressions, which occur where one crosses the sandy or stony stream-beds. Most of these stream-beds are quite dry for the greater part of the year, but there is one that holds a continuously flowing river. This stream is the Mináwar Tawí, so called to distinguish it from its sister of Jamú.

As one approaches Bhimbar, there appear on the south, in the British territory, the Khárián hills. Between these hills and our outermost range there still runs a narrow strip of plain, which for 12 miles west of Bhim-

bar is of that character just described, of ravines and low flat plateaux alternating. Beyond this, extending to the Jhelum, is a space of completely flat alluvial ground, little above the level of the river.

EASTERN DIVISION OF THE OUTER HILLS.

Recalling that this division is to include those which lie between the Ravi and the Chenáb, we will examine first the very outermost range.

The outermost hills of all belong to a ridge that, along the 70 miles between these two great rivers, has the same characters. It rises from the plain with a regular and gentle slope of about 3°, that so continues till a height of some 2,000 feet above the sea is reached; this slope is indented with many drainage valleys, not cut steep, but making undulations of the ground transverse to the run of the ridge. The surface of the hills is stony; rounded pebbles cover nearly the whole of it, for the strata beneath are composed partly of pebble-beds. Still it bears vegetation; the hills are indeed clothed with forest. The slope continues up to a crest. Beyond, there is a sudden fall along the whole line of it, an escarpment formed of sandstone cliffs of some hundreds of feet of vertical height, below which again the ground acquires a lesser slope.

This is the first range of hills; the gentle slope faces the plains, the cliff slope abruptly ends it off on the inner side; the whole surface from the plains to the cliff edge is an expanse of forest; but beyond the crest the ground is too steep to bear it. The run of the range is interrupted by the valleys that lead out through it from the inner country; these are not wide, but in some parts they are near enough together to cut the range into portions of short lengths that make almost isolated hills.

Next, within the outermost range, comes a tract of very irregular broken country. It is a country of ridges and sloping plateaux, cut through by very small but steep ravines. The foundation of its character is the changing degree and frequently high angle of the dip of the soft sandstone rock. So varying is the form that it is difficult to conceive any general idea of it in the mind, but when the eye gets used to the hills, it perceives that many of them are of one type; on one side is a long slope, on the other a steep escarpment, the former slope coinciding with the dip of the beds. Since this dip is often 10° or 15°, there arise jutting plateaux of rock of a corresponding inclination, which end in vertical cliffs of the massive sandstone. From, probably, lateral changes in the characters of the beds, each ridge or sloping plateau continues but a short distance; as one dies away or disappears, others rise into prominence, parallel may be, but not in the same line.

At another part the plateau and scarpment form is obliterated from the dip of the beds, reaching to such a high angle as 45° may be; instead there are equal-sided valleys bounded by jagged ridges; these ridges run at right

angles to the strike of the beds; but not parallel with it, as did those of the other form; the serrations of these jagged ridges are formed by the projection of the harder rocks, which also continue all down the hillside making projecting ribs.

A great part of the surface of these hills is of the bare grey sandstone rock, uncovered with soil, but in some places grass and bushes have got a footing upon it, and here and there is cultivated space enough to support a family or two or a little hamlet, but of necessity it is a tract very thinly peopled and difficult of access. To go over this ground is not easy; the paths from hamlet to hamlet are but tracks marked by the passage of feet over the sandstone, or sometimes down steps cut into it: from the inaccessibility of the cliffs, and the steepness of the ravines, the ways are tediously roundabout and they are tiresome from the frequent rise and fall.

This irregular combination of ridges, which sometimes trend north-west and south-east (with the strike), and sometimes run across that direction (at right angles to the strike), continues, as one goes on, to a distance of 10 or 12 miles from the outer skirt of the hills: then we come to a wide longitudinal valley, such as is called in the more eastern Himalaya a *dún*.

The height of the more important of these ridges is commonly as much as 2,500 feet above the sea, and in the eastern parts they rise even to 4,000 feet. There is always a fall of several hundred feet to the valley or *dún*; this is not in one step, but more by the ridges becoming lower in succession. Dansal, a large village in the middle of this *dún*, is some 1,800 feet above the sea.

The flat valley varies in width from 1 to 4 miles; it is itself cut through by ravines; close by Dansal, a branch of the Tawí flows along in a steep-clifted ravine at a level of some 200 feet below the flat of the main valley; the Tawí itself flows in a similar ravine, and at that low level winds across the *dún*. This longitudinal valley continues from some miles north-west of Dansal to Basaoli on the south-east, with the exception that, about midway, near Rámkôt, it becomes narrowed up and indefinite. East of that place it again widens, and thence on to Basaoli the space may be described as a plain or a vale, being low ground, bounded by the ridges north and south of it, itself cut across by the valleys of many torrents that come from the northern mountains. The width of these cross valleys is sometimes a mile, and sometimes only 100 or 200 yards: the sides are rocks, 100 or 200 feet high, at the summit of which is the flat of the *dún*. The inner or northern boundary of this Dansal and Basaoli *dún* consists, in the eastern part, of the spurs of a considerable range of mountains which belong to our next tract, and which here end off the region of the outer hills; but from about opposite Rámkôt, for 25 or 30 miles to the north-west, intervenes another range of hills and another valley, which make a space that may be classed with what we have been describing. The range

goes by the name, along a part of its length at all events, of Karáí Thár. It has a steep face, an escarpment, to the south-west, for here the beds are dipping to the north-east. Near Rámkót its height is 5,000 feet, and where it curves round and joins on to the higher mountains, in the direction of Dansal, its general height is 3,500 or 3,000 feet. This range, too, is traversed by the Tawí in a gorge; one of the main roads to Kashmír crosses it near Dansal by a very steep ascent; a few miles north-west of that it dies away. Nowhere is it a simple ridge; when one has crossed the main line and descended, other smaller rocky ridges have to be passed.

When quite clear of this Karáí Thár, we come into the succeeding valley, which is another dún, on which the town of Udampúr stands. It is a space some 16 miles long and 5 miles wide; being a flat cut through broad valleys, which lie at a level of about 150 feet below it; so much has been cut away by these and by their smaller branch ravines that the extent of the higher flat is not greater than that of the bottom, so that the whole space may be described, perhaps with equal truth, either as a flat much cut down into wide hollows, or as a low vale with wide flat-topped hills jutting into it from the mountains.

This dún narrows up on the north-west towards the lofty hill called Deví Thár; it is bounded along its north-eastern side by spurs from the mountainous country, on the south-east it is enclosed by the curving round of Karáí Thár, and the junction of that with the same range of mountains, which here definitely brings to an end this outer tract of hills.

WESTERN DIVISION OF THE OUTER HILLS.

The Chenáb, which debouches into the plain country near Aknúr, before doing so passes for a distance of 20 miles, from Ríasí to Aknúr, through the outer hill region. Along this twenty miles, its banks are in places low, or, may be, cliffs of no more than 100 to 200 feet in height. This is where the river cuts across one of the flat, longitudinal valleys. In other parts, opposite the ridges, the river is bounded by high, irregular rocks.

Away from the Chenáb we see that the plain country, which we followed in its extent to the Jhelum river, is bounded on the north by hills of the same character as those on the Jamú side of the Chenáb. Especially for the first 20 miles west from that river do the ranges correspond fairly closely with those enumerated on the eastern side. But it should here be noticed that the run of the hills has changed; an examination of the map will show that east of Jamú the hills trend in a direction varying from west-north-west to north-west, while past that place the run becomes more northerly, and of the outermost range is due north; at the Chenáb river the other change occurs; just beyond it the ridges have a direction of some 20° south of west, which they hold for many miles, till, gradually

curving round, the inner ones at all events regain their north-westerly direction. From the first summit of the high mountains, a ridge nearly 7,000 feet high, called Dragarí Thár, behind Pauní, a view can be obtained, which shows all the outer hill region—the parallel ridges, the intervening flats, the curving of the ranges as their direction follows the changing strike of the rocks which constitute them, plainly as in a map; for a length of a hundred miles each separate ridge can be traced from this commanding spot.

To return to the part behind Aknúr. The outermost range is of pebbly, jungle-covered hills sloping easily to the plains, but showing a steep fall inwards; this escarpment is one of perhaps 300 feet; it is succeeded at its foot by a plateau much cut through by ravines,—so much so, that the eye does not at once distinguish that the summits are indeed so far flat and so much at one level, as to justify the name of table-land; its level must be quite 2,000 feet above the sea; a good portion of it is bare rock, the rest is covered with brushwood and has scattered pine trees; only here and there are bits of tilled land, by which a small population is supported; the ravines cut through it to a depth of some hundreds of feet, making steep cliffs of sandstone rock.

Farther to the north, the rock rises up from this plateau for a great many miles, with a slope of from 10° to 20° , coinciding with the dip of the beds, regularly for 1,000 or 1,200 feet, till a level of more than 3,000 feet above the sea is reached; thus a bold, narrow ridge is formed which continues regularly for many miles with but small indentations: the surface is in great part rocky, but still bears many trees of the long-leaved pine. The ridge is sharp and narrow: the farther slope is yet steeper than that rocky one: it is an escarpment properly and geologically so called and a really fine instance of one; for 20 miles without a break it continues with a face of 1,000 feet of vertical height, at a slope of, in some parts, 45° , in some rather less, everywhere marked by variations according to the alternate outcrop of beds of sandstone and of clay. The name of this ridge is Kálí Thár or Black Range (*q.v.*). As we look from the summit of this towards the interior, we can learn about the character of the ground in the remainder of the breadth of the outer hills.

We see first that at the foot of this escarpment stretches a flat valley 1 or 2 miles wide; this is one of the dúns, and probably it corresponds with that of Dansal, on the other side of the Chenáb. This valley, though it may be called in a general way, and as compared with the ridges that bound it, a flat, is broken by lines of sandstone rock that project up; still a good part of it is cultivated in terraced fields; again, it is cut into, for the greater part of its length, by a great gully, narrow, 200 feet deep, that carries off the drainage to the Chenáb river; farther west, however, the direction of the drainage alters and the streams flow into the Mináwar Tawí.

Still looking from our escarpment-summit, we see that beyond the valley lie numerous low lines of hills, an alternation of narrow ridges and hollows, whose surface is mostly covered with brushwood; these occupy some miles of width; behind them rise the bolder slopes of the higher mountains in rich dark colours, intermingled brown and green, backed by the distant snowy peaks.

West of the Mináwar 'Tawí, the ridges, plateaus, and hollows do not continue to correspond with those we have traced out; new ridges appear in the line of the valleys; others disappear, others coalesce. In fact, a new series of ranges has arisen, generally resembling those we have been looking at, but not individually representing them. By Bhimbar what may be the continuation of Kálí Thár approaches nearer to the plains. Beyond, from the neighbourhood of that place and of Naoshera north-westward, extend several bold lines of hill, parallel ridges, with narrow hollows between them, themselves broken by lines of rock. These ranges are commonly 3,000 feet high; parts of them rise several hundred feet above that, and so continue for a good distance; the highest point marked by the Great Trigonometrical Survey is as much as 4,391 feet.

While from the neighbourhood of Bhimbar such hills as these run with a regular direction to the north-west as far as our boundary, the Jhelum, there exists more directly to the west of it a wide spread of lower hills which, no doubt, are geologically the equivalents of our first outermost range, which had lately, as we came west, become almost combined with the others, but now again has separated from them, and composes this broad tract, of which some detail must be given. From the plain, by the left bank of the Jhelum, bare hills rise on the north somewhat quickly, to a not lofty ridge, of which the highest point is about 800 feet above the flat; the top of the rise is the steepest part; it is an escarpment facing south, composed of beds of clay, sand, and pebbles. From the main ridge, which runs east and west, there jut out to the south very narrow spurs, quite sharp ridges, separated by gullies; on the north of it the ground slopes with an incline at first of 4° or 5° , and afterwards with a much lower one, down to the town of Mirpúr, the dip of the beds about coinciding with this slope. Near the top, all the soil is of pebbles; lower down, the sloping plateau is sandy loam; this too is cut through by steep-sided ravines. Then, in one direction, this broken ground abuts against the more marked ridges of sandstone hills before mentioned, and in the other falls gradually to the valley of the Púncb river.

The variation of this tract from the general run and character of the hills near is due to some bendings of the strata in a direction different from that of the main disturbances.

North of Chaomuk, there is first a partial repetition of the characters of the ground at Mirpúr; there is comparatively low ground, and a line of

pebble hills. Here the dip is south, Chaomuk being in a synclinal, or perhaps a basin. Then a few miles further north we come into irregular ground, made by low parallel ridges of sandstone: line succeeds line, gradually rising in height, and so we find ourselves again among the marked ridges, the continuation of those before pointed out as extending to the north-west.

The lower hills lately passed had such trees as those of the Jamú jungle, the acacias and others, with the undergrowth "brenkar" shrub; on the higher ridges is forest of long-leaved pine.

So varied in form is all this ground, that it is difficult to do more towards its description than this, without going into such detail as could hardly be followed. Suffice it to say that, up to a line running north-west through Kotli, we find those characters which have more than once been described; there are ridges composed of sandstone rock sometimes gently sloping on one side and steep on the other, sometimes steep on both and sharp; some of these ridges continue for a distance, others quickly change or combine; between them are hollows, sometimes narrow, sometimes wider flats, lines of rock spring up, so to say, in the line of the valleys, and, increasing as one follows them, become in turn important hills; gullies or ravines that at this present time effect the drainage of the ground, the latest made set of hollows, now cross the lines of rock, now run parallel to them, at times but little below the general surface, at others cutting below it to a depth of a hundred or two feet.

As we approach the Jhelum, we find more sudden falls of the streams and steeper slopes of the hills, the comparatively low level of that line of drainage having induced a greater denuding power in the streams near.

All this makes a country curiously varying in its detail and almost bewildering, until the eye gets somewhat accustomed to its characters, and enables the mind to refer them to the causes that originated them—causes which cannot here be dilated on, but, in a few words, may be spoken of as sub-aerial denudation, acting on strata that have a generally persistent strike, but an even varying dip: strata of different hardnesses, and in respect of that quality subject to local changes.

Region of the Middle Mountains.—The phrase Middle Mountains is one that has been adopted for convenience, to denote both a certain tract and a certain character of mountain.

The Middle Mountains are those which occur between the outer hills and the high ranges. They begin (reckoning from the plains) along a line that starts from a point 8 or 10 miles north of Basoli, and runs just north of the towns of Rámnagar, Ríasi, and Rájaori; thence its course is less definable, but it takes a general north-westerly direction towards Mozafarabád. The northern boundary of the tract is made by the two lofty mountain ranges (or the two divisions of one mountain range, whichever they may be considered), one of which, coming from the south-east,

ends off at Kishtwár, while the second is the Panjál range that overlooks Kashmír.

The width of the tract between these two boundaries is as much as 40 miles on the east; from that it gradually lessens to 10 miles near Rájaurí; towards the north-west it again spreads, and then, as before said, has less definite bounds.

This space is occupied by a mass of mountains, cut into by ravines, or divided by more important, but still narrow, valleys, with hardly one wide flat space, whether plateau or valley bottom. Its elevation is in general between 4,000 and 12,000 feet; some few valleys reach below, and some peaks rise above those limits.

The form of the mountains bears a great contrast to that of the outer hills. These were shown to be ridges more or less parallel, separated by flat valleys, sometimes narrow, sometimes wide, with the main lines of drainage cutting across,—that is, through the ridges. On the other hand, the Middle Mountains are ridges of varying irregular direction, that branch again and again, like the twigs of a tree; the chief ridges are at the same time the more important watersheds.

Looking from a geological point of view, we may say that there is not the same correspondence between the direction of the ridges and the strike of the beds as there is among the outer hills.

The elevation of these mountains is sufficient to give a completely temperate character to the vegetation.

Middle Mountains of the west.—West of the meridian of Jamú, these mountains have not such a wide area, nor one whose boundary with the outer hills is so well defined as is the case on the east.

Just west of the Chenáb, behind Paunf, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the outer hills which lie to the south of it. This is called the Dragarí Thár (*q.v.*).

Looking to the north from the summit we get a general view of this mountain tract, which shows it to have the same characters as that around Rámbán and Badrawár. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chíl-trees and with patches of cultivation. The higher ranges bear thick forests of the other pine. These mountains are in the tract called Búdíl, which is drained by the Ans river. Beyond appears the snowy Panjál, the southern boundary of Kashmír, which at this part is a complete ridge nowhere broken by a gap, only jagged by rocky peaks standing up out of the snow mass. By August and September all the snow melts away, except a few beds that have collected to a thickness by snowslips.

Vegetation.—The vegetation of the outer hills is for the most part of the dry, tropical character. The very outermost ridge is covered with more or less dense forest of small-leaved acacias (*A. arabica* and *A. modesta*, called by the people *kíkar* and *phuláí*, respectively), with some of the *ber tree* (*Zyzyphus jujuba*) intermingled, and an undergrowth of the shrub *brenkar*. This forest, which on the hills occupies a dry pebbly soil, sometimes spreads down on to the loamy ground of the plains; probably in former times it grew over a larger area of the plain, and has since been gradually cleared. The greatest space of flat ground now occupied by it is close below Jamú, the forest having there been preserved by command.

Further within the hills there is not such a growth as to make a forest; it is rather a straggling, bushy scrub, partly of the same trees in a shrubby form, with euphorbia (*E. royleana* or *pentagona*) which grows to a large size, and occasionally mango, pipal, banyán, bambú, and palm (*Phoenix sylvestris*). The streams that flow in the narrow ravines among the sandstone hills have their edges adorned with oleander bushes.

The long-leaved pine (*Pinus longifolia*, whose native names are *chál* and *chár*), a tree whose needle foliage is of a light, bright-green colour, is usually first found as one goes inwards, on the north slope of the outermost ridge. It has been found there at a height of 1,400 feet, but only in a stunted form. On the broken plateaus and dry hill-sides of 2,000 feet elevation, one finds fair-sized trees of it scattered about at 3,000 and 4,000 feet; in favourable spots one finds whole woods of it, but even these are not so thick and close as the *Pinus excelsa* which cover the higher hills. The highest range of *Pinus longifolia* seems to be 5,500 feet, or it may be a little more.

The elevation of the Middle Mountains is sufficient to give a completely temperate character to the vegetation. Forests of Himalayan oak, of pine, spruce, silver fir, and deodar occupy a great part of the mountain slopes; the rest, the more sunny parts where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe.

Cultivation.—The plateaus between the ravines in the plain at the foot of the hills, though, as before said, somewhat dry, have in great part been brought under cultivation: as the crops here depend entirely upon rain their yield varies much with the years.

From both the Ujh and the Tawí small irrigation canals are led, so that in certain restricted spaces the cultivation is of a more productive character. Below Aknúr the Chenáb fertilises a tract called Bijwát, another of those places to which irrigation gives exceptional fertility.

Of cultivated plants, we have in the lower hills nearly the same kind as in the Panjáb, and over the whole area the same succession of two crops in the year. The winter crop, chiefly wheat and barley, is sown in December (sometimes earlier, and sometimes even later) and ripens in April;

the summer crop of maize, millet, and rice is sown in June and ripens in September or October.

At one or two places (as at Syálsúí, near Rájaurí) rice is raised by rain-moisture alone, but most generally it depends on irrigation. Plantain and sugarcane, though not largely cultivated, grow fairly well. In the Middle Mountains cultivation has been carried to almost every place where it is practicable. Wherever, within the altitude that limits the growth of crops, the slope of the ground has allowed of it, the land has been terraced, and narrow little fields have been made, these settlements sometimes being of extent enough to support a village, sometimes sustaining but one or two families.

Here, as in the outer hills, the tillage does not depend on irrigation, but on rain; these mountains indeed get the best of the monsoon or rainy season; it is seldom that they suffer from drought, more often they suffer from an excess of downfall. Still the rainfall is not enough for the growth of rice; for this irrigation is wanted, but only in a few places can it be obtained; hence that crop is comparatively rare.

It is only on the very lowest parts of this region of the Middle Mountains that two crops can be got from the same land. The times of growth of the two kinds of crop—of wheat or barley on the one hand, and of maize, rice, or millet on the other—in most parts overlap each other to an extent which varies with the height above the sea. Hence the wheat does not ripen till it is too late to sow maize or millet. But some land being reserved for the first kind of crop and some for the other, they have, in a sense, two harvests.

Climate.—For climate in the outer hill region the year may be divided, as in the plains of India, into three seasons; here they thus extend:—

The hot weather, from April to June.

The rain, from July to September.

The cold weather, from October to March.

Taking the more inhabited portion of the tract, of which the altitude may be from 1,200 to 2,000 feet, we find that in May and June they experience a severe heat; the rocky surface of the ground becomes intensely heated, and gives rise to hot winds, which blow sometimes with regularity, sometimes in gusts. At night the temperature falls to a greater extent than it does at the same season in the plains of the Panjáb; for the rocky surface loses its heat again, and the irregularities of form produce currents which tend to mix the heated air with the cooler upper strata. The rains beginning first among the higher mountains, spread down to the outer ranges in the latter half of June, and, though often breaking off, seldom cease for the season without affording moisture enough for the bringing on of the summer crops.

The rains ending in September, the country is left dry for a time; its uneven form prevents the soil from retaining much moisture; by the drying

of the country, and the decline of the sun's power, cold weather is introduced. This is a delightful season—a pleasant bright sun and a cool bracing air make it refreshing and invigorating after the dry heat of the first part of the summer and the warm moisture of the latter months. This bright cold weather is, however, varied by rainy days, which bring rather a raw cold; showers may be expected about the 20th December, or between that date and Christmas time; and on the higher ridges, at 3,000 and 4,000 feet, snow falls, melting almost as soon as it falls. It is this winter rain which enables the peasant to proceed with the sowings for the spring crop, and on the occasional recurrence of such showers during the next three months he depends for that harvest which the increasing warmth of the months of March and April is sure to bring on well if the rain has been fairly plentiful.

The only part of the year that is at all unhealthy is the latter half of the rain: the natives date the beginning of it from the flowering of the rice; it may be said to extend through part of August, September, and part of October; and during that time intermittent fever much prevails. The type of fever is somewhat worse than what abounds at the same season in the Panjáb: it is more of a jungle fever, less regular in its times, and less easily got rid of. In some years fever is exceedingly prevalent over the whole of the tract.

In the Middle Mountains snow falls over all the tract. In the lower parts it just falls and melts; but in most it stays for months, and in some as long as five months.

Population.—The following are the statistics extracted and translated from the Administration Report of Jamú and Kashmír for the year 1873:—

	Men.	Women.	Total.
Hindús .	223,122	214,152	437,274
Muhammadans .	174,271	163,273	337,544
Sundry Castes .	43,742	42,515	86,257
Total .	441,135	419,940	861,075

The plain at the foot of the hills, being for the most part capable of cultivation and in great part already cultivated, is thickly peopled; everywhere populous villages are to be found, but when we are once on the hills themselves, we meet with villages rarely, and these but small; scattered hamlets and scattered houses denote how scarce is land that can be made fit for tilling.

Races, tribes, &c.—The outer hill tract is divided between two races—the Dográs and the Chibhális. A coincident line of division crossing the same country separates the Hindús and Muhammadans. In truth, it is chiefly the fact of the people in the western half having become Muhammadan that causes a difference in the population, for the two divisions are of one origin not far removed. Before the introduction of the new faith, they were doubtless in part identical; but now the religious and social separation has

caused differences—national differences—to spring up, which justify the distinction here made. A description of these divisions will be found under the headings Dográ, Rájput, Chibhálí, &c., in the alphabetical part of this work. In the region of the Middle Mountains the paháris (*q.v.*) extend only as far west as Búdíl, in the valley of the Ans. At the south-east end of this region, where it borders on the Chamba country, there is a race called Gaddís (*q.v.*).

Habitations.—In the plain at the foot of the hills the villages are clumps of low, flat-roofed mud huts, not inviting in look, yet commodious for the people with their kind of life. Near the grassy jungle tracts the villages are composed of pretty thatch-roofed houses.

In the duns of the outer hills a village is a collection of low huts, with flat tops, mud-walled, mud-floored, and mud-roofed. The floor and walls are neatly smeared with a mixture of cowdung and straw. The roofs are timbered either with wood of one of the acacias or with pine. They are supported by one or more pillars, which are capped with a cross piece some feet in length, often ornamented with carving that makes a wide capital beneath the beam.

There is no light in the rooms but what may come in at the opened door, or through the chinks of it when closed, such a complete shutting out of air being equally useful in the very hot and in the cold weather. The substance of the hut is a very bad conductor of heat, and this character tends to keep the interior of an equable temperature.

In front of the cottage is a level, smooth space, nicely kept, where the people of the house spend nearly half their time, and where their cooking utensils are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; those of the higher castes, especially Brahmins and Rájputs, considering their appliances, are admirable in this respect. The larger villages and the towns have what is called a bazár, a double row of shops, each of which consists of much such a hut, with its floor raised 2 or 3 feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business. (*Drew.*)

JAMÚ—Lat. 32° 44'. Long. 74° 55'. Elev. 1,200'.

The capital of the province of that name, and the residence of the ruler of Kashmír; it is situated on the right bank of the Tawí river, about 27 miles north-east of the British cantonment and city of Sialkót. It is also the head-quarters of the government of the Jamú districts.

All the countries that compose the Jamú and Kashmír territories are governed from it. The position of Jamú, with relation to the whole extent of the dominions, is not one that would have been selected for a capital. Its distance from Kashmír, the most populous of them, and its still greater distance from the northern and eastern portions, renders it

inconvenient, and, for the inhabitants of those farther countries, almost inaccessible. The additions to the original principality of Jamú having been made to it in every direction but that of the Panjáb, the capital has at last been left almost at the edge of its large dependencies.

The town is built upon the summit of the first wooded sloping ridge that rises from the plains of the Panjáb, at the place where it is divided by a narrow ravine, which allows an exit to the Tawí river on its way to its junction with the Chenáb. The town lies upon the right bank of the ravine, at an elevation of about 150 feet above the bed of the river; and the white buildings of the place and of the numerous temples, with their gilded domes, are seen glistening in the sun from a great distance in the plains.

The road from Jamú to Srinagar crosses the Banihál pass, the distance being about 163 miles, divided into eleven marches; the last 33 miles between Islamabád and the capital may be accomplished by water.

There is a regular postal establishment of runners in operation along this route, the time occupied in the transmission of letters between Jamú and Srinagar being about forty-eight hours; emergent despatches are forwarded by pony express, which covers the distance in twenty-six hours; the line is extended from Jamú to Sialkôt: a telegraph wire now connects Jamú with Sialkôt and also with Srinagar; expresses therefore are seldom necessary. (*Wingate.*)

The Tawí is usually about 100 yards wide, and is fordable when the waters are not in flood, but during the rains it is subject to freshets, when the river rises very suddenly, and is transformed into a mighty torrent, about 300 yards in breadth, at the ferry which is situated just below the Bao Fort and the city. A bridge of boats connects the town with the Sialkôt road. In heavy floods it is more or less carried away and at such times boats are unable to cross, the only communication being carried on by means of *masaks* or inflated skins, which the natives use with great dexterity, conveying travellers across in perfect safety on a bed lashed to two large buffalo or *nílghai* skins. To avoid the bridge toll, foot-passengers still prefer to wade when possible. (*Wingate.*)

To reach the town after crossing the Tawí river, we have to pass through a copse, beyond which we find ourselves at the principal gate, placed at the top of a short but steep ascent. The bullock-carts, that up to this point have been the great means of goods traffic, are left here, and their contents are brought into the city, mostly on men's backs. A diversion has now been made to the right, up which it is possible to take carts, and a good carriage-road is now under construction, up to the palace. (*Wingate.*)

At the gate are stationed a guard, writers whose business it is to report arrivals, and custom-house messengers. After passing this entrance, in doing which we come on to a plateau, we advance on more level ground

along a wide street or bazár, which gives the promise of a comfortably-built town; but a little farther, and one becomes lost in a maze of narrow streets and lanes of low single-storied houses and little narrow shops. The way is crowded and business brisk, and most of the people have a well-to-do look. A mile or so of this, on a gradual rise, brings us to the centre of interest of the place, an open, irregular square, called the mandí, or public place. The mandí is the spot where all the business of government is done; it is entirely surrounded by government buildings. On three sides are public offices, built with considerable taste; their lower stories have a line of arches that suit the native practice of doing business half out of doors. The farther side of the square has a nearly similar building, where the maharāja holds his ordinary daily darbār or court. Behind this is seen the more lofty pile of the inner palace. The area of Jamú is about a square mile. The town is bounded on two sides by the cliff or steep slope that overhangs the river-bed.

The houses in the city are built principally of round stones and mud; they are single-storied, and have flat roofs; some, however, in the upper portion of the town are of brick, and have been built by the court people or by the richer merchants of the place. Then at one edge of the town, in a picturesque situation overlooking the river-valley, is the house used by the Resident, and near it are a dāk bungalow and a few other houses. The convex-curved spires of the Hindú temples are conspicuous objects; the principal one, in the lower part of the town, is a plain but fine, well-proportioned building; and in the same quadrangle with it is a smaller gilt-domed temple, built in memory of Maharāja Guláb Singh. New temples arise; of late years several have been built: one of these has been erected by the chief minister. As one approaches Jamú through the plain, its tall spire and gilt pinnacles catch the eye from afar, the most remarkable building being the "Ajaib Ghur" or "Hall of wonders," built for the use of His Royal Highness the Prince of Wales.

To the west of the town is the parade ground, an open grassy plain, on the north of which, surrounded by a high wall, is situated the magazine and military stores.

The garrison of Jamú musters about two thousand strong; with the exception of about two hundred artillery and cavalry, it is composed entirely of infantry.

To the west of the parade ground and town, on the edge of the jungle and ravine, is another strip of wall with bastions at intervals; quarters for a regiment of infantry are built along its inner side; this wall apparently would offer little resistance to artillery.

Near the palace are workshops with iron foundry and other appliances.

Jamú is not well supplied with water, except during the rainy season, when the numerous tanks and pools fill; at other times the inhabitants have

recourse to the river, and to two wells in a ravine close to its bank, one of which is appropriated to the Muhammadans and the other to the Hindús; the quality of the water in these wells is said to be bad.

An annual fair has lately been established at Jamú; it commences on the 20th November, and His Highness the Maharája encourages trade by offering prizes for the best goods exhibited. During the continuance of the fair the customs duties are likewise reduced to half the ordinary rates.

Jamú now contains the State mint, which has been removed from Srinagar. The stamping is effected by machinery driven by steam-power; with this exception all the other processes are dependent on hand labour. From an inspection of the coins struck, it is evident that the dies used are not identical; the difference probably arises from each die being separately cut by hand, instead of being moulded from that first made.

On the east side of the town, overlooking the river and *vis-à-vis* to the Bao fort, there is a large house built by the late maharája for the accommodation of his European guests. It has recently been set aside as a dwelling place for the Resident, who has to occasionally stay at Jamú; it contains two reception-rooms and four bed-rooms; in the same enclosure are two small houses, which visitors are permitted to occupy. There is also a fairly good dāk bungalow for ordinary travellers. On the left bank of the Tawí, near the ferry, there is a brick sarái sheltering about one hundred and fifty persons. From this sarái a path leads through the jungles to the north, towards the Bao Fort; the stony bed of a torrent has to be crossed, and the path leads up the steep bank to the village of Bao, which lies to the east of the fort; it consists of about fifty mud-built houses with flat roofs, and contains one or two banias' shops. About the village there are patches of cultivation surrounded with walls made of piled stones. The village stands on somewhat higher ground than the fort, separated from it by an open space of about 150 yards. The fort is situated at the extremity of the ridge about 150 feet above the level of the river; it is an oblong, the north and south faces measuring about 150 yards, and the east and west about 100 yards; on the north and west it overhangs the steep banks of the river, which are covered with jungle; on the east and south sides it is protected by a ditch about 35 feet broad and 20 feet deep, by the edge of which there is a wall of boulders about 5 feet high; the entrance is on the south side, where the ditch is crossed by a temporary bridge. The fort is built of dressed stone, and the walls, which are about 35 feet high, are pierced for musketry, but would not appear to be substantial enough to bear artillery; there is a flanking tower at each corner and in the middle of each face, except on the east side. The garrison is said to be supplied with water from wells within the fort. About 100 yards from the south side, on the edge of the glacis, there is a stone building used as a store-

house for grain. As has been remarked, the village, which would afford secure cover to an attacking force, lies on rather higher ground than the fort; but it is not otherwise commanded by any heights at a nearer distance than about a mile. The fort is connected with the town by a telegraph wire.

The town of Jamú was at the zenith of its prosperity about the year 1775, in the reign of Ranjit Dehú, the eighty-first in a long line of Rájput princes who trace their descent from Dalíp, the younger of the Búgjú heroes who migrated to Jamú from the hereditary estates of the family near Oudh, about the year 527 B.C. Shortly before Rája Ranjit Dehú's death, the town of Jamú is stated to have increased to about $3\frac{1}{2}$ miles in circumference, with a population of about 150,000 souls. It was then considered an opulent, flourishing, and promising place, having for its residents numerous wealthy men from the Panjáb. The building of the present palace of Jamú was commenced in this reign. The Bhow section of the reigning family established itself on the opposite bank of the river, and carried on a long and bloody war with its neighbours and kinsmen, the Jamwáls. The fort of Bao was commenced by Guláb Dehú in the beginning of Drupe Dehú's reign, and ultimately finished by Rája Ranjit Dehú, who not only pacified his inimical brethren, but ultimately reduced them to a state of submission.

Jamú, though it is a good deal resorted to for trade and other business, is not usually liked by natives as a place to live in. Water is either obtainable from the tanks, and this is not really fit for drinking, or has to be fetched from the river below. Fuel is dear from the strict preservation of the forest. (*Hügel—Vigne—Smyth—Hervey—Girdlestone—Drew.*)

JANGALWAR—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 34'$. Elev. 4,100'.

A village on the left bank of the Chenáb, on the Jamú-Kishtwár route.

JANOTA—Lat. $33^{\circ} 7'$. Long. $75^{\circ} 35'$. Elev.

A village in Badrawár, containing sixteen houses, which are scattered on the slopes of the mountain above the left bank of the Chandra Bhága river, opposite Doda. The inhabitants are Hindús of the Thakur class.

JARAL—

A caste of Hindú Rájputs. The designation is also used by the Muhammadans (Chibhálís). (*Dr. v.*)

JARVA TSO—Lat. $35^{\circ} 27'$. Long. $75^{\circ} 30'$. Elev.

A small lake near the village of Katsúra in Baltistán, in the Indus valley. It is some three quarters of a mile long and 300 or 400 yards broad. To this lake there is no inlet of water, except a little waste from the irrigation and on one side a spring: there is also no visible outlet; its waters fall in winter and rise in summer, but to no great extent. That part of a moraine

which bounds the lake towards the mountain-side is a great, steep bank made up of masses of rock, of gneiss, or of schist, piled up to a height of 350 or 400 feet; the pieces of rock composing it are large. The water of the lake is beautifully clear. (*Drew.*)

JASMIRGARH—Lat.**Long.****Elev.**

A fort of the Jasrota zilla, situated between the Tarna and Bey *nales*. It is an old site, but was chiefly built by Rajá Lal Deo (between A.D. 1814 and 1830), and put into thorough repair and strengthened by Rajá Hira Singh. At the same time the village was removed to a new site about a mile distant, called Hiranagar. The fort is a large square building, with broken ground in the vicinity, and only slightly higher than the neighbouring hillocks. It has one large gateway facing south, and within, the space is empty, except for a row of dwelling-huts and store-rooms under the rampart all round, except on the east side. The place is falling out of repair. Two small brass cannon are kept. At the north-east corner is a very deep and fine well, built throughout of brick and said to have a good supply of water. The fort is built of brick. It is occupied by a guard of about fifteen men. (*Wingate.*)

JASROTA—Lat.**Long.****Elev.**

A district in the Jamú province, lying immediately west of the Raví, and between the plains of the Panjáb and the Rámnagar district. In the census of 1873 it was computed to have a population of 73,354, composed of 58,279 Hindús, 10,243 Muhammadans, and 4,832 of various castes. The district comprises the tahsils of Jasmirgarh, 'Kathua, and Basaoli. (*Drew.*)

JASROTA—Lat. 32° 29'.**Long. 75° 28'.****Elev.**

The head-quarters of the district of the same name, lying to the south of the province of Jamú. It is built on a hill, on the right bank of the Wuj stream, an affluent of the Raví. The situation of Jasrota is much more romantic than the place itself. The hill on which the rája's house is situated is ornamented with four small towers; a huge irregular arch leads to the paltry bazár and to the rája's residence. Not far from the place is a chalybeate spring, having a disagreeable taste of iron. Hügel states that at 7 A.M. its temperature was 80°, while that of the air was only 56°. (*Hügel.*)

JÁT—

A caste. There are many Muhammadanised Játs in Chibhál; the Ját is the prevailing cultivating caste in the Panjáb, but it occurs but rarely in Dúgar. (*Drew.*)

JÁT GALI—Lat. 33° 12'.**Long. 75° 22'.****Elev.**

A village said to contain four houses inhabited by Hindús; it is situated 6 *kos* to the south-east of Rámbán, on the road towards Doda.

JATTI—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 32'$. Elev.

A village in Kishtwár, lying above the left bank of the Lidar Khol stream, close to its junction with the Chandra Bhága. It contains three houses inhabited by Hindús, and is surrounded by cultivation.

JAUBYOR—Lat. $33^{\circ} 55'$. Long. $75^{\circ} 3'$. Elev.

A hamlet lying on the right bank of the Jhelum, about three-quarters of a mile west of Awántipúr, of which place it may be considered to form a part. One of the celebrated temple ruins is situated close to it.

JENKER—Lat. $32^{\circ} 33'$. Long. $75^{\circ} 49'$. Elev.

A considerable village in the Basaoli district, situated on the crest of the hill a few miles north of that town, to the west of the path leading towards Badrawár. It is inhabited exclusively by Hindús.

This village is held in jagír by Jawala Sahai.

JETTI—Lat. $34^{\circ} 18'$. Long. $74^{\circ} 4'$. Elev.

The name of the ravine on the east side of the Tútmarí Gali, between the Hamal pargana and Karnao valley; the stream which flows through it forms the source of the Marwar river. (*Montgomerie*.)

JEZAN—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 33'$. Elev.

A village consisting of four houses surrounded by a patch of cultivation; it lies a few miles west of Doda, below the path leading towards Bagu.

JHELUM—

The Jhelum river takes its name from the town of Jhelum, in the Panjáb, beneath which it flows. In Kashmír it is called *Behat*, a contraction of the Sanscrit Vitasta, which the Greeks slightly altered to Hydaspes.

The Jhelum drains the whole valley of Kashmír, and the reputed sources of its principal feeders are all esteemed holy. The river may be considered to be formed near the village of Kanabal, just north-west of Islamabad, where its headwaters, the Arpat from the north-east, and the Bring and Sándran from the south-east, unite. Two or three miles north of Islamabad the Jhelum receives the Lidar, which rises in the snows north of the Shísha Nág, and which contributes a volume of water scarcely inferior to that of the Jhelum.

A few miles north of Bij Behára it receives the united waters of the Vesháu and Rembiára rivers, both of which flow down from the Panjál mountains, the former stream rising in the holy fount of Kousa Nág and the latter in the Nandan Sar and Bhág Sar.

At Srinagar it receives the Dúdh Ganga stream, which also rises in the Panjál range. Below the city of Srinagar, at the village of Shádipur, it is joined on the right bank by the Sind, which is the largest of all its tributaries in the valley. Besides these it is fed by numerous smaller streams and mountain torrents, and its waters communicate with those of the Dal

Anchar, and Manas Bal lakes. From its junction with the Sind river the Jhelum continues its north-westerly course to the Wular lake, which it leaves above the town of Sopúr, and then flows on in a south-westerly direction to Baramúla, receiving midway the waters of the Pohru river, the drainage of the north end of the Kashmír valley.

The whole length of the Jhelum from its source to Baramúla is 150 miles.

Here it leaves the Kashmír valley by a narrow gorge, and after a course of 190 miles more through the hills it reaches the plains near Jhelum.

The whole mountain course of the Jhelum from beyond Vernág to Mangla is 380 miles, and its fall is about 8,000 feet, or 21 per mile.

From the hills to its junction with the Chenáb, between Jhung and Uch, its general direction is south-westerly, and its length about 240 miles. Its whole length from its source to its confluence with the Chenáb is therefore about 620 miles.

From Baramúla to Mozafarabád the Jhelum, which is here called simply the Dariya, pursues a westerly course for 80 miles.

The total fall between these places is 2,800 feet, or 35 feet per mile, and the character of the river entirely changes from a placid and sluggish stream to a roaring torrent.

At Mozafarabád the Kishan Ganga (a large river from the snowy mountains to the north) falls into the Jhelum. Its water is always cool and good for drinking. (*Plowden*.)

Below Mozafarabád, the Jhelum sweeps suddenly round to the south, and, after receiving at Rora the Kúnara or Nainsúk river, continues the same course to the town of Jhelum, a distance of 140 miles. The road between Srinagar and Marí crosses it by an iron bridge suspended between masonry piers, near the village of Kohála, where there is likewise a ferry. The fall in this part of the river is 1,400 feet, or 10 feet per mile.

Breadth.—At Islamabád the breadth of the stream is 120 feet, with a maximum depth of 12 feet 3 inches.

In its course through the city of Srinagar, the channel of the river is narrowed to 250 and even to 200 feet, with a varying depth of from 6 to 12 feet.

Banks.—In the Mináwar district the Jhelum flows often between steep, rocky banks, several hundred feet high; anon it reaches a spot where a ravine coming down makes its margin accessible; again for a time more gradual slopes, or smaller cliffs that edge some plateau, form its banks; still again it comes between high cliffs, and in deep curves finds its way round loftier promontories, such nearly-isolated spots being often crowned with a fort, as where Rámkôt and Mangla stand; then, at last, it debouches into the plain, where it is bounded by low banks, and finds room to spread out and divide, to form islands with its ever-varying channels, and otherwise disport itself as a river delighted to have escaped from the mountains that restrained it.

In the Kashmír valley the immediate banks of the stream are level and unvaried; their height above the water may be 15 feet when the river is low, as in winter; but on the snow melting the river rises, and if at that time there is two or three days' rain, the additional volume of water is enough to make the river overflow. Against this the bank is all along artificially raised a few feet, but a heavy and continuous fall of rain will make the river overtop that bank as well, and produce a flood over all the flat, which may cause considerable damage to the crops over an area of many square miles. At Rora the banks overhang the river in high vertical precipices and are at least 150 yards apart.

At Tbandáli the ground forms a low, flat, semicircular reach, but little raised above the channel of the river, whilst the opposite (right) bank shelves precipitously to the water's edge.

Navigation.—From Islamabad to Baramúla the river is navigable throughout its entire course, about 60 miles, except in seasons of unusual drought; and its waters teem with fish. The fall is only 400 feet in 120 miles, or 3·33 feet per mile, and the average rate of the current is about $1\frac{1}{2}$ miles per hour, or even less.

The river is much used for navigation; it is the great highway of Kashmír. The goods that come from India by the Jamú road, over the Banihál pass, are brought by land carriage—by coolies, ponies, or bullocks, as it may be, as far as Kanabal; thence boats take them to Srinagar. The boats float down the stream at the rate of $1\frac{1}{2}$ to 2 miles an hour.

Below Baramúla the river is not navigable till it reaches the plain.

Volume.—The stream is in places very sluggish, and the surface of the water covered with the green slime common to stagnant pools. In December, Moorcroft found the river 210 feet broad, with a mean depth of 9 feet and a velocity of 2,400 feet per hour, or of 0·6666 feet per second, which gives a discharge of 1,150 cubic feet per second. At Sumbal, below the junction of the Sind river, the average depth of the water is about 14 feet. On the 16th December, Trebeck found the depth of water from one to three fathoms. Assuming 12 feet as the average depth in December, and the rate of the current at 2,400 feet per hour (the same as at Srinagar), the winter discharge of the united streams of the Jhelum and Sind rivers will be 2,480 cubic feet.

At Baramúla the discharge is probably not more, as the waters of the Pohru river may be supposed to supply the great loss by evaporation on the Wular lake.

The total discharge of the Jhelum below Mozafarabád has been calculated to be 3,500 cubic feet per second.

The discharge of the Jhelum, as it enters the plains, has been estimated at 4,000 cubic feet.

Valley.—By the banks of the river a flat plain lies, extending along the north-eastern side of the Kashmír valley from Islamabad north-westward

for more than 50 miles, with a width varying from 2 or 3 to 15 miles. The levels are 5,400 feet at Kanabal and Islamabad, 5,235 feet at Srinagar, and 5,180 feet at the furthest point by the shore of the Wular lake; these show a fall of 165 feet in the first 30 miles, and 55 feet only in the next 24 miles; to the eye it is a complete level, but it does, in truth, slope in the general direction of the river, which flows to an extent corresponding to the fall of the river. The flat is just like the alluvial flats that make the meadow-lands by the side of our English streams; its surface has been formed, as theirs has been, by deposition of sediment on the water overflowing at flood-time; here, however, it has not been kept in meadow, but has to a great extent been brought under the plough. The plain is narrowest 10 or 12 miles below Islamabad; about Srinagar and beyond it is wide. In this last part great portions of the flat are a marsh covered with water in spring and summer, and left dry in winter. Other portions are more permanently covered and make weedy lakes; at the north-west extremity of the 50 miles of length there is a large expanse of water called the Wular lake, some 10 miles by 6 in extent.

A few miles above Srinagar, on the left bank, is a low marsh called Shalún, fed by mountain streams. Another tract of water is the Dal lake. Farther down on the left bank, the streams fall into marshy expanses that are not permanently covered with water. These marshes are separated by an artificial bank from the river, but certain channels themselves banked for some distances allow of communication between. Small villages are seen on little pieces of ground, slightly above the level of the marsh, whose inhabitants get their living as much from the water as from the land round. In winter a great deal of the land becomes dry and affords some pasture. The river continues on, embanked. Various portions of grounds of the low marsh level have been recovered by embanking. Deposition of silt is also occurring, and tending to raise what is still subject to inundation, and to carry the channel of the river farther and farther out into the Wular lake, with which these marshes communicate. A mile or two below the Wular lake is the town of Sopúr. The river goes on, winding through a flat country like that above Srinagar, and at about 18 miles from the lake the stream reaches Baramúla, where the gorge begins and the character of the river immediately changes.

From Baramúla to Mozafarabád, a distance of 80 miles, the valley is narrow and confined by the spurs of two mountain ranges. On the north is the Káj Nág. On the south is a ridge which starts from the Panjáb range at Gulmarg and continues for some 60 miles, along a great part of which its height is from 9,000 to 12,000 feet; it extends, narrowing, to the sharp bend of the river at Mozafarabád. There is a road along each side of the valley. The first 25 miles of the gorge is through extremely fine scenery, of wooded mountain-slopes, broken by cliff-surfaces, that rise to great heights above the path. Some of the forest is of deodar, of which

much has been felled to be sent down the stream to Jhelum, for use in the Panjáb. Villages are met with at intervals; after Baramúla the houses are no longer of the fashion of Kashmír, but are flat-roofed. People of the Kashmíri race extend about one day's march down the valley, and after them one comes to the tribes called Kakká and Bambá. The villages are upon alluvial plateaus, at a considerable height above the river: on these plateaus, too, is a great deal of rice cultivation.

The temperature of the valley below Baramúla is much higher than in the Kashmír valley, from the hills running up at so steep an angle on both sides. Up the lateral streams are some rich and fertile valleys, with small scattered villages in them. The chief wealth of the inhabitants are their buffaloes. The pasturage in the adjoining hills being very rich, they make large quantities of butter and ghí.

At Kohála the stream flows in a deep and narrow passage. Between Mozafarabád and Kohála the heat is insupportable,—full as the little hollows are with rice cultivation, and shut in on all sides by mountains. Dr. Bellew, marching from Kohála to Mozafarabád, thus describes the valley:—

“From Kohála to Chikar our route lay through the narrow winding pass of the river Jhelum, over an uninterrupted *talus* strip, cut at intervals by deep ravines, through which pour the torrent feeders of the main stream below. On its shelving slopes are terraced flats of rice and maize cultivation, and the homesteads of its peasantry surrounded by their orchards and hedges. Between these occupied plots, the general surface of the uneven tract is set with a more or less abundant brushwood jungle. Above this river-bank tract the hills slope away to lofty peaks, presenting, in infinite variety of surface, a vast extent of uniformly verdant pasture, which (broken by neither rock nor forest) spreads up their sides to the highest summits. At Chikar we left this tame scene, and passed on to a wooded region, the pine and cedar forests of which vie in magnificence with the majestic heights they clothe.”

Bridges.—There are two iron bridges, *viz.*, at Domel a new cantilever bridge, at Kohála a suspension bridge.

The following *káulál* bridges exist:—

Number.	Names.	Length in yards.	Breadth in feet.	Number of piers.	Average depth of water in feet.
1	Kanabal	66	12	1	4½
2	Bij Behára	100	17	3	6
3	Pampúr	132	14	4	6½
4	Amfri Kadal	134	20	5	16
5	Hubba Kadal	97	24	3	
6	Fateh	88	17	3	
7	Zaina	96	24	3	
8	Haili	82	17	3	
9	Naya	75	18	3	
10	Suffa	110	19	4	15
11	Sumbal	112	16	4	
12	Sopúr	214	16	3	28
13	Baramúla	146	16	6	24

Above Ūri the Jhelum has once been spanned by a stone bridge thrown across a very narrow part from cliff to cliff; but to judge from the lowness of the remaining portions of the abutments, the bridge must have been swept away by the very first extraordinary rise of the river. Opposite Ūri the river is now crossed by a suspension bridge of leather ropes. Above Hattian there is a second suspension bridge, of twisted leather ropes, 258½ feet in length; and a third near Mozafarabád, just above the junction of the Kishan Ganga. There is a *nara* bridge at Rora.

Floods.—The Jhelum is liable to flood on the melting of the snows, and if heavy and continuous rain comes at the same time, the river overflows its banks and destroys many square miles of crops. The flooding extends down to Srinagar: the water, however, does not enter its streets, for the whole space occupied by the city is made ground, being raised some feet above the natural level by the artificial accumulations of centuries. The environs, however, suffer from the flood; the part where the English visitors dwell is sometimes covered, the bank constructed to defend it may give way or be overtopped. Drew has known 6 feet of water above the plain behind the visitors' houses.

Various descriptions of bridges.—*Nara*—a kind of rope-bridge. A single cord stretched across from bank to bank, and secured on either side to some projecting rock or firmly-set tree. The cord is furnished with a loop cradle, which is slung on to it by a forked piece of wood. This last forms the upper part of the cradle, which, when once adjusted, is irremovable from the cord, though it slides freely backwards and forwards on it by shaking the cord. Dr. Bellew describes the passage of a man by one of these bridges:—

“He cautiously stepped down to the edge of the rock, pulled the cradle to him, seated himself in the loop, the sides of its single cord passing between his flank and arm on each side, and pushing off from the bank, at once shot half-way across; and now commenced the exciting part of the passage. In the outset the cradle with its freight slid down the slope of the cord with rapidity and ease; but midway was brought to a stand-still in the sag produced by its weight. The man rested a moment to allow the vibration of the cord to cease, and then commenced to finish his transit. This he did by seizing the cord with both hands, and propelling himself forward by a sudden jerk of the legs, grabbing it a foot or two in advance; and so on by a repetition of this process he worked his way up the slope to the other bank. The cord is nothing but a close, thick, and strong twist of a long climbing plant mixed with the straight twigs of a species of indigofera; but the cradle and shore fastenings are of raw hide in addition.”

These bridges are only used where the banks are very steep and the stretch across not very wide. They require repair every year, but are very strong and capable of crossing horses and sheep, which are, for the purpose, slung in the cradle as usual, and let gently down one slope by paying out a rope attached to it, and hauled up the other by a similar arrangement.

The *jhála* bridge consists of three ropes stretched across the stream, at a central height of 5 or 10 feet, between two buttress piers, built up of loose

boulders and brushwood faggots, at the ends of the current. Each pier slopes as a causeway on the land side, and drops as a wall towards the water, whilst in its substance are imbedded several strong upright posts as supports for the bridge ropes. These ropes are disposed across from side to side in the form of a triangle, so that a cross section would mark the points of a capital V, thus,—two parallel ropes forming the upper plane and a central one the lower plane. This disposition is maintained throughout the stretch by large V-shaped prongs of wood, which, at intervals of 4 or 5 yards, are secured in position above and below by thongs of raw hide, and further strengthened above by a cording which is passed across between the two upper points where they are fixed to those ropes.

When, with a bridge of large span, there is a high wind, traffic is sometimes stopped. Drew says the greatest span of a bridge of this sort that he knew is about 300 feet. Four-footed beasts cannot cross these bridges. Such a bridge as this is renewed every three years.

The kadal bridge.—These bridges are all made of deodar wood, upon the same plan, and are constructed in the following manner: A triangular space, with its apex streamwards, is formed in the bed of the river by strong stakes, which are well driven down, and covered with planks on the outside, to a height of about 8 feet; this space is then filled with heavy stones, and forms the foundation of the pier. Each pier consists of alternate layers of deodar trunks. The trunks are placed about a foot apart, and each succeeding layer is broader than the previous one, and laid at right angles to it. The trunks are fastened together at their ends by strong wooden pegs. The piers are united by long and very stout deodar trunks, which stretch across from one to another, and which are laid about 2 feet apart. The platform consists of rough planks or slender poles, which are closely laid across the trunks which connect the piers, and fastened at each end by wooden pegs. In some cases over the platform there is a coating of grass and earth, and a railing on each side, but often there is neither.

This kind of bridge is very strong and durable, despite its rickety construction.

The timber, being cedar, is very durable, and accidents rarely occur, owing to the elasticity of the construction, and the outlet afforded to sudden floods through the many passages in the substance of the piers. Dr. Bellew witnessed the behaviour of these bridges in the inundation of 1869, and though they were nearly swamped by the flood, none of them gave way.

The *shináz*, which is commonly used on the Indus and other rivers of the Panjáb, is merely an inflated hide either of the ox or goat. Each skin is inflated by blowing through a wooden vent fixed in one of the fore-legs of the hide, and closed by a wooden plug of the same material. The little float thus formed is then held on the side of the stream till the rider, striding across it, passes each leg through a loop of strapping hanging

like a stirrup-leather on each side, and holding each vent plug in either hand, lays his chest upon the hide and plunges out into the current, paddling with arms and legs as in the act of swimming. Much dexterity and skill are required in the proper management of these wonderful little floats to prevent a sudden capsize.

JHŪLA—

A description of bridge. (See "JHELUM".)

JHUNG—Lat. $33^{\circ} 12'$. Long. $73^{\circ} 48'$. Elev.

A large village in Naoshera, situated about a mile north of Mirpūr, by the path leading towards Chaomuk. There are about eighty houses in this village, which is a very green spot in the arid plain; it contains, it is said, as many as thirty-two wells, which never dry.

JING—Lat. $34^{\circ} 27'$. Long. $73^{\circ} 41'$. Elev.

A village situated on the top of the spur many hundred feet above the right bank of the Kishan Ganga river, near the junction of the Ūrshi stream. It lies above the path between Balagran and Mandal.

JINGHANO—Lat. $32^{\circ} 53'$. Long. $75^{\circ} 13'$. Elev.

A neat village in the province of Jamú, situated near the left bank of the Tawí, at the south-east end of the plain which extends from the Chenáb at Ríasí. There is a castle built on the steep bank of a ravine above the village. (*Vigne.*)

JINRALI—Lat. $32^{\circ} 36'$. Long. $75^{\circ} 51'$. Elev.

A village in the Basaoli district, situated about 12 miles north of that town, on the road towards Badrawár. The houses, which are much scattered, are surrounded by cultivation. There is a *baoli* of clear cool water, shaded by trees, on the side of the path.

JÍŪR—

A Dográ caste. They are the carriers, called *kahárs* in the plains, whose occupations are the carriage of loads on the shoulder, including the palan-kin, and the management of flour-mills worked by water. (*Drew.*)

JULÁHS—

Weavers, who form a large proportion of the Muhammadans of Jamú, so much so, that one ward of the town is called the "weavers' quarter." In all probability they are descendants of the older Hindú inhabitants of the country who have, at different times, been converted to Muhammadanism. (*Drew.*)

JURA—Lat. $34^{\circ} 30'$. Long. $73^{\circ} 52'$. Elev.

A village in Lower Drawár, situated on the right bank of the Kishan Ganga, between Darral and Báran. The fields extend for a considerable distance along the river-bank. There are a few fruit and other trees about the village, which contains twenty houses; among the inhabitants

are a carpenter and a blacksmith. A stream flows down through the north end of the village, irrigating the rice-fields.

JURNIAL—Lat. $34^{\circ} 35'$. Long. $75^{\circ} 3'$. Elev.

A village in the Tilail valley, situated at the edge of the forest on the slopes of the mountain above the left bank of the Kishan Ganga, which is crossed by a rope suspension bridge, about midway between this village and Mazakoi, which lies above it on the same side of the river.

Jurnial contains a masjid, and eight houses inhabited by zamíndars, a mulla, and a shepherd. The hill-sides above the village are extensively cultivated, and below it, to the north-west, a grassy plain extends along the river-bank.

JUTIÁL—Lat. $35^{\circ} 54'$. Long. $74^{\circ} 23'$. Elev. 5,300'.

A small hamlet in the Gilgit valley, 2 miles east of the Gilgit fort. It only contains about sixteen houses, but it overlooks the whole of Gilgit and would be a good site for cantoning troops. It gets its water from the Khomar *nala*. There are several water-mills at Jutiál. (*Barrow.*)

JUTIPŪR—Lat. $33^{\circ} 41'$. Long. $74^{\circ} 50'$. Elev.

The place where the successful action was fought on the 5th July 1819, which gave Kashmír to the Sikhs; it is distant about 1 *kos* from Shupion, and is probably identical with the Chotipúra of the map, lat. $33^{\circ} 41'$, long. $74^{\circ} 50'$.

K

KABHI—Lat. $33^{\circ} 10'$. Long. $74^{\circ} 59'$. Elev.

A village situated on the right bank of the Chenáb, some miles north-east of Ríasí. At this place, where the river is deep, tranquil, rather rapid, and about 200 yards wide, there is a rope bridge. Horses may be driven into the stream and crossed in safety. (*Vigne.*)

KABUTAR KHÁNA—Lat. $34^{\circ} 20'$. Long. $78^{\circ} 18'$. Elev.

A camping ground on the winter route to Yárkand by the Karakoram pass on the left bank of the Shyok, between Chang Jungle and Dong-aylak, and just above the junction of the Changchenmo river.

KACHGUL—

A stream which forms the principal source of the Rámchú river. It rises on the slopes of the Panjál range, on the east side of the Choti Gali and Chitta Pani passes; the road leading towards those passes lies along the bank of the stream. (*Allgood.*)

KACHI PÍR—Lat. $35^{\circ} 33'$. Long. $75^{\circ} 22'$. Elev.

A pass on the Skardú-Rondú road *via* the left bank of the Indus. The ascent is steep on both sides, especially on the Rondú side, the road being very bad. The road lies over a spur from the Sulímán peak, the path by the Indus being nearly impassable. The pass opens in the beginning of April, when there is much snow, and it is said to be dangerous owing to the steepness of the side slopes. On the 19th June 1888, there was still a little snow on the pass. (*Aylmer.*)

KACHIL—Lat. $34^{\circ} 46'$. Long. $74^{\circ} 18'$. Elev. 10,800', approx.

A pass on the road from Sharidi in the Kishan Ganga valley to Kroras and the Loláb. It lies at the head of the small stream which joins the Kishan Ganga at Sharidi. It is constantly used by laden animals, but is very difficult, for both ascent and descent are very steep. The Kachil valley is only inhabited during the summer months by a few Gújars. There is a pleasant camping place in it on this route. (*Aylmer.*)

KACHNAMBAL—Lat. $34^{\circ} 17'$. Long. $74^{\circ} 55'$. Elev.

A village in the Lar pargana, situated on the right bank of the Kanknai stream, at the western end of the Sind valley.

KAD—

The name of a stream which rises on the mountains at the north-west end of the Basaoli district, and flows in a south-easterly direction, joining the Siowa in lat. $32^{\circ} 41'$, long. $75^{\circ} 51'$, below the village of Beakan. Just

above the junction, it is crossed by a bridge on the path between Basaoli and Badrawár.

KADAL—

A description of-bridge. (See "JHELM.")

KAFI DARA—Lat. Long. Elev. 13,500'.

A camping ground on the right bank of the Karakash river, three marches east of Gulbashem. (*Montgomerie*.)

KĀG—Lat. 34°. Long. 74° 34'. Elev.

A village in the Birwa pargana, very prettily situated on the sloping ground at the foot of lofty pine-clad hills, due east of the Lal Khān-ki-Garhi. It commands a fine view of the Kashmír valley and the Wular lake in the distance.

Vigne states that this village is probably the ancient Khāgi mentioned in the annals of Kashmír as containing a spring from which the old Hindú kings used sometimes to send for the water they drank. The spring, which is now called the Gunj Nág, lies about a quarter of a mile to the south of the village; it is enclosed by a tank of rough stones, and the water, which is pure and cold, has a curious effect, bubbling up in numerous places through the sandy bottom. The natives assert that in winter the water becomes warm, and Vigne refers to a warm spring in the neighbourhood. From the traces of carving on many of the stones lying about, it would appear probable that this was anciently the site of a Hindú temple. The materials for building a temple were, it is said, collected some years ago by tahsildar diwan Nürsing Dial, and now lie in a heap near the spring, but on being transferred to another district he relinquished his intention.

KĀGĀNÍ—

A kind of edifice common in Ladák, generally placed at the entrance to villages and houses, the way leading beneath. Constructed of brick, plastered over, and painted. (*Drew*.)

KAHĀR—

A Dográ caste; carriers. (See "Jífu.")

KAHN PŪR—Lat. 33° 48'. Long. 75° 3'. Elev.

A village in Kashmír, 12 miles south of Srinagar, on the Jamú-Srinagar route.

KAHŪTA—Lat. 34° 25'. Long. 74° 29'. Elev.

A mountain in the range which divides the Zainagir pargana from the Loláb valley. Between it and the Sharibal peak to the north-west there is a grazing ground for 500 or 600 sheep for six months; but more than that number go there annually for a shorter period. (*Montgomerie*.)

KAHŪTA—Lat. $33^{\circ} 53'$. Long. $74^{\circ} 9'$. Elev.

A small village about 10 miles north of Pūnch, on the path towards the Hájí Pír. It contains about forty huts, and is situated at the foot of the range of hills which bound a rich plateau about 200 feet above the right bank of the Bitarh.

There is a bungalow for travellers in the open fields below the village. Coolies and supplies are procurable. (*Vigne—Ince.*)

KAILA—Lat. $33^{\circ} 7'$. Long. $75^{\circ} 38'$. Elev.

A small village in Badrawár, containing four houses inhabited by Hindús; it is surrounded with cultivation, and lies high above the right bank of the Nerú, about 3 miles from its junction with the Chandra Bhága.

KAILAS—(Ice Mountain) or Gangri range of mountains, runs through the midst of Western Tibet, along the right bank of the Indus, to the junction of the Shyok.

The general direction is from south-east to north-west. The average height of the passes over it is 17,000 feet, so the general elevation of the range may be estimated at not less than 20,000 feet. The snow line is at about 19,000 feet on the southern and 18,500 on the northern face. Cunningham calls this the Kailas range, after the Kailas peak (Kailas Parbat, 22,000 feet), which is situated north of the Manasa Rowara and Rakas Tal lakes, and says that the range extends "in one unbroken line from the source of the Indus to the junction of the Shyok." Drew denies that this is one unbroken chain of mountains, and what he calls the "Léh Range," extends from the junction of the Hanlé stream north-west to the junction of the Shyok, a distance of 220 miles. "The geological structure of this range is chiefly clay, slate, gneiss, and granite. Near Léh it is wholly of granite, of a very coarse texture." The principal passes are Tsaka La, Thato La, Chang La, Waris La, Digar La, Khádung La, Thaglasgó La, and Chórbat La. (*Cunningham.*)

KAILGAN ROCKS—Lat. $33^{\circ} 51'$. Long. $75^{\circ} 59'$. Elev.

These rocks lie in the valley of the Farriabádi stream, about 36 miles north-east of Maru, on the path leading from that village towards Súrú and Zanskár by the Chiling pass. Wood and water are found in the vicinity. (*Robinson.*)

KAINDIZAL—Lat. $33^{\circ} 59'$. Long. $74^{\circ} 58'$. Elev.

A village containing a ruined masjid, situated on the left bank of the Jhelum, a few miles south of Pampúr.

KAINSPŪR—Lat. $34^{\circ} 14'$. Long. $74^{\circ} 27'$. Elev.

A considerable village situated a little distance from the left bank of the Jhelum, a few miles north-east of Baramúla; in ordinary parlance the name is shortened to Kanikpúr, and on the spot itself to Kanpúr.

There appear to be satisfactory grounds for concluding that this village

marks the site of one of the most ancient of the numerous capitals of Kashmir, founded by Kanishka, one of the two great Indo-Scythian princes and brothers. (*Growse*.)

KAINU—Lat. 33° 46'. Long. 74° 15'. Elev.

A small village in Púnc, on the left bank of the Mandi stream, about 7 miles north-east of Púnc.

KĀJIPŪRA—Lat. 34° 25'. Long. 74° 39'. Elev.

A village in the Khuihama pargana, situated on the northern shore of the Wular lake on the path between Bandipúra and Sopúr. (*Ince*.)

KĀJNĀG (Survey station)—Lat. 34° 13'. Long. 74° 14'. Elev. 12,125'.

The name of the range of mountains between the south-west end of the Hamal pargana and the valley of the Jhelum. The whole of the range between the Kájánág survey station and Bangas, lat. 34° 17', long. 74° 5', elev. 13,496', goes by the name of Kájánág. The ridges running from the range to the river Jhelum are covered with fine grass, and the number of Gújars that take their cattle up during the summer months is very considerable, there being hardly a ravine without a family or two inhabiting it.

The ridge is often of sufficient width to allow indian-corn and wheat to be sown on it. The western slopes are invariably bare, while the eastern are always clothed with forest.

On the Kájánág range in July (1856?) were about 12,000 sheep from the parganas of Machipúra and Hamal, and about 200 ponies, chiefly mares with their foals or in foal. The sheep are kept solely for their wool, from which the Kashmirís make their strong and warm blankets and other woollen cloths.

The axis of the Kájánág is of granite, with schistose and slaty rocks on the spurs running from it; toward its western end it becomes exceedingly precipitous and rocky, so that it is nearly impossible to proceed for any distance upon the ridge itself, and frequent detours of 2 or 3 miles have to be made when passing from peak to peak.

The cold on these ridges at the early time of year is very great, and a high wind constantly blows from the northward. The southern slopes of the range are of quite a different character to the northern; for, with the exception of the eastern sides of the spurs, which are alone covered with forests, the whole is quite bare, or covered only with coarse grass. Somewhat lower this is mainly of the kind called spear-grass. On all level spots where the plough can be used excellent wheat is grown, and is considered to be the best in the Jhelum valley. The villages are mostly situated in the bottom of ravines which run down into the river Jhelum (*q.v.*). The Kájánág range has a mean altitude of from 12,000 to 13,000 feet above the sea. It gets gradually higher from Baramúla towards the centre, but afterwards comes to a level of about 10,000 feet. (*Godwin-Austen—Drew.*)

KAKANI—Lat. $33^{\circ} 33'$. Long. $73^{\circ} 57'$. Elev.

A village containing about fifteen houses, situated on the right bank of the Púñch Tóí, a few miles north of Kotli.

KAKJUNG—Lat. Long. Elev.

A pastoral valley lying along the banks of the Indus between Nima Mud and Chibra, frequented by Rupshu shepherds from December to February. (*H. Strachey—Moorcroft.*)

KAKKAS—

A hill race peopling the banks of the Jhelum between Gíngl and Mozafarabád, and the lower part of the Kishan Ganga valley, chiefly on the left bank of the Jhelum. Allied to the Bambás (*q.v.*).

KALAI—Lat. $33^{\circ} 44'$. Long. $74^{\circ} 12'$. Elev.

A village in the Haveli pargana of Púñch, lying on the slopes of the hill above the left bank of the Súran river. It contains about twenty houses, inhabited by Muhammadan zamíndars, and produces only dry crops.

KALA PANI—

A torrent which joins the Kamri Dara, about 6 miles north of the kotal. At the junction there is a very good encamping ground; forage and fire-wood plentiful. The stream, which is about 20 feet broad, is roughly bridged. The inhabitants appear to apply the name Kala Pani to the whole valley of the Kamri Dara. (*Barrow.*)

KALEGRAN—Lat. $34^{\circ} 25'$. Long. $73^{\circ} 45'$. Elev.

A village which extends for a long distance up a gorge on the west side of the spur of the Tung mountain, which juts down to the right bank of the Kishan Ganga. The principal houses are built in a cluster on the north side of the narrow valley, which is traversed by a torrent flowing down from the Chow Gali pass. The village contains a masjid and a zíárat, and about twenty houses inhabited by zamíndars of the Rati caste, including a carpenter, a blacksmith, a leather-worker, and a múlla; there are also three families of Saiads and three Gújars. The lambardar, Ún Alí Sháh, is also lambardar of two or three neighbouring villages. Kalegran forms part of the jagír of Rája Walí Muhammad Khán, son-in-law of Rája Sher Ahmad Khán, of Karnao.

The village lies high above the Kishan Ganga and at some distance from it, but its rice-lands extend down to the banks of the river, and may be considered a separate village containing three houses, known as Kundi. Báran, in Lower Drawár, may be reached by a path lying over the Chow Gali pass; that following the course of the Kishan Ganga is described as being very difficult.

KALHAR—Lat. $33^{\circ} 35'$. Long. $73^{\circ} 59'$. Elev.

A Muhammadan village in Púñch, containing about sixteen houses; it is situated on the right bank of the Púñch Tóí river.

KALIPŪRA—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 12'$. Elev.

A small village, containing four houses inhabited by zamíndars, situated at the edge of the forest, about 4 miles south-east of Shalúrah, to the west of the path between that place and Sopúr.

KALIPŪRA—Lat. $34^{\circ} 1'$. Long. $74^{\circ} 36'$. Elev.

A small village in the Birwa pargana, containing four houses inhabited by zamíndars. It is situated on the sloping side of a ravine, to the west of the path between Makaháma and Drang.

KĀLI THĀR OR BLACK RANGE—

A name given to this ridge on account of the dark hue which it presents in some states of the atmosphere when seen from a distance.

The road from Jamú to Rájaorí passes this village to the north-west of Aknúr. Ascending from the Chenáb valley, an elevated plateau, much intersected with ravines, is reached: elevation quite 2,000 feet above the sea. From this plateau the rock rises up steeply for many miles, attaining a level of more than 3,000 feet above the sea, and forming a bold, narrow ridge. The farther slope is steeper, presenting an escarpment properly and geologically so-called—a really fine instance; for 20 miles it continues without a break, having a face of 1,000 feet of vertical height, at a slope in some parts of 45° , in some rather less, everywhere marked by variations, according to the alternate outcrop of beds of sandstone and of clay. (*Drew.*)

KALLAIN—Lat. $33^{\circ} 3'$. Long. $75^{\circ} 41'$. Elev.

A village in Badrawár, situated on the slopes of the spur between the Nerú river and Bin Kad stream. It lies about 11 miles north-west of Badrawár, and is the usual stage between that town and Doda. There are a great many fruit-trees about the village, and extensive cultivation, the fields being unusually large. There is a small government garden in the village and a *baradári* for the accommodation of travellers.

Supplies are procurable, but water is scarce, as the Bin Kad, the nearest stream, flows at a considerable distance below the village, and the only source in the village is a pool in which rain-water is collected. The usual encamping ground is near this pool.

The village contains about twenty houses, inhabited by zamíndars, who are almost exclusively Hindús.

KALLAN—Lat. $33^{\circ} 8'$. Long. $75^{\circ} 33'$. Elev.

A village in Badrawár, situated above the left bank of the Chandra Bhága, a little to the west of Doda. There is a deep ravine on the east side of the village, through the bottom of which a stream flows into the river. There are both Hindús and Muhammadans among the inhabitants, who number sixteen families. It is stated that recruits for the maharája's army are frequently collected and drilled in this village.

KALLI KUND—

A small mountain-lake in the hills to the west of Badrawár.

KALTURA—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 22'$. Elev.

A village situated on the right bank of the Pohru river. Colonel Beja Singh attempted to build an aqueduct over the river at this place, to convey water into the Zainagir pargana. (*Montgomerie.*)

KAMAKDORI (*Dárd KASSKATURI*).

KAMAKDORI PASS—Lat. $35^{\circ} 3'$. Long. $74^{\circ} 16'$. Elev. 18,750', approx.

A pass over the Kishan Ganga-Indus watershed and connecting Chilas with Sharidi. The road from Sharidi to the pass leads up the Samgan stream (*q.s.*), and is 28 miles long. It is at present unfitted for baggage animals, but could easily be improved. The pass is over a narrow stony ridge with remains of old stone breastworks on it. For 600 or 700 feet on either side the descent is very steep. There is, even in August, a little snow on the Chilas side. The head of the valley on the Chilas side much resembles that of the Samgan. Within a mile of the top on either side good pasturage is to be obtained. Wood in moderate quantities is found within 2 miles of the pass.

By following the ridge to the south-west for $1\frac{1}{2}$ mile another pass (14,000'?) is reached leading into the top of the Gamot valley. The top is flat and easy, but there is a steep ascent from the head of the Samgan stream, where there is a lake rather under $\frac{1}{2}$ mile long by $\frac{1}{2}$ mile broad.

Between the head of the Gamot valley and Chilas territory, the hills appear rounded and easy, and there must be some good passes.

This pass is said to be open for six months. (*Aylmer.*)

KAMARA or KOMARA—Lat. $35^{\circ} 25'$. Long. $75^{\circ} 34'$. Elev.

A large pargana in the ilaka of Skardú (Baltistán), the last village on the north side of the Skardú plain; to the north conglomerate and clay-beds rise in steep banks. The fields rise in terraces one behind another, on a steeply-sloping platform. It is said to contain 300 houses, and is the first march on the Skardú-Gilgit road. (*Thomson—Aylmer.*)

KAMBAI—Lat. $33^{\circ} 13'$. Long. $74^{\circ} 4'$. Elev.

A village and fort in a district of the same name in the province of Nao-shera; they lie to the west of the road between Bhimbar and Kotli, a few miles south-west of Dharmsála. Vigne states that though finely situated on a rock, the country round the fort seems too much confined. (*Vigne—Allgood.*)

KAMBO or SKAMBU—Lat. $34^{\circ} 27'$. Long. $76^{\circ} 14'$. Elev.

A small village of ten houses on the left bank of the Purik river (Wakha-chu). There is an artificial aqueduct here, about 1 mile in length. (*Cunningham—Aylmer.*)

KAMIL—

This river is formed of three streams—the Bangas, the Rangwari, and the

Bad Khol, or Búranambal—which rise on the mountain slopes at the north-west end of the valley of Kashmír, and unite near Drangiari; the river then flows in a north-easterly direction through the Uttar pargana, joining the Loláb or Lahwal stream near the village of Mogalpúr, and forming the Pohru river. Above the village of Riri the lacustrine deposit reaches the height of about 300 feet above the river, resting on the primeval rock through which the Kamil flows, and which in some places is cut down to the depth of 30 or 40 feet.

The Bangas stream is bridged beneath Drangiari, and the Kamil between the villages of Zunabeshi and Riri, also opposite the fort and village of Shalúrah, where the river flows in two channels, just west of which, under the village of Champúra, there is a ford.

The Kamil as it crosses the Shalúrah plain is very rapid, and during the melting of the snows is quite impassable. (*Montgomery—Godwin-Austen.*)

KAMMAR—Lat. 33° 29'.

Long. 75° 21'.

Elev.

A village in the Sháhabád valley, lying near the left bank of the Sándran river, about 3 miles north-west of Choan. It contains about eight houses inhabited by zamíndars and three families of pirzádás, who occupy a brick building on the mound, in the middle of the village. Below it is the zíarat of the Kadam Rasúl, now a mass of ruins, beneath which the precious relic is said to be buried.

KAMRÁJ—

The name of one of the two great divisions of the Kashmír valley, comprising the north-western portion. It is divided into two zillas and eighteen parganas:—

Name of pargana.										Tahsil station or chief place.
1.	Kruhin	.	.	.	.	.	.	.	.	Baraméla.
2.	Telgan	.	.	.	.	.	.	.	.	Sopúr.
3.	Khuhi	.	.	.	.	.	.	.	.	"
4.	Khuihama	.	.	.	.	.	.	.	.	Bandipúra.
5.	Zainagir	.	.	.	.	.	.	.	.	Shewa.
6.	Hamal	.	.	.	.	.	.	.	.	Hadipúra.
7.	Loláb	.	.	.	.	.	.	.	.	Lalpúr.
8.	Uttar	.	.	.	.	.	.	.	.	Shalúrah.
9.	Machipúra	.	.	.	.	.	.	.	.	Haudwara.
10.	Rámhal	.	.	.	.	.	.	.	.	Shalúrah.
11.	Naiharai	.	.	.	.	.	.	.	.	"
<i>Patan Zilla.</i>										
12.	Dansu	.	.	.	.	.	.	.	.	Bargam.
13.	Machibáma	.	.	.	.	.	.	.	.	Sybug.
14.	Birwa or Bird	.	.	.	.	.	.	.	.	Birwa.
15.	Bangil	.	.	.	.	.	.	.	.	Lalpúr.
16.	Parospúr	.	.	.	.	.	.	.	.	Kowsa.
17.	Saremozapáin	.	.	.	.	.	.	.	.	Sumbal.
18.	Lár	.	.	.	.	.	.	.	.	Arats.

Dr. Elmslie states that it has been conjectured that Kamráj, or Kamráz, as it is sometimes called, is derived from Kama Ráj, the territory of Kama, the god of love.

It is chiefly karewá land, cut into by various streams which unite with the drainage of the Loláb and Uttar streams to form the Pohru river.

KAMRI—Lat. $34^{\circ} 48'$. Long. $74^{\circ} 58'$. Elev. 13,160'.

A pass between the Búrzil valley of Gúrais and the Astor valley on the Kashmir-Gilgit road.

After crossing the watershed, the route follows the western branch of the Astor river through Rattu and Chugám. This route is practicable for laden animals, and is shorter, and on the whole easier, than that by the Dorikún pass (*q.v.*), but it is closed by snow for nearly six months, *i.e.*, a few weeks longer than the other route. Unladen men can, however, generally cross the Dorikún pass during the winter, while the Kamri is closed to all. The Kamri was crossed on May 15th, 1886, by unladen men for the first time that year.

In 1885 the pass was closed by snow till July, but the snowfall was abnormal. From Bangla in the Búrzil valley, there is a steep ascent of over 3,000 feet to the first ridge, the hill-side being bare of trees, but clothed with luxuriant herbage. The road then winds in and out, up and down, across the spurs from the Gatumi or Gotamara mountain to the crest of the Kamri ridge, which is a well-marked depression in the ranges. One third of a mile from the crest the road descends by a zig-zag down a steep ravine to the Kamri Dara. The pass is not a difficult one when clear of snow, but when the snow is lying it certainly is very difficult indeed. It is 61 miles from Gúrais to Gurikót of Astor.

In the Gilgit-Astor map this pass is given a second name, *viz.*, Ráj-deangan, which is incorrect. At all events, Kamri is the only name one hears. (*Barrow—Manifest.*)

KAMRI DARA—

A branch valley of the Astor valley of Kashmir, which may be considered the main western branch of the Astor valley. Including its side valleys it contains about eighteen villages, with a total estimated population of about nine hundred souls, all Dáreds, speaking the Shína dialect. Both Sunís and Shías are represented. The Sunís shave their heads, while the Shías wear their hair long. The men delight in polo and sport. Their arms comprise swords and matchlocks, and bows and arrows. There is no fruit in the valley, except the mulberry. Wheat and vegetables only are grown. The cold is extreme in winter, and from December to March the people are confined to their houses. Wood and water are plentiful.

Above Rattu the valley, generally speaking, is fairly open (half to one mile), with plenty of good forage, but below it becomes confined between steep, rocky, ranges of hills. The principal village in the valley is Chu-

gám, and the chief tributaries are the Kala Pani, the Lyonhudar, the Mir Malik, and Rupal *nalas*.

The name Kamri Dara seems to be locally unknown, and the inhabitants generally speak of the main river as the Kala Pani. The latter, however, at its junction is certainly the lesser stream of the two. The Kamri river is fordable in summer with great difficulty below the junction of the Raat stream, down which comes the Gagai route. It is crossed by bridges at the following places: once near Tsin between Shankarghar and Chugam, once at Chugam, and twice between Chugam and Gurikôt.

The principal crops are jao, kánák, cheni, tromba, and máttá. Taxes are paid in kind and appear to be heavy. Generally speaking, the road down the valley is good.

The gorge between Chugam and Gurikôt would be a splendid place to resist any force advancing from the Búnjí direction.

Resources.

Villages.	Houses.	Horses.	Horned cattle.	Sheep and goats.	Remarks.
Mir Malik valley	15	26	50	600	
Rupal valley	46	(P) 40	(P) 120	(P) 1,200	
Sakmal	3	3	20	200	
Shankarghar	4	3	15	100	
Iepi and Gomai	9	11	55	600	
Dirla	11	8	48	360	
Phartsai	2	3	20	100	
Phakarkot	7	5	30	300	
Tsin	3	6	20	300	
Gorial	1	5	10	200	
Ratto	8	10	35	300	
Maintsi	8	15	30	300	
Chugam	12	20	40	400	1 smith.
	129	157	493	4,960	

(Ahmad Ali Khán—Barrow—Aylmer.)

KANABAL—Lat. 33° 44'. Long. 75° 11'. Elev.

A village situated on both banks of the Jhelum, about a mile west of Islamabad. It is distant by land about 4 miles above Bij-Behára, but the journey by boat occupies about three hours and a half; large boats do not usually ascend beyond it on account of the shallowness of the water. There is a rest-house.

Dr. Ince gives the following particulars regarding the wooden bridge which crosses the Jhelum at this village: length 66 yards, breadth 12 feet, average depth of water beneath 4½ feet. It is supported by a single wooden pier and masonry abutments. (*Hügel—Figne—Ince.*)

KANAGUND—Lat. $34^{\circ} 2'$. Long. $75^{\circ} 7'$. Elev.

A considerable village lying about a mile north-east of Arphal, on the east side of the upper extremity of the Trál valley, where it becomes very narrow. The zíarat of Bakir Shaikh Sáhíb and the masjid are most picturesquely situated on a wooded spur just to the east of the village. The population numbers about twenty families of zamíndars.

KANAL—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 32'$. Elev.

A village in Kishtwár, situated about 6 miles north-west of Doda, above the path leading towards Bagu and the Brari Bal. It contains about six houses inhabited by Hindús.

KANARI RANGE of mountains—Separates Zanskár from Ladák. (*Bellev.*)

KANDABAL—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 44'$. Elev.

A large village which lies on the east shore of the Manas Bal lake, at the foot of the Aba Tung mountain. It contains a great many lime-kilns, from whence the city of Srinagar is mostly supplied. The limestone is procured from the adjoining hills, and the wood for burning it is conveyed from the forests in the Sind valley. Hügel, who calls these the only lime-pits in Kashmír, thus describes them: the kilns are 8 feet in diameter, and it takes sixteen days' labour, and requires 2,000 logs of stout wood, to heat them thoroughly. The wood, which is from a species of the fir called *kair*, is brought from a distance of 12 *kos*.

There were, at the time of his visit, twenty men employed in the kilns under the superintendence of three sepoy. A kharwár (144 lbs) of burnt lime then sold on an average for one rupee. Kandabal has no lands, and is simply a settlement within the limits of the Angura valley. (*Hügel—Ince—Wingate.*)

KANDA LA—Lat. $34^{\circ} 3'$. Long. $77^{\circ} 27'$. Elev. 16,240'.

A pass over the Kanari range, leading from Phi, opposite Léh, to Skio. At the end of June, a deep bed of snow lay on the left of the pass. On the top was the usual votive pile of stones, decorated with rags and bits of cloth. (*Moorecroft.*)

KANDBÁRI OR KHANBÁRI PASS—

Lat. $35^{\circ} 52'$. Long. $73^{\circ} 55'$. Elev. 14,700' (?).

A pass across the Indus-Gilgit watershed, about 6 miles to the west of the Chonchar pass. It connects the valley of Kandbári (*q.v.*) with that of Shatochao, which drains into the Singal valley, Gilgit district. It is about 700 feet higher than the Chonchar and more difficult. It is only used in summer by the herdsmen and their cattle. (*Ahmad Ali Khán.*)

KAND HAMZA—Lat. $34^{\circ} 42'$. Long. $76^{\circ} 16'$. Elev.

A village and small valley on the right bank of the Indus in Khurmang (Baltistán). It contains thirteen houses.

KANDI—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 52'$. Elev.

A village in the Karnao valley, situated about 2 miles west of the fort. It lies on the path from Títwal towards the Kashmír valley. The village, which is well shaded, contains in its upper and lower divisions ten families of pirzádás, ten zamíndars of the Bambá caste, a múlla, a kazí, a blacksmith, and a carpenter.

Just east of the village there are three masjids, and close to the path is the zíárat of Nizám-ú-dín Aulia; all these buildings, which are of the Kashmíri style of architecture, show traces of fine wood-carving.

KANDI—

A stream which rises at the south-east end of the Kolnarawa valley, to the south of the Diosur pargana. It takes a north-westerly course through the strath and, after effecting a junction with the Buzu stream from the south, empties itself into the Vesbaú, at the mouth of the valley, near the village of Hanjipúr, lat. $33^{\circ} 37'$, long. $74^{\circ} 58'$. (*Vigne.*)

KANDNI—Lat. $33^{\circ} 13'$. Long. $75^{\circ} 51'$. Elev.

A village in Kishtwár, situated about 9 miles south of the town of that name, above the road leading towards Doda. On the path beneath the village an immense projecting rock gives shelter from sun or rain, which has been increased by surrounding the spot with great branches of trees. Consequent on its position, about a mile north of the suspension bridge over the Chandra Bhága, and the convenience of the water-supply from a hill torrent which rushes down close by, travellers frequently seek the protection of this rock. (*Hervey.*)

KANDPŪR—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 10'$. Elev.

A village situated on the edge of the Karalu Puthra table-land, about two miles north-east of Bij-Behára. It contains about twelve houses and produces corn.

KANDRIK LA—See "PURIK LA."

KANELWAN—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 12'$. Elev.

A village in the Dachinpara pargana, of which it is the tahsíl station.

KANETTA—Lat. $33^{\circ} 45'$. Long. $74^{\circ} 12'$. Elev.

A village in Púnch, in the Haveli pargana, situated above the left bank of the Súran river. The village, which is inhabited by Muhammadans, is divided into two separate parts, and contains in all about fifty houses.

KANGAM NÁG—Lat. $33^{\circ} 37'$. Long. $75^{\circ} 21'$. Elev.

A spring, situated about three quarters of a mile north-east of Sof, on the direct path leading into the Nowbúg valley. It rises in a natural pool in

a pretty grassy dell, shaded by trees. The pool, which is about 25 feet in diameter, contains some small fish. The water of this spring, though very clear and bright, and pleasing both to sight and taste, is not esteemed by the natives. It does not appear to be impregnated by iron or any other mineral substance.

KANGAN—Lat. $34^{\circ} 16'$. Long. $74^{\circ} 56'$. Elev.

One of the largest villages in the Sind valley, situated on the right bank of the river. It is said to contain 15 houses. It contains a large building, which is used as a mosque.

The land in the neighbourhood is fruitful and well cultivated. There is a well-shaded spot suitable for encamping, and supplies and water are procurable. (*Moorcroft—Aylmer.*)

KĀNGRĪ—

A small earthen pot about 6 inches across, enclosed in basket-work; it contains live charcoal. The Kashmírís hold this beneath their great gowns against their bodies, and the heat from it, especially when they are seated on the floor, diffuses itself beneath their clothing, and makes up for the scantiness and looseness of it. (*Drew.*)

KANGWATTAN—Lat. $33^{\circ} 36'$. Long. $74^{\circ} 49'$. Elev.

A few Gújars' huts, situated in a beautiful glade amid the mountains, on the right bank of the Veshau river, about a mile south of the junction of the Chitti Nadi. At this spot the river is bridged by a single pine tree about 95 feet in length, thrown across the stream; it may also be forded.

KANI PASS—Lat. $35^{\circ} 38'$. Long. $74^{\circ} 40'$. Elev.

A pass in Dárdistán connecting Gor with the Sai valley at Damot. It is not much used, except for taking cattle to the Gandai valley, and is altogether closed for four months by snow. (*Ahmad Ali Khán.*)

KANJI—

A river in Baltistán, rising in about latitude $34^{\circ} 10'$ and longitude $76^{\circ} 36'$, and flowing into the Indus some 5 miles above Dáh. It is also called the Sangelúma river. The portion of the valley in which Kharbu is situated is wide, skirted by gently sloping hills, which at some distance on the left bank rise into high mountains, but on the right only attain a moderate elevation. Alluvium occurs, indurated into a hard conglomerate. Kanji valley forms a part of the ilaka of Kargil.

Communications.—The Leh-Srinagar road passes for some distance down this valley, entering by the Fotu La and leaving by the Namika La. From it a branch road leads to Kanji and then into Súrú by the Vigne La or Kanji La. It is said to be very bad.

Another branch road leads down the valley to the Indus. This is said to be very fair.

Particulars of resources.

Village or pargana.	Houses.	Horses.	Donkeys.	Yaks.	Zhos.	Cows.	Sheep and goats.	Remarks.
Kanji . . .	(?) 15	(?) 3	...	(?) 10	...	...	(?) 350	Buddhists (1 smith).
Kharbu . .	52	24	40	2	12	15	30	Buddhists.
Heniskot .	16	5	15	...	6	7	150	Ditto.
Táksi . . .	25	12	20	1	8	8	200	Muhammadans.
Chiktan . .	(?) 300	(?) 40	(?) 100	...	...	(?) 50	(?) 700	Muhammadans, Rájas Russanpúr Hasan Khán.
TOTAL . .	408	84	175	13	26	80	1,700	

Authority.—(*Local lambardars.*) (*Thomson—Aylmer.*)

KANJI—Lat. 84° 14'. Long. 76° 40'. Elev.

A small village on the left bank of the Kanji river, situated about half-way between the Kanji and Fotu passes. Contains about fifteen houses.

KANJI PASS or KUNGI LA or VIGNE LA—

Lat. 34° 7'. Long. 76° 34'. Elev.

A pass situated close to the sources of the Kanji and Wakha streams.

KANKATORI—

This river, which is more frequently called the Sargan or the Sarsúti, takes its rise on the range of mountains forming the watershed between the valley of the Kishan Ganga and Chilas. It flows in a southerly direction, and empties itself into the Kishan Ganga, lat. 34° 48', long. 74° 14', almost opposite the village of Sharidi. It is crossed by a *kadai* bridge just above the junction, and a path towards Chilas lies up its course.

KANKNAI—

A stream which rises on the eastern slopes of the Haramuk mountain, and flowing through the Lar pargana, empties itself into the Sind river, lat. 34° 16', long. 74° 56', near the village of Kájipúra. (*Ince.*)

KANKOT—Lat. 33° 46'. Long. 74° 10'. Elev.

A large village lying on the right bank of the Drúngli stream, close to its junction with the Súran river; it is situated above the path, about 3 miles east of Púñch.

KANNA TSETTEPÚRA—Lat. 33° 59'. Long. 74° 36'. Elev.

A small village, containing four houses inhabited by zamíndars, situated on the slope of the spur about 2 miles north of Drang, in the Birwa pargana.

KANORA—Lat. 33° 21'. Long. 73° 50'. Elev.

A village in Naoshera, between Mirpúr and Kotli, about 2 miles from the left bank of the Púñch Tóí. It contains thirty houses, the inhabitants being Muhammadans, and one Hindú shopkeeper.

KAN

GAZETTEER OF KASHMÍR AND LADÁK.

KANPŪR—Lat. 34° 12'. Long. 74° 22'. Elev.

A village situated on the left bank of the Jhelum, opposite Baramúla. (*Allgood.*)

KANSAR BAL—Lat. 33° 37'. Long. 74° 58'. Elev.

A village containing seven or eight houses, situated near the mouth of the Kolnarawa valley, about a mile south-east of Hanjipúr.

KANSIRA—Lat. 32° 58'. Long. 75° 47'. Elev.

A small village situated on the slopes of the mountains a few miles south-east of Badrawár. It contains six houses inhabited by Hiudús of the lowest caste.

KANTAR NĀG—Lat. 33° 58'. Long. 74° 24'. Elev.

A small lake lying on the Panjál range, to the north of the Firozpúr pass. It is said to be distant 6 *kos* from the Gulmarg by a good path.

KANUNOR KILANG or KILUNG—

Lat. 32° 50'. Long. 77° 31'. Elev.

A camping ground at the foot of the Bara Lacha pass (north-east of it). It is the first camping ground in Ladák territory, on the route from Kulu to Léh, and lies 16½ miles south of Léh. There is a bridge here over the Yunam river. A rest-house and supply depôt are much wanted. (*Drew—Cayley.*)

KANYAGŪND—Lat. 34°. Long. 74° 37'. Elev.

A village in the Birwa pargana, situated on the right bank of the Sukuág river, which here flows in numerous channels through a wide stony bed. The streams are fordable, and may also be crossed by a series of *kánal* bridges.

The village contains about twelve houses, of which seven are inhabited by zamíndars and five by fakírs.

KANZALWAN (*Dárd KANZALWAR*)—

Lat. 34° 39'. Long. 74° 45'. Elev. 7,400'.

A village in the Gúrais valley, situated at the end of a steep wooded spur on the left bank of the Kishan Ganga. It is distant about 25 miles north of Bandipúra, and is the third stage on the high-road from Kashmír towards Skardú. Astor may likewise be reached from this village by a path lying up the valley of the Gagai stream; it is described as being a good road, but is not now used.

Kanzalwan contains about seven houses inhabited by Muhammadan zamíndars; it is supplied with water by three small springs. Most of the cultivation lies on the banks of the Búrzil or Búzi Dák stream, which flows into the Kishan Ganga some 300 or 400 feet below the west side of the village.

The usual encamping ground is situated below the village, near a long row of stables, at the south end of the bridge which crosses the Kishan Ganga. This bridge can be crossed by pack animals if led over singly.

The camping ground is large enough for a regiment; snow, however, lies on the ground till the middle of April. (*Bates—Barrow—Manifest.*)

KAORMÁNG—Lat. 34° 25. Long. 73° 42'. Elev.

A village in the Lachrat district, on the left bank of the Kishan Ganga; it lies on the slopes of the mountains 2 or 3 miles south of the path between Panzgram and Nosudda-Noseri.

Including the divisions called Shadera, Bandi, and Mojni, there are said to be eighteen houses in all in the village.

KAPASHNA—Lat. 35° 18'. Long. 75° 39'. Elev.

A village on the left bank of the Indus close to Skardú: there is a ferry here. (*Godwin-Austen.*)

KAPLAS—Lat. 33° 52'. Long. 75° 43'. Elev. 14,241'.

A lofty mountain in the range between Badrawár and the Basaoli district; it lies on the west flank of the Chatardhar pass.

As its sides are very precipitous, less snow remains upon it than on neighbouring peaks of inferior elevation. On the north side of the mountain lie the Kúnd Kaplas, a cluster of tarns. Sera Jatika, Kalka, Kalikúnd Nág, are some of the names given to the smaller pools.

Hindús make pilgrimages to these lakes in the month of August, for the purpose of bathing in the waters, which are esteemed sacred. The path by which they are approached lies up the course of the Halúni stream, from the direction of Badrawár, and is described as being very rough and difficult.

KAPRAN—Lat. 33° 28'. Long. 75° 24'. Elev.

A village situated towards the south-east extremity of the Sháhábád valley, above the left bank of the Sándran. It consists of a few scattered huts inhabited principally by blacksmiths. Iron is mined in the neighbourhood.

KARÁÍ THÁR—

A range of hills stretching from about opposite Rámkôt for 25 or 30 miles north-west. The ridge has a steep face, an escarpment, to the south-west, for here the beds are dipping to the north-east. Near Rámkôt its height is 5,000 feet; there it curves round and joins on to the higher mountains; in the direction of Dansal 3,500 or 3,000 feet is the common height. This range is traversed by the Tawí in a gorge; one of the main roads to Kashmír crosses it near Dansal by a very steep ascent; a few miles north-west of that it dies away. Nowhere is it a simple ridge; when one has crossed the main line and descended, other smaller rocky ridges have to be passed. (*Drew.*)

KARAKASH—

A river which rises in the northern slope of the Karakoram chain in about lat. $34^{\circ} 45'$, long. $78^{\circ} 45'$, and at an elevation of about 17,000 feet.

From its source the river, after rounding the Kompas La spur, flows north for 32 miles to Kizil Jilga (16,350'), between which and the pass an immense ice-bed extends for 2 or 3 miles right across the ravine (which is about a quarter of a mile broad). From Kizil Jilga to Changtash (15,590') the river flows north-west for $23\frac{1}{2}$ miles, and is at this point joined by a tributary from the north-west. At Changtash it takes a bend to the north-east and continues in this direction as far as Sora. Near Sora it is joined by the eastern or shorter branch, which rises in the southern face of the Kuenlun mountains. From Sora the river flows nearly due west for 70 miles to Sháhídúla (11,780'), at which point it takes a bend to the north-east and keeps this direction till it reaches Khotán (or Ilchi).

The bed of the river has a fall of about 27 feet per mile from its source to Sháhídúla, where it pierces the Kuenlun range, and flows at the rate of 200 yards a minute, or nearly $4\frac{1}{2}$ miles an hour, as observed at a point 220 miles below its source. The vegetation found above the banks in its upper course is scanty, and is principally confined to low brushwood, with patches of coarse grass. Where it skirts the base of the steeper mountain of the Karatagh and the Kilian mountains, the course of the river is more confined. At as high an elevation as 15,800 to 16,000 feet, grass and the *burtzi* plant grow, and below an elevation of 12,000 feet, vegetation, with bushes and trees, occur along the downward course. The bed of the river consists chiefly of gravel and conglomerate, while an alluvium and fine sand is developed in many parts of its course. Nearly the whole volume of its waters is utilised for irrigation throughout the province of Khotán. The stream is frozen during the winter months.

An eastern branch of this river joins the main stream at Sora; it has its source in the Kuenlun mountains. The eastern Karakash, at its nearest point to the Lingzithang plains, flows in a valley between the north-west corner of these plains and the foot of the great range of the Kuenlun; here it is 15,000 feet above the sea, 1,000 feet below the level of the plain; and the valley has a width of a few hundred yards; it slopes down to the west-north-west corner at a slope of about 3° . On the north it is bounded immediately by the main Kuenlun range; on the south by spurs from a more southerly, nearly parallel line of mountains. These southern mountains are of slate and shale, and the same rock extends some way up the slope of the Kuenlun opposite; but at this part the ridge itself of the Kuenlun, and further east the whole height of the slope, are of granite. Down the valley rocky spur after spur, from both sides, comes forward, until the curving of the northern range shuts in the view.

Grass and fuel (the *burtsi* or wild lavender plant) are procurable at almost every camp in the Karakash valley. "Its natural vegetation resembles that of the Nubrá valley, but it is uncultivated and uninhabited, except by the Kirghiz camps in the pasture season. Between Sháhídúla and Bulakchi the stream is a considerable one, but fordable at most parts, on a pebbly bottom, at this season (October 18th)." Henderson describes the country in the Karakash valley from the junction of the main and eastern branches down to Sháhídúla. "On either side rugged peaks of granite rose to more than 20,000 feet. The main valley was about a mile wide, and there was quite a forest of myricaria bushes and plenty of good grass. At the next camp the valley varies from 1 to 2 miles in width, and the river flows over shingle, in a great number of streams. Here and there the ground is covered with saline efflorescence, and there are numerous springs, some of which are warm, along the foot of the ranges which rise abruptly and sometimes precipitously on either side. The lower peaks appeared to be composed of gneiss and slate."

There are small fish in the shallow side-springs and pools, but none were seen in the main stream.

On July 31st, at 1 P.M., the thermometer was at 66° F., under an awning. At night it fell to 25° F., but there was hardly any ice on the water. Even in September the river was never completely frozen, although the thermometer was every night nearly at zero, and during the day was never above freezing point in the shade.

The main stream in August was about 30 or 40 yards wide, and fordable pretty easily early in the day. Velocity of current from 3 to 3½ miles per hour. Lower down fording was more difficult, even at 10 A.M. at the widest parts. But in the middle of September it had fallen so much as to be easily fordable everywhere. Patches of tamarisk jungle are met with at intervals. One of the commonest plants was a wild onion, which, when cooked, is good eating.

Near Bulakchi there are quicksands, and fording is difficult work. Quicksands are common along the whole course of the river. At Sháhídúla the Karakash is joined by the Kirghiz Jungle and Suget streams, which rise at the Kirghiz and Suget passes respectively. (*Bellew—Henderson—Hayward—J. R. G. S., Vol. XL.*)

Hayward gives the following account of the course of the southern branch:—

"At Kizil-Jilga there is plenty of grass and fuel. The valley of the Karakash river above this place is flanked by snow ranges, that to the west being the main chain of the Karakoram, which here forms the watershed between the Shyok and Karakash rivers. From Kizil-Jilga the valley runs north-west, and is wide and open, and the road excellent. At Khúshk Maidán, 17 miles below Kizil-Jilga, the valley is wide, and there is plenty of good wood for fuel, and grass. Immediately below Khúshk Maidán the Karakash increases in volume, being apparently fed by some internal springs in the valley. Some

distance above this place, towards Kizil-Jilga, the water had entirely disappeared, leaving the bed of the river quite dry. The stream below Khúshk Maidán was still frozen over on its surface (November), and we found the crossing of it somewhat difficult. A thick sheet of ice having formed on either side, necessitated a straight drop from the edge of this into the centre of the stream. At 8 miles below here a large valley effects a junction from the westward, and immediately beyond the river winds round to the north, and steep spurs running down from the ranges on either side, forms a narrow gorge for 3 miles. Arriving at some hot springs in this defile we encamped behind them. Six miles beyond the hot springs, the river suddenly turns to the north-east, and from the bend resembled a frozen lake for 3 miles, of about half a mile in width. The journey was here over the ice, since the steeper sides of the mountains, and the rocky ground, rendered a road along the bank more difficult than one over the frozen river. Having marched until dusk, we encamped in a ravine on the right bank of the river, at the foot of a moraine, which has carried immense quantities of rock and *débris* into the valley from below a glacier. The whole of the country passed through in the day's march was wild and rugged in the extreme. Deep ravines between precipitous heights were seen from where the Karakash, forcing its way between abrupt spurs on either side, rushed on over its rock-bed to the bend, where it emerges into the more open valley, and was now held arrested in its frozen expanse. From a lime and slate formation near the hot springs, the mountains lower down the valley change to strata of grey and yellow sandstone, while rocks of grey and dark granite, with fragments of felspar, lie interspersed upon the beds of conglomerate, which fill the valley and extend from the foot of the mountain to the water's edge. A mile below our camp at Zinchin, immense moraines have fallen from the high ranges and blocked up the valley, causing the river to form the lake alluded to. The river has worn its way through these, and for some distance flows on through narrow gorges much confined. The scenery was still very rugged and beautiful. High mountains, surmounted by snow and glacier, towered above the valley on either end, their sides terminating abruptly in steep heights and precipices, while every ravine running into the main valley was filled with moraine of *débris* and granite boulders.

"The river from here winds round more to the eastward. Granite was still the prevailing formation of the mountains. The next day, November 11th, we made a march of 17 miles further down the valley, which widens as the elevation decreases and the mountains are less steep and precipitous. The breadth of the valley had here increased to upwards of a mile, and the river flowed in several streams over its more open bed. A snow peak (19,615 feet) overlooks the valley, where we encamped that night at Mulgoon. The valley here is 14,458 feet above the sea. The cold, too, was not nearly so great. Near here some fresh springs issuing from the ground add to the volume of water in the river; and the temperature of these was sensibly above that of the stream. Some 12 miles below Mulgoon the river turns suddenly to the north-west and runs through the valley of Sariki to Sháhídúla.

"We were now under the Kuenlun range, some high peaks in which rose immediately to the north-east, and coming in at this bend in a valley from the south-east, in which runs the eastern branch of the Karakash river. From this point the Karakash runs with a general curve bearing west-north-west to Sháhídúla, some 75 miles distant, and skirting the southern base of the Kuenlun, which rises in a high, rugged range to the north. Grass and fuel are met with everywhere in abundance, and game is plentiful all down the valley. Near Ak-kám, a wide valley known to the Kirghiz as Kara Jilga, joins from the eastward. The Karakash valley is here upwards of a mile and a half in breadth, and is bounded on the north by the steep rocky heights of the spurs

from the Kuenlun. The spurs of the Aktágh range to the southward are more even and less abrupt, while their slopes are covered with accumulations of drifted sand. The lower stratum of this range is sand and argillaceous rocks, large beds of conglomerate occur all down the valley. From Gulbashem, a very easy pass was said to lead across the Aktágh range to Máliksháh, on the Karakoram route; and another pass, difficult for laden animals, but still practicable, crossed the Kuenlun range near the junction of the Kara Jilga valley above Ak-kúm, from where a road leads down the valley of the Khotán river to Ilchi (Khotán), the capital of that province. In the ravines above Gulbashem are situated the jade quarries formerly worked by the Chinese. There are other jade quarries situated lower down the Karakash valley towards Khotán.

"The valley of the Karakash at Gulbashem is 12,645 feet above sea-level. Ten miles further down is an encampment called Bulakchi, below which the Suget valley effects a junction from the south. Some 2 miles below this junction the Karakash river turns to the north, and piercing the main chain of the Kuenlun, again assumes an easterly course, until nearly the meridian of Khotán, when it diverges to the northward, and enters the plains of Turkistán.

"On October 31st, when Shaw first visited the eastern branch near Brangsa, it was soft frozen, flowing through a little round valley; enclosed to the north by a large old moraine. To the north-east are high snow mountains and glaciers; the course of the stream comes down very steeply from them. The Karakash has here a broad valley, quite flat and half a mile wide. The dry and shingly bed of what is sometimes a stream occupies the centre, with low terraces on either side, the barren mountains rising north and south of the valley, which itself runs westward. The sterile soil did not even supply the lavender plant for fuel. The stream was dry; the three great requisites for a traveller's encamping ground—fuel, grass, and water—were all absent. Further down the main branch joined in from the left or south side of the valley and filled the hitherto dry bed of the main valley. Next day we found a little grass on the banks of a warm spring on the right and some brushwood. The stream here runs free between banks of ice. It is a few inches deep and 5 or 6 yards wide. Plenty of wood, as the same brushwood jungle extends down here. November 1st.—Thermometer up to 40° F. at ten o'clock in the day. At daybreak it was 9° F. November 2nd.—Marched down the Karakash stream, which now flows freely between ice-borders. It is fed by numerous warm springs, hence its freedom from ice. Two miles from last night's camp we crossed a small plain dotted over with little craters, each 4 or 5 yards across, and 2 or 3 feet deep in the centre; deposits of saltpetre in these. The valley is wide and flat, and the vista is only broken at intervals by great sloping tongues of *débris* issuing from the mouths of ravines (generally from the north side), and running nearly across the valley. More or less grass all along to-day's march and plenty of brushwood. On the north side granite rocks now rise directly out of the valley. The granite is crumbling and disintegrated like that of Ladák. November 3rd.—At a corner on the south side there is a piece of path with a bit of wall built up to support it, and yesterday we passed a group of stone huts; all signs that the road was once in use. (This valley was formerly frequented by the Chinese who obtained jade from hence.) November 4th.—At daybreak thermometer 1° F. Pitched camp in the evening in a fine grassy meadow which occupies the whole width of the valley for several miles down. November 5th.—A succession of five meadow plains full of salt craters, larger than the former ones, some 6 or 7 yards across. In this valley, wherever there is grass, there is also a saline efflorescence on the soil. November 6th.—Great part of to-day's march has been barren, but our camp is near a lot of grass. Near this camp are some jade quarries, now abandoned. At Sháhíddá there is a small trout-stream fringed with low bushes, while all around rise the barren, rocky mountains." (Shaw.)

Observations made by Mr. Hayward in 1868 in the Karakash Valley.

November.	THERMOMETER.			Wind.	Weather.	B. P. of water.	Height in feet above sea- level.	Place.
	8 A.M.	12 noon.	8 P.M.					
5th . . .	-11	...	13	W. N. W.	Fine .	182.8	16,192	Kizil Jilga.
6th . . .	-3	...	17	W.	Cloudy .	184.0	15,570	Khúshk Maidán.
7th . . .	-9	24	15½	S. W.	Cloudy .	...	...	...
8th . . .	-10½	25½	...	W. S. W.	Fine .	184.2	15,482	Hot springs.
9th . . .	-5	31	16	W. S. W.	" .	184.4	15,364	Zinchin.
10th . . .	2	...	18	W. S. W.	" .	185.2	14,957	Sang Kalan.
11th . . .	5	...	20	S. W. by W.	" .	186.2	14,458	Malgún.
12th . . .	3½	34	15	W. S. W.	" .	186.6	14,220	Kyang Jangal.
13th . . .	2	29	18	S. W.	Cloudy .	186.9	14,043	Mandarlik.
14th . . .	5	...	23	S. W.	Snow .	187.4	13,848	Lungnak.
15th . . .	3	22	19	S. W.	Fine .	188.1	13,480	Ak-kúm.
16th . . .	6	35	15½	N. W. by W.	" .	188.9	18,070	Langar.
17th . . .	9	...	19	W. N. W.	" .	189.1	12,952	Mulbash.
18th . . .	9½	...	18	W. N. W.	" .	189.6	12,649	Gulbashem.
19th . . .	1½	36	18½	W. N. W.	" .	...	...	Bulakchi.
20th . . .	9½	...	15	N. W. by W.	" .	191.0	11,745	Sháhídála.

(Hayward—J. R. G. S., Vol. 40, partly Shaw.)

KARAKORAM BRANGSÁ—*Vide* "BALTI-BRANGSÁ."

KARAKORAM MOUNTAINS or "black gravel" mountains, also called MUSTÁGH (*i.e.*, "ice mountains"), and called the Bolor mountains by the people of Baltí or Bolor. They form the natural boundary to the north of the districts of Gilgit, Hunza-Nagar, Baltistán, and Ladák, and extend from the source of the Gilgit river to that of the main branch of the Karakash, their general direction being from north-west to south-east, *i.e.*, about parallel with the Kailas range and the Himalayas. The highest peaks are found north of Baltistán, near the Mustágh pass, in the midst of immense glaciers. These peaks are K2, 28,278, and Gusherbrum, 26,378 feet. The average height of the range is over 20,000 feet. The lofty peaks above mentioned and those at the headwaters of the Nubrá and Shyok are covered with perpetual snow, but in the neighbourhood of the Karakoram pass, and to the east of it, little or no snow lies on the range during summer, and not in any quantity in winter. The range in this portion forms the true watershed between the affluents of the Tarim on the north and the Indus on the south. It is quite barren, the black gravel and shale of which it is composed being unfavourable to vegetation of any kind, no lichens being even found. There is also very little animal life; a few ravens are occasionally seen. (Cunningham—Thomson.)

This range extends from the meridian of 74° east with a general direction from west-north-west to east-south-east to near the source of the river Indus. It intersects the Hindú-Kush range at the head of the Gilgit valley at a point known as the "Pusht-i-Khar." Of its prolongation east-

ward, nothing is very definitely known. The most elevated summits occur in that portion of the chain lying between the Karakoram pass and the head of Gilgit, where some peaks attain the height of 25,000 or 26,000 feet above the level of the sea. The crest of the range has a mean elevation of 20,000 to 21,000 feet above sea-level, and the most lofty summit is found near the Mustágh pass, where a peak near the 77° meridian of east longitude rises to the stupendous height of 28,278 feet. The chain to the north is here penetrated by long transverse valleys, while the southern face in the watershed of the Indus presents steeper declivities, and is more rugged than the northern slope. (*Hayward—J.R. G. S., XL., 126.*)

Hayward says:—

“The valleys that traverse the mountains between the crest of the chain and the longitudinal valley of the Yárkand river appear to narrow into ravines towards the head of the range, and are filled with glaciers; and the whole surface of the ground to the north of the chain is probably more elevated in its average altitude than the mountain system, embracing the southern slopes of the range in the watershed of the Indus. The Karakoram here (the source of the Yárkand river) loses the great altitude to which it attains in that portion of the range lying between the Mustágh pass and the source of the Yárkand river; and from here eastward to beyond the Karakoram pass is much broken, presenting features assimilating to the crest of an irregular and detached range bordering a high table-land; while higher summits occur in the more elevated spur which, branching from the chain near the head of the Yárkand river, forms the watershed between the Shyok and its tributary, the Nubrá river. The main range continues eastward beyond the Karakoram pass to where a remarkable double peak occurs in the chain; and at this point throws out a somewhat irregular spur, named the Karatágh, towards the Kuenlun, which forms the eastern crest of the high central plateau of Aktágh. At this double peak the Karakoram range, after running with a general direction of east-south-east from the Pusht-i-Khar, a distance of 320 miles, suddenly turns to the south, and again rising into a lofty chain of snowy peaks considerably above 21,000 feet in height, forms the watershed between the Shyok and Karakash rivers, until, in the parallel of 34° 43' north, it trends again to the eastward, and runs along the heads of Changchenmo; and here constitutes the southern crest of the elevated table-land known as the Lingzithang plains and the Aksai Chin; and continues eastward to the north of the Pangong lake and Rudok.”

Whether regarding the Karakoram as a separate chain, or as a prolongation of the Himalaya to the northward, it forms a distinct watershed between the Indus and the river systems of Tartary or Eastern Turkistán.

The height the passes reach is very considerable. The two principal ones over the more central portion of the chain are the Mustágh and the Karakoram, the latter reaching an elevation of 18,317 feet above the sea. The third pass, that of Changlung, crosses the range more to the south-east, at an elevation of 18,839 feet above the sea, and is remarkably easy. The chief difficulty connected with the passage across this range is caused by the distress of laden animals owing to the rarefaction of the atmosphere at such high elevations, and the general sterility of the surrounding country. (*Hayward—J. R. G. S., XL.*)

KARAKORAM PASS—Lat. 35° 30'. Long. 77° 57'. Elev. 18,550'.

Is crossed on both the winter and summer routes from Léh to Yárkand, being about 190 miles north of Léh by the summer, and 212 miles by the winter route. It lies half-way between the camping grounds of Daolat-Beguldi and Balti-Braungsa. Fa-Hian, the Chinese pilgrim, crossed it in A.D. 399.

Dr. Bellew describes the rise to the pass from Daolat-Beguldi (16,880') as being "gentle, except at the pass itself, where it is sudden and steep, but short both in the ascent and descent. At the foot of the pass (on the Daolat-Beguldi side) is a saddle-shaped watershed across the valley, which divides two tributaries of the Shyok. The elevation of the pass affected our men and cattle severely. Several of the former tumbled off their ponies from the giddiness produced, and some fainted. Two of our baggage ponies died on the pass, and two others soon after reaching camp. On the other side of the pass we went down a loose, shingly drainage gully, similar to that on the south." (*Bellew*.)

Dr. Thomson calls the top of the pass "a rounded ridge connecting two hills which rose somewhat abruptly to the height of perhaps 1,000 feet above me. They were quite without snow, nor was there any on the pass itself, though large patches lay on a shoulder of the hill to the right (going north—August 19th)." Vegetation was entirely wanting, the ridge was scattered over with shingle, chiefly a brittle black-clay slate. "The road is marked with skeletons of horses; the rarity of the atmosphere and the absence of grass for many days' journey causing a great mortality among beasts of burden." (*Bellew—Henderson—Shaw*.)

KARAKORAM ROUTE—*Vide* "Routes."**KARAKORAM STREAM**—

A tributary of the Yárkand river, rises north of the Karakoram pass.

KÁRASU—Lat. 35° 15'. Long. 79° 2'. Elev.

A camping ground on Hayward's route by Changchenmo to Yárkand, situated at the south foot of the Kizil pass, 10 miles north of Burtisi, and 14½ miles south-east of Kizil Jilga. (*Drew*.)

KARATÁGH—Lat. 35° 12'. Long. 79° 15'. Elev. 16,890'.

A camping ground on the Changchenmo route, 9 miles west of Shorjilga, and 22½ miles south-east of Máliksháh (or Aktágh). The lake is situated in a large flat and open plain at the bottom (west) of the Karatágh pass. It was frozen over in September and October. Water obtained by making a hole in the ice. Plenty of *burtisi*, but no grass visible. Plain covered with several inches of snow.

Lake about half a mile across; water sweet. (*Trotter—Henderson*.)

KARATÁGH PASS AND MOUNTAIN RANGE—

Lat. $35^{\circ} 42' 54''$.Long. $78^{\circ} 25'$.

Elev. 17,710'.

Leads over a range of mountains that extends from the Karakoram pass north-east to the great bend in the Karakash river near camp Sora, where it joins the range that runs parallel with left bank of the Karakash from Sora down to Sháhídúla. The Karatágh pass is crossed between Shorjilga and the Karatágh lake. From Shorjilga the road is bad, leading up a ravine; snow and ice nearly the whole way (October). Descent short, but sharp. (*Trotter*.)

KARATÁGH PLAINS—Lat.

Long.

Elev.

Extend from the pass of that name north-west to the source of the Yárkand river towards Kuliksha. (*Trotter*.)

KARATÁGH RANGE—*Vide* "KARATÁGH PASS."

KARÁWÁL DÍWAN OR OUTPOST HILL—

Lat. $34^{\circ} 35'$.Long. $77^{\circ} 35'$.

Elev. about 14,550'.

A ridge to the south-west of the Saser pass, just above Changlung. Dr. Bellew describes the ascent from Changlung—

"Our path led by a steep¹ zig-zag up the face of a high range of granite hills. At the top of the steep there is a small ledge of flat land, and then another rise to the crest of the pass. Beyond the ledge the rise is more gradual up to the Karáwál Díwan, or 'outpost hill.' It is the first Turki name we have met, and but an empty memorial of the Yárkand invasion by Sultán Saïad. The Bhots call this place Hlasgya. Around the stage huts at the top of the pass, I found skeletons and bones of horses and yaks in every stage of decay, and amongst them some human bones. From the crest of the ridge the path led across a steep slope of loose shifting gravel down to a deep and rocky boulder-bed, through which rolled noisily a tributary of the Nubrá river. We crossed it by a rickety spur bridge, the last met with on this route." (*Bellew*.)

KAREN—Lat. $34^{\circ} 40'$.Long. $73^{\circ} 59'$.

Elev.

One of the largest villages in the Drawár district; it is situated on the left bank of the Kishan Ganga river, and forms the division between Upper and Lower Drawár.

There are two islands in the bed of the river opposite the south end of the village; and just below these islands there are the remains of a *kadal* bridge, which was erected seven years ago, and lately carried away; it will, it is said, be rebuilt; in the mean time a rope bridge is suspended between the abutments. At either end of the bridge there is a sexagonal masonry tower, with loopholed walls and a sloping shingle roof covered with earth. That on the left bank of the river has been nearly destroyed by fire, but is to be rebuilt. The garrison of these forts is said to number about twenty men. A considerable stream flows down into the Kishan Ganga through the

¹ "The steepest bit of ascent on the whole journey to Yárkand, being a rise of more than 4,000 feet in a length of about 5 miles."

south end of the village; this torrent seems to possess no distinctive name beyond that of the Kashmír-ka-kutta; the road leading towards the Kashmír valley by the Puthra Gali lying along its banks.

Boogan, a village lying to the south-west of Karen, may, it is said, be reached by a path lying along the left bank of the Kishan Ganga, but it is described as being very rough; there is also a path over the mountains to the north, to the village of Bar, opposite Tali Lohát. Karen contains a masjid and a *masáfir-khána*, and about twenty-five houses inhabited by zamíndars, including a barber and a carpenter. There is a customs establishment maintained in the village during the summer months, but duties are, it is said, only levied on the goods of traders.

A strict watch is maintained at the bridge to prevent unauthorised emigration. Rice is grown around the village, but this cultivation does not extend further up the valley of the Kishan Ganga. There are a few fields on the right bank of the river opposite the village, at the edge of a narrow, grassy plain, which is strewn with vast rocks.

KAREWÁ—

Is the Kashmíri word for plateaus of alluvial or lacustrine deposit. Their soil is for the most part a loam or loamy clay. They are divided from each other, sometimes cut into strips, so to say, by ravines of from 100 to 300 feet in depth; occasionally they are surrounded altogether by lower ground, but more generally they connect on to some of the mountains that bound the valley.

Karewás are of two kinds, *viz.*, those which, on their summits, make a table-land, flat, or nearly so, and those which slope up continuously, but with an increasing slope, to the mountains.

Over the surface of the karewás water has sometimes been brought for irrigation, and then a fertile tract is the result; but more commonly their cultivation depends on rain alone, and in that case the yield is precarious.

Looking at the composition of these karewás, we find them to be made up of beds, horizontal or nearly horizontal, of clay and sand. The following is a characteristic section; it was measured at Pírú, a mile east of Islamabad, in one of its flat-topped karewás:—

	Feet.
Rather coarse drab or brown sand, with some small pebbles	20
Fine soft brown sand	3
Hard, very fine-grained, sand	15
Blue, sandy clay	5
Fine, soft sand	5
Coarse sand, like the uppermost bed	2

For further remarks see under head "KASHMÍR."

KARGAH—

One of the principal feeders of the Gilgit river on its south side, entering that river between the two hamlets of Basín. The valley is so far import-

ant that up it lies the only practicable route for horses between Gilgit and Darél. The pass at its head is known as the Chonchar. It is also the principal source of Gilgit's wood supply. There are no villages in the valley, but at Jút there is a small Gújar settlement. Below Jút the valley is totally destitute of trees, a rock-strewn ravine, often bound by perpendicular cliffs, several hundred feet high, above which again tower the steep mountain slopes characteristic of these regions. Above Jút, according to Hayward, it is a beautiful Kashmír-like tract, with green sward and forests of pine, dense willow-groves lining the stream. Above this comes a grass country. At the head of the valley, where vegetation ceases, the rugged hill-sides and the path itself are strewn with piles of splintered rock. From the summit of the pass (14,000') a rough pathway leads down to the Khanbári valley, which has to be crossed near its head. The Barigáh pass then to be crossed, after which there is a long descent to Yaktút, the first village of Darél. It was at the head of the Kargáh valley that in September 1866 a column of the Kashmír army, returning from an expedition against Darél, was overwhelmed by a sudden and unseasonable snowstorm, in which a number of sepoy and coolies perished. The Chonchar route is impassable from December to April. Snow is met with till August, when it disappears altogether for a couple of months. The river is fordable in winter. (*Tanner—Hayward—Ahmad Alí Khán—Barrow.*)

KARGIA—

A tributary of the Zanskár river. It rises in a glacier close to and north-west of the Bara Lacha pass, and falls into the Zanskár river some distance above Padam, opposite the village of Chrár.

KARGIA, OR KHARGYA, OR KURGEEA—

Lat. 33° 4'.

Long. 77° 17'.

Elev. 13,670'.

A village on the left bank of the Kargia stream, in the Zanskár district. Supplies and fuel procurable. Large flocks of sheep and vaks graze about here. The Bara Lacha pass lies to the south-east.

KARGIL—Lat.

Long.

Elev.

An ilaka of the wazirat of Skardú. It consists of the valleys of the Kanji (*q.v.*) and Wakha (*q.v.*) streams, of the Súrú valley below Kargil and of the Indus valley (left bank) between the Kanji (*q.v.*) and Drás (*q.v.*) rivers.

Its inhabitants are partially Muhammadans and partially Buddhists.

Communications.—The Léh-Srinagar road passes through this ilaka and is very good. The roads to Súrú and along the Indus are indifferent.

The head-quarters of the district are at Kargil, where the thanádar lives.

The bridge opposite Kargil itself is of considerable importance, as the Súrú river is quite unfordable in summer. (*Aylmer.*)

Particulars of Resources.

Village or district.	Houses.	Horses.	Yaks.	Cows.	Sheep and goats.	Zhos.	Donkeys.	Remarks.
Kanji Valley	408	84	13	80	1,700	26	175	1 Smith.
Purik	438	227	2	198	1,430	73	83	4 Smiths. 1 Carpenter.
Súrd River—								
Kargil	39	10	1	20	100	...	...	1 Smith.
Silixé	35	..	..	15	40	..	...	Do.
Indus—								
Lalu	25	6	...	8	60	10	15	
Silmu	40	7	...	15	40	10	..	
Sanach	25	...	...	..	60	6	10	Brokpas.
Darchik	25	..	..	..	60	10	10	Do.
Garkhon	25	..	..	..	60	10	10	
	1,035	331	16	336	3,490	135	203	7 Smiths, 1 Carpenter.

Authority.—*Local bimbardars. (Aylmer.)*

KARGIL—Lat. 34° 34'. Long. 76° 11'. Elev. 8,787'.

A considerable village, and the capital of the Kargil district. It is picturesquely situated at the junction of the Súrá and Pashkyum (or Wakha) rivers. There is a fort here, commanding the road at the junction of the rivers. It stands about 250 yards above the bridge, on the left bank. It is of the usual style, namely, a square with corner bastions. The walls are 25 feet high and loopoled in two tiers. The garrison is one native officer and fifteen sepoy. It is commanded from the collectorate above. (*Aylmer.*)

The collectorate is at the top of the village, and comprises some neat and commodious buildings. There is a polo ground here. From Kargil the road crosses the river in front of the fort by three or four log bridges, which are connected by a line of embankment, and rising out of the hollow for 4 or 5 miles, leads across a high undulating tract of gravel, which occupies the angle between the two rivers, and then descends into the Pashkyum valley. The successive reaches on either shore are occupied by flourishing little hamlets; these are surrounded by their corn-fields and plantations of willow and poplar, and present a pleasing picture of prosperity amidst the bare rocks around. There is less snow here in winter than at Drás, and a greater force of sun and warmth in summer to help on vegetation. Wheat and barley flourish. Fruit-trees are scarce. There is a post office here. (*Bellew—Drew—Aylmer.*)

KARÍM—Lat. 35° 7'. Long. 75° 5'. Elev. 10,500'.

A village in the Upper Astor valley on the right bank of the eastern branch of the Astor river. Here the snow lies on the fields for seven months; this is the longest on any cultivated ground. "A miserable collection of flat-roofed mud and stone-built houses." (*Drew.*)

KARÍMPŪRA—Lat. 34° 7'. Long. 74° 29'. Elev.

There is said to be but one house in this village, which lies just to the south-east of Khipúr, by the path between Patan and the Gulmarg.

KARKARPŪR—Lat. 33° 57'. Long. 74° 58'. Elev.

A small village situated on the left bank of the Jhelum, between Awántipúr and Pampúr. The Rámchú river flows into the Jhelum just below it, and behind it there are some fine shady trees, and also two old temples and cemeteries. These ruins are so deeply buried in the ground, that without an excavation it is impossible to ascertain their character or antiquity. The name of this village may possibly be a corruption of Khagendrapúra. If so, this would be the oldest historical site in Kashmír, as King Khagendra flourished in the fifth century before Christ. Vigne, who remarks that these ruins are scarcely worth visiting after Martund, adds, "the geologist, however, would be better repaid than the antiquarian, by observing the long ridges of limestone strata on which the table-land above the village is supported, jutting out perpendicularly to a height of 30 or 40 feet in some places, close to the river, and on the north side, and which is consequently nearly the lowest limestone in the valley, and probably the only locality where it appears in the open plain."

From Karkarpúr there is a good road to Pampúr, and also to the ruins at Pá Yech. (*Vigne—Grouse.*)

KARKPET OR KARKFE—Lat. 33° 46'. Long. 78° 4'. Elev. about 14,000'.

A small village of three houses on the western shore of the Pangong lake, between Mang and Takang.

A few crops grown here; naked (grim) barley and peas. Mang is 11 miles distant. (*Drew.*)

KARNAO—Lat. 34° 14' and 34° 26'. Long. 73° 50' and 74°. Elev.

A district lying north-west of Kashmír, on the south side of the Kishan Ganga; it comprises the valleys of the Kazi Nág and Shamsabari streams, which unite about 3 miles east of Títwal, where they flow into the Kishan Ganga river.

These valleys are very fruitful and extensively cultivated; the grassy mountains by which they are surrounded are, for the most part, bare of forest, and of inconsiderable elevation, except on the east and south sides.

The northern portion of the valley is traversed by the road between Shalúrah and the village of Títwal, on the left bank of the Kishan Ganga; the path lies through the Nattishannar Gali during the summer months, and by the Kukwa Gali in winter.

This portion of the valley may also be reached by shepherds' paths from the left bank of the Kishan Ganga. The direct road from Sopúr to the Kishan Ganga lies through the southern portion of the valley, crossing the Tútmarí Gali, and joining the northern route near the village of Shart,

shortly before reaching Títwal. There are also mountain paths communicating with the districts on the north side of the Jhelum.

The tributary rájas of Karnao, who resided in the village of Gabra, in the middle of the valley, seem to have been of some importance, and are stated to have ruled over a considerable district, comprising the whole of the Kishan Ganga valley as far north as Sharidi, and the tract lying on the banks of the Jhelum, as far as the confluence of the Kishan Ganga, and their authority seems to have extended into Kamráj.

Rája Sher Ahmad, who is said to have been the seventh of his family who succeeded to the title of rája or nawáb of Karnao, was the son of Rája Munsúr Khán; he rebelled against the maharája in 1867, and collecting his retainers on the north side of the Kishan Ganga, severed communication with the left bank; after awhile his followers, mistrusting the temerity of their leader, deserted him; in this extremity the rája claimed the protection of the Ahkún of Swát, which was refused; he then applied to the British Government with a like result, and, as a last resource, threw himself on the mercy of the maharája, who spared his life, assigning a small jagír in the Kashmír valley for the maintenance of the rája and his family. The misunderstanding and eventual rebellion of Sher Ahmad is stated to have thus arisen. The maharája sent to cut timber near the village of Báran, on the right bank of the Kishan Ganga, and the wood was appropriated by Rája Sher Ahmad for a house he was erecting; the maharája's servants having expostulated in vain, reported the matter to their master, who sent certain officers to make an investigation; these were maltreated by Sher Ahmad, who especially wreaked his vengeance on the news-writer; the maharája then moved troops in the direction of Karnao, when the rája raised the standard of revolt. The Karnao valley is now included in the jurisdiction of the zilladar of Mozafarabád.

KARNAO—Lat. 34° 24'.

Long. 73° 54'.

Elev.

A fort situated in the middle of the northern portion of the Karnao valley, where it is something less than a mile in width. It lies on the bare plain just south of the village of Tangdar. The walls, which are loopholed, are about 30 feet high, built of stone connected with bands of timber, and are double at the west end. At each corner there is a bastion tower.

A rill from the Shamshabari stream flows through the fort. The garrison is said to number one hundred sepoy, besides fifty who are accommodated in a line of huts on the north side of the fort. It is said that this fort was first built during the Sikh occupancy of Kashmír, and Jodh Singh was appointed killadar. Sher Ahmad, rája of Karnao, forged an order directing him to return to Kashmír with his garrison, and the ruse succeeding, the rája attacked Jodh Singh and his troops as they were leaving the valley; he also burned the fort.

At a later date ill-feeling arose between the rája, who lived at Gabra, and his younger brother, Mozdín Khán, who held the valley of the Sham-

shabari in jagír, and resided in the village of Tangdar; the latter appealed to the maharāja, who caused the fort of Karnao to be rebuilt and garrisoned. Previous to this, the Karnao rajas, though tributary to Kashmír, had been left in undisturbed possession of their estates.

KARNEY GAD—

A stream which drains the Bhúmjú district between Badrawár and Kishtwár. It unites with the Kar Gad from the south, and empties itself into the Chandra Bhága, lat. $33^{\circ} 9'$, long. $75^{\circ} 51'$. Its waters are of a deep-green colour, contrasting with the muddy hues of the Chenáb. The road between Kishtwár and Badrawár crosses this stream by a good, broad, wooden bridge. (*Hervey*.)

KAROLI—Lat. $34^{\circ} 18'$. Long. $73^{\circ} 36'$. Elev.

Somewhat important town, containing several well-built houses; it is favourably situated on an elevated plain on the left bank of the Jhelum, about 9 miles south-east of Mozafarabád. Below it the river forms a sudden bend, and a pretty island starts from its waters. Hügel states that the whole aspect of the place greatly reminded him of an Italian village. (*Hügel*.)

KAROTI—Lat. $33^{\circ} 12'$. Long. $75^{\circ} 31'$. Elev.

A village in Kishtwár, containing seven houses, situated on the left bank of the Lidar Khol, about a mile north of Bagu. There is a bridge across the river beneath the village, from which there is a path leading over the mountains to Rámbán.

KARPÚR—Lat. $33^{\circ} 39'$. Long. $75^{\circ} 22'$. Elev.

A village about 3 miles west of Nowbúg, on the path to Shángas, by the Harrikan Gali. All the houses in this village are almost entirely constructed of wood, though two and three stories high. Clumps of poplar trees are found near, and pines grow in dense forests on the hills skirting the path from Nowbúg.

The path from Karpúr to Shángas is first an ascent, followed by a long wooded and rather steep descent into the Kuthár pargana. (*Hervey*.)

KARPÚRA—Lat. $33^{\circ} 46'$. Long. $75^{\circ} 23'$. Elev.

This place, which contains but one house and the zíarat of Saiad Abdulla, is situated just to the south-east of the village of Brimbar, on the left bank of the Arpat, in the Kuthár pargana. It is surrounded by rice cultivation.

KARSAR OR KARSHA—Lat. $33^{\circ} 32'$. Long. $76^{\circ} 58'$. Elev.

A town in the Zanskár district, nearly opposite Thonde, and a few miles below the junction of the Zanskár river, with a tributary from the north. "It is the largest town in Zanskár, and lies in a ravine at a considerable distance from the river, and, from the steepness of the slope on which it is

built, presents rather an imposing appearance. The level tract between the town and river was covered with cultivation." (*Thomson.*)

KARTAKSHA—See "KHURMANG."

KARTZE—Lat. Long. Elev.

A small district lying between the districts of Kargil and Súrú, partly in a valley tributary to that of the Súrú river, and running into it from the east, and partly in the Súrú valley down as far as Buru. It nominally forms a part of the ilaka of Drás (*q.v.*), but seems to be administered almost independently. (*Aylmer.*)

KARTZE—Lat. $34^{\circ} 23'$. Long. $76^{\circ} 19'$. Elev.

A village of twenty houses in Kargil (Baltistán). It lies in the Phukar valley, which joins the Wakha valley at Shergol. Its inhabitants are Muhammadans. (*Aylmer.*)

KARTZE OR LANG KURTZE—

Lat. $34^{\circ} 16'$. Long. $76^{\circ} 3'$. Elev. 10,000', approx.

Situated on the right bank of the Súrú river, at its junction with the Pulumba Chu rivulet, and opposite Sanku. It is the chief village in the Kartze district. Goitre is very common here. Contains about forty houses. (*Moorcroft—Cunningham—Aylmer.*)

KARZOK OR KORZO—Lat. $32^{\circ} 58'$. Long. $78^{\circ} 15'$. Elev. 14,900'.

Is situated at the north-west end of the Tsomorori lake, and is a halting-place on the route from Spítí to Léh. There is a monastery here containing about thirty-five lamas, a house belonging to the chief man of the district, and eight or ten hovels, which are inhabited by the old and sick, who are left here when the camps and flocks move down to winter in the Indus valley. The summer camp is 2 or 3 miles distant, up the side valley, down which flows the Karzok stream. Naked barley is grown here to a small extent. It does not always ripen. During the summer months immense flocks of sheep and goats graze on the surrounding hills; these migrate in winter to the Hanlé valley. (*Drew—Manifold.*)

KASHMAL—Lat. $35^{\circ} 36'$. Long. $75^{\circ} 23'$. Elev.

A small pargana in the ilaka of Rondú (Baltistán), situated a mile to the west of Rondú village, on a plateau above the left bank of the Indus. It has thirty houses and includes the villages of Harboat, Hardas, and Kashmal. (*Aylmer.*)

KASHMAL—Lat. $35^{\circ} 35'$. Long. $75^{\circ} 38'$. Elev.

A pargana in the ilaka of Shigar (Baltistán). It contains eighty-two houses. (*Aylmer.*)

KASHMÍR—

One of the two provinces into which the territories of His Highness the Maharája of Kashmír and Jamú are divided. Besides the valley of Kashmír, it includes Drawár, Gúrais, Tilail, Astor, and Gilgit. It is administered by a chief officer styled Hakim-i-ala, who generally resides at Srinagar. (*Plowden—Aylmer.*)

KASHMIR VALLEY—

Kashmír is a plain embedded in the midst of mountains, lying in an oval-shape, north-west and south-east between $33^{\circ} 5'$ and $34^{\circ} 7'$ north latitude and 74° and $75^{\circ} 10'$ east longitude, elevated 5,200 feet above the level of the sea, drained by the river Jhelum, the Hydaspes of the Greeks, which, after traversing the valley, breaks through an opening at the north-west extremity, and pursues a tortuous course to the plains of the Panjáb. The country of Kashmír has justly a reputation for something distinctive if not unique in its character. Its position and form are such that there is no parallel to it in the whole of the Himalaya. The position with regard to the great mass of mountains and to the plains of India is this: the long diameter of the oval, lying north-west and south-east is parallel with the general run of the chief ranges in this north-western portion of the Himalayas; the distance of the valley from the plains of the Panjáb varies from 50 to 75 miles,—that is to say, there is a mass of mountains of that width interposed between the two plains.

For administrative purposes, the valley is divided into the following zillas and tahsils, though these divisions are rather too frequently subject to alteration. Besides the zillas of the valley, the zilla of Mozafarabád, which includes the whole vale of the Jhelum from Baramúla downwards, is reckoned as belonging to the Kashmír governorship.

List of Zillas and Tahsils in the Kashmír Valley in 1887 (S. 1943).

No.	Zilla.	No.	Tahsil.	Villages	Revenue, Chhiki rupees.	Remarks.
1	Shahr Khás or Srinagar	1	Yech	85	1,01,190	(or Rs60 per vil- lage.)
		2	Nágh	95	1,11,194	
		3	Vihew Nahama	74	87,712	
		4	Lál with Sair Mojia Páin	142	97,481	
		5	Phák	116	86,929	
		6	Domá Machháma	161	1,27,297	
		7	Mír Behri	12	32,275	
				675	6,54,078	
2	Haripúr or Shupion	1	Densar	141	1,33,214	
		2	Shupion	137	1,19,378	
		3	Trál	67	1,08,670	
		4	Charat	92	1,14,063	
		5	Ram Patri	121	1,16,634	
		6	Chirát	65	1,06,622	
				623	6,86,181	(or Rs1,104 per vil- lage.)

List of Zillas and Tahsils in the Kashmir Valley in 1887 (S. 1943)—contd.

No.	Zilla.	No.	Tehsil.	Villages	Revenue, Chilki rupees.	Remarks.
3	Kamraj or Wular Lake	1	Uttar Machipura . . .	148	92,968	(and 46,075 khar- wars.)
		2	Hamal Zainagir . . .	131	1,09,567	
		3	Khuihama . . .	60	72,132	
		4	Mahai Sungara (Wular Lake) . . .	51	37,397	
		5	Krohan Baramula . . .	108	1,06,621	
		6	Biroh Magdum . . .	160	93,590	
		7	Patan . . .	120	1,06,226	
		8	Chakla Drugmala . . .	10	22,063	
				786	6,40,454	(or Rs12 per vil- lage.)
4	Anantnag or Islamabad	1	Anantnag or Islamabad . . .	81	1,07,991	(and 46,075 khar- wars.)
		2	Sahlabad . . .	53	93,511	
		3	Harkora Bring . . .	53	87,594	
		4	Sri Rambhisinghpura . . .	63	91,483	
		5	Khorpara Martund . . .	91	91,313	
		6	Dachinpara . . .	61	1,06,449	
		7	Krena Rambirpura . . .	1	11,144	

ABSTRACT.

No.	Zilla.	No. of Tahsils.	No. of Villages.	Revenue, Chilki rupees.	Remarks.
1	Shahr Khās or Srinagar . . .	7	675	6,54,078	(and 46,075 kharwars.)
2	Haripur or Shupion . . .	6	623	6,54,181	
3	Kamraj or Wular Lake . . .	8	786	6,40,464	
4	Anantnag or Islamabad . . .	7	401	5,89,355	
		28	2,487	26,72,068	
Average per zilla . . .		7	622	6,43,017	
Average per tahsil . . .		...	89	91,880	
Average per village . . .		...	...	1,034	

(Wingate.)

The size of the country may be measured in two ways—one reckoning from summit to summit of the mountains that bound it, the other counting only the valley,—that is, the nearly flat part that lies between them. Taking, then, the range of mountains, we find that the length of the irregular oval which the line of their summits form is 116 miles long, and that the width varies from 40 to 75 miles, the area within this rocky fence being about 3,900 miles. The part which is comparatively low and flat—that which may be called the vale—is about 84 miles long, from north-west to south-east, and in width it varies from 20 to 25 miles: it has an area of 1,800 to 1,900 miles. In level, what has been counted in with the valley varies from 6,000 to 7,000 feet above the sea down to 5,200 feet. The lowest portion is along the north-eastern side; the average of the whole valley may be taken as about 5,000 feet above the level of the plain of the Panjáb, or near 6,000 feet above the sea.

The mountain ridge, or rather the combination of ridges which surround Kashmír, varies much in height. The loftiest points are on the north-eastern side, where some peaks rise to close on 18,000 feet. Where the mountains curve round the north-west side of the valley, 12,000 and 13,000 feet are the average heights. On the south-west side, the great range called the Panjál, whose summit ridge is commonly 14,000 to 15,000 feet high, for a length of some 80 miles, separates Kashmír from the Panjáb. On the south-east a continuation of that range at a somewhat less elevation curving round, unites with the range on the north-east. It is near the southernmost part of the oval that the lowest portion of the mountains occurs; for a few miles the ridge is somewhat under 10,000 feet.

By the ring thus almost completed the valley is enclosed. The one gap left is the gorge by which the drainage of the valley and of the inside slopes of the mountains escapes to the sea. Towards the north-west end of the Kashmír valley, the waters, having collected into one great stream, flow out by a ravine, or an extremely narrow valley, flowing in it a long way before reaching the open plains.

Looking more closely into the form of the ground, we find it naturally divided into two parts—the plain of the alluvium of the river and the plateaus or platforms of older alluvial or lacustrine deposits; these may be spoken of separately and in some detail.

The plain of the river alluvium.—The streams which drain the south-eastern end of the barrier of mountains, flowing from many directions, unite near the town of Islamabad, and form a river which from that spot onwards, through the length of valley till the gorge before mentioned is reached, is navigable. This river is called the Jhelum.

It is by the banks of this river that the flat plain exists, extending along the north-eastern side of the valley from Islamabad north-westwards for more than 50 miles, with a width varying from 2 or 3 to 15 miles. [A description will be found under the heading "JHELUM" in the alphabetical portion of this work.]

The plateaus or karewás.—Karewás¹ and their dividing ravines occupy a width of from 8 to 16 miles along the south-western side of the Kashmír valley for a length of about 50 miles, from near Shupion to the river-flat between Sopúr and Baramúla. Beyond Sopúr, again, the north-western side of the valley is mostly karewá ground. Lastly, on the north-east side of the valley across the river, on its right bank, are spaces of karewá; in some cases they are in recesses made by retiring hills, in others they project out from spurs.

For an example of the flat-topped karewá we may go to the town of Pampúr. The space included between the river and the semi-circle of mountains to the north and east, which space constitutes the pargana or

¹ For a description of karewás, see under that head in the alphabetical portion of this work.

“hundred” of Vihí, is almost entirely karewá; it is a flat table-land, about 150 feet above the level of the Jhelum, and its alluvial plain ends towards the river in a bluff, partly worn down by the weather to a slope. The table-land is cut through by narrow valleys; these contain, and have been made by, the streams that carry away the drainage of the half ring of mountains; at Pampúr but a small area, and that of not very high ground, is thus drained; the streams, therefore, are small, and the ravines they have cut not wide. The surface of the karewá is dry and quite bare of trees: its position is not such as to make it receive a great rainfall; also there must be a natural deep drainage of its soil to the side valleys and the end cliff, so the moisture quickly leaves; still it will bear some crops. Some miles south of this, on the other side of the river flat, is the karewá of Pá Yech: this is in the form of a triangle, whose base is 6 miles and perpendicular 4 miles; it is an isolated plateau entirely surrounded by low land, having the alluvial flat on one side, and on the other the broad valleys of streams that drain the Panjál. Behind Islamabád is another good specimen of the flat-topped karewá. There a hill of limestone, separated by some miles from the mountains, rises immediately behind the town, to a height of a few hundred feet. The space between that hill and the mountain spur that connects it with the great ridges, an area of some 6 square miles, is a nearly level table-land, about 5,800 feet above the sea, 250 feet higher than the stream valleys on each side. This space is extremely arid: with difficulty can anything grow on it. Works have been begun for bringing water from higher up the northern valley, along the hill-side, to afford irrigation to the ground, which with that aid would be sure to bear crops.

We now come to the sloping karewás. Probably all the karewás that occur along the south-west side of the valley belong to this class. By Shupion there is a large tract of ground, sloping to the north-east from a height of 7,000 feet down nearly to 5,500 feet. This may be called a karewá, though its surface is not so regular as most, and its slope seems to be radial like that of a very flat cone: more accurately perhaps it might be called an alluvial fan on a large scale. Water-courses are led over it from the hill streams, and they produce such fertility, that the tract is crowded with villages. From Shupion, if we were to go, first in a northerly direction, and then in a north-westerly, to Sopúr, edging the hills, we should alternately cross karewás and low valleys. The karewás start from spurs of the mountains, and extend out north-eastward, sloping slightly in that direction; the slope of them is greater near the hills, and less away from them until the outer parts get like the flat-topped karewás; the level of them may be taken at 6,500 feet, or rather more at their beginning, and they decline to about 5,400 feet. The dividing valleys are somewhat narrow, steep-sided ravines, with just a little width of green land at the bottom, watered by the streamlet; other valleys, where a great amount of

drainage has collected and formed a large stream, are wide or become almost like plains; these, by the stream-bed, are apt to be pebbly: they, too, gradually slope towards the east.

Over the surface of the karewás water has sometimes been brought for irrigation, and then a fertile tract is the result; but more commonly the cultivation on them is dependent on rain alone, and in that case the yield is precarious. The Panjál ridge supplies by its various streams an enormous amount of water, some of which is utilised; but to bring water over the higher plateaus is difficult; as a rule, they are left to the chance of rain, and only the intervening valleys or lower parts of the karewá are fed by streams.

The north-west end of the valley is called Kamráj (*q.v.*).

Lakes.—In his description of the lakes of Kashmír, Vigne explains that the word *dal* is applied to a lake in the plains. *Sar* is the term for a morass; and *nág* (literally “a serpent”) is used as a name for the mountain lakes or fountains, whose depth and clearness entitle them to be considered as fitting abodes of some one of the innumerable divinities of the Hindú pantheon. (For an account of the various lakes see page 11.)

Rivers.—Of the rivers, the Jhelum alone is navigable from the neighbourhood of Islamabad to Baramúla, a distance of about 60 miles.

Boats.—The boats used in Kashmír are of various kinds, *viz.*, the bahats, dúnga, shikára, khúch, tsátawar, and larináo; of these, only the three first are commonly met with. They are all constructed of deodar wood, and are mostly built at Srinagar; but some few at Sopúr, Baramúla, and at Naid Khai, a village in the morass which extends between Patan and the Wular lake.

The boats on the Kashmír lakes and rivers have no sails. The cost of these boats at Srinagar is said to be, for bahats R500 to R800, for dúngas R150 to R200, and shikáras R50 to R100, British currency; the two former descriptions are said to last only about seventeen years, and the latter about eight years; this seems hardly probable, having regard to the durable quality of the wood of which they are made.

The government levies a tax on all new boats, and also on all sales of second-hand boats. In the time of Akbar the number of registered boats exceeded, it is said, 8,900. (For description of boats see pages 12 and 13.)

Bridges.—The Jhelum is spanned by thirteen bridges in its course through the valley of Kashmír; they are of peculiar construction and are called *kadals*; a description of them will be found elsewhere. Smaller bridges of a single span, known elsewhere in the hills as *sangas*, are met with in Kashmír, where they are likewise called *kadals*; they are usually formed in the following manner: on either side of the stream abutments of rubble masonry, laced with cross-beams of timber, are built

up, and into these are inserted stout poles, one over the other, in successively projecting tiers, the interstices between the latter being filled up with cross-beams. The projecting poles increase in size as they approach the upper platform, and have a slight incline upwards, their shore ends being firmly braced into the stonework. Between the uppermost row of timbers, two or three long and very strong connecting trees are placed, and scantlings are laid over them for the pathway; sometimes a railing is added for greater security. These bridges are frequently of considerable span, and, if well built, last from thirty to forty years.

Next in importance come the rope suspension bridges, which are often of great length; of these there are two descriptions, called respectively *chika* and *jhúla*, and the latter, when the ropes are made of withes, seems frequently to be called *zampa*, from a Kashmíri word signifying "to move or yield."

The *chika* bridge consists simply of six or eight stout ropes close together, stretched between rude piers on either bank of the torrent; on these a ring timber, formed of a section of a tree about 2 feet long and a foot in diameter, slides, and is hauled backwards and forwards by a rope attached to it and connected with the suspension ropes at intervals of about twenty feet by stout cane rings; to the slide a loop of ropes is secured through which the legs of the traveller are inserted, and he clasps his hands in front of him round the ropes to retain himself in a sitting position; it looks dangerous, but is, in practice, a perfectly safe, though tedious, operation; baggage is carried across in the same manner, each package being lashed to the loop and hauled across separately, and in like manner sheep and goats and sometimes cows are conveyed across rivers and torrents. A *jhúla* bridge is formed of a stout rope of five or six distinct strands stretched between piers and securely fastened on either side of the river; this forms the footway, and about 3 feet above it on either side is a guy-rope, which is grasped by the passenger to enable him to retain his footing on the bridge; these guy-ropes are kept in their places by being attached at intervals to the ends of forked branches like the merry-thought of a chicken.

Some of these bridges swing a good deal with the weight of the traveller, and are trying to the nerves of those unaccustomed to them. The ropes of which they are constructed are made either of hemp, or willow or birch twigs, and are renewed annually, or as often as occasion may require.

Two other descriptions of bridges met with in Kashmír remain to be mentioned: the *tangari*, which is formed of two side timbers placed a little way apart and covered with brushwood kept in its place by large stones, and the *kánal* bridge, which is simply the trunk of a tree or a plank thrown across a stream; they are necessarily of limited dimensions, and are only practicable for foot-passengers.

Canals.—Srinagar is intersected by a labyrinth of canals, which, when properly taken care of and filled with running water, no doubt contribute to the salubrity and cleanliness of the city.

To avoid the necessity of crossing the dangerous Wular lake, through which flows the main stream of the Jhelum, the Nárú canal was constructed in very early times to connect Sopúr with Srinagar.

Irrigation channels are numerous; of these the Sháhkúl canal in the Khourpara pargana, and the Naindi and Ninnar canals, near Islamabad, are among the most important.

Geology.—The pangsáls or mountain ranges which inclose Kashmir appear, with little exception, to be of igneous origin and basaltic, their usual formation being a beautiful amygdaloidal trap. Vigne found rocks of this character on the summit of almost all the passes, except that of Drás, which is three days' journey beyond the limits of the valley, and on the crest of which slate occurs. In the north-west, in the vicinity of Baramúla, the bare cliffs of schistose rock rise perpendicularly to the height of from 500 to 1,000 feet.

There are several basaltic eminences of small elevation scattered over the bottom of the valley. Such a physical conformation cannot fail to suggest the notion that this singular region was once the crater of a vast volcano, and such was the first impression of Vigne on viewing, from a commanding eminence, the valley in its whole extent.

"There are," he observes, "many elevated points of view from which this extraordinary hollow gave me at first sight an idea of its having been originally formed by the falling in of an exhausted volcanic region. It seems, however, at one time, to have formed the bottom of the ocean, as there are in many places great beds of limestone, containing organic remains, principally marine."

Gypsum occurs in the north-west of this region. Primary formations appear of very rare occurrence; erratic blocks of granite are scattered over the slopes of the Haramuk mountain on the north-east, and in the Baramúla pass, but this formation has nowhere been observed *in situ*. Veins of quartz, however, so usually accompanying schistose formation, have been observed of large dimensions.

The subterranean disturbance, of the past activity of which the results have been just briefly traced, continues to the present time. In June 1824 the city of Srinagar was shaken by an earthquake which destroyed about twelve hundred houses and one thousand persons. The earth in several places opened and discharged foetid warm water from the clefts, and masses of rock rolled from the mountains amidst repeated explosions. For about two months every day from one hundred to two hundred shocks were felt, each accompanied by an explosion. Deleterious gases appear to have exuded on that occasion, as the cholera then broke out and caused dread-

ful mortality. Abul Fazl, describing the country about two centuries before, mentions the frequency of earthquakes. In his time the houses were framed of timber as a precaution against destruction by the shocks, and the same precaution is still observed.

The earthquakes of 1885 are quite the worst on record, a great part of Srinagar being destroyed, while many towns, such as Baramúla, Sopúr, &c., were left almost a heap of ruins. The disastrous effects of this earthquake was confined to Kashmír, but it was felt as far as Astor, although no damage was done there.

Some years ago, at Sohoyum, near the north-western extremity of the valley, the ground became so hot that the sand was fused, and appearances seemed to indicate that a volcanic eruption was about to take place.

Moorcroft observes:—

“Indications of volcanic action are not unfrequent; hot springs are numerous; at particular seasons the ground at various places is sensibly hotter than the atmosphere and earthquakes are of common occurrence.”

Vigne supposes that the great calcareous deposits have been raised to their present position from the bed of the ocean by the upheaving of volcanic masses from beneath. Pebbly conglomerate, sandstone, and clay in many places extensively overspread the mountain slopes.

Vigne considers the appearance, which the karewás present strong proof of the truth of the tradition that the whole valley was once occupied by a lake. The flat surfaces of the wudars, whose cliffs are from 150 to 200 feet above the lowest part of the valley, are attributable to their having for ages remained at the bottom of a still lake, perhaps at least 300 feet above its present level, at the bottom of that valley. Some who have viewed the scenery of the valley consider that they have found corroboration of the tradition that it was once occupied by a lake in a succession of horizontal stages observable on the sides of the mountains, and which apparently have been beaches formed successively by the waters of the lake in the course of subsidence.

The soil of the lowest part of the valley appears to have been deposited from a salt lake, as the water obtained from wells dug there is brackish, and none perfectly fresh can be had, except from the river, which is of course supplied principally from the snows and rains falling on the mountains. The great opening at the north-western extremity called by the Kashmírís Basmagúl, by which at present the aggregate waters of Kashmír escape to the lower country, has probably been coeval with the original upheaving of this region, as, though an earthquake might have caused a fissure sufficiently large to drain the supposed lake, it is more difficult to suppose such an event to have removed the enormous mass of matter requisite for filling up the space of the present valley of Baramúla. Such is the view taken by Vigne, who considers the Baramúla opening to have been from the first

filled with submarine shingle and a soft conglomerate, through which the Jhelum has worked its way, assisted in some degree by openings resulting from earthquakes.

"So far," observes Rennell, "am I from doubting the tradition respecting the existence of the lake that covered Kashmír, that appearances alone would serve to convince me, without either the tradition or the history." This lake, according to Kashmírian tradition, bore the name of Satisaras, or "the lake of the chaste woman," as it was considered peculiarly to belong to Uma, the wife of Mahadev, one of whose names is Sati, in the character of a chaste woman. Baron Von Hügel, however, is quite incredulous respecting the existence of the lake. He observes, "there is not in the valley the slightest appearance of its having been drained."

We will now consider the mountains which surround the valley of Kashmír, looking first at the great chain on the north-east, and afterwards we shall see how branches from this come round and close the valley, commencing from the great mass, of which a part is called Nanga Parbat or Dygamar; we then find ridges and spurs, many points of which are over 20,000 feet in height. The highest point of the whole mass (the one which bears the name) is 26,269 feet above the sea; this is not quite on the watershed between the Indus and the Jhelum, but is a part of a branch which divides the Astor and Chilas rivers, both of which flow into the Indus at no great distance from one another.

It rises from a lofty ridge that for 10 miles is over 22,000 feet in height; the faces of this ridge, on the east and south, make an enormous cliff of from 6,000 to 10,000 feet, on the greater part of which snow remains clinging, but it is in part of rocky precipices and from the highest point great buttresses radiate. Large glaciers take their origin from the mountain. General Cunningham says he has seen the peak from Rámnagar in the Panjáb, which is distant 205 miles.

The southern part of the Nanga Parbat ridge becomes the watershed between the Indus and Jhelum basins. At this part it is 20,000 feet high. The ridge extends in a south-easterly direction for 50 or 60 miles, at an altitude of about 14,000 feet. There are several gaps on the ridge that are passable. Two much-traversed roads that join the Kishan Ganga and Astor rivers go over passes of 13,200 and 13,500 feet; while further east passes lead from the former river valley into the basin of the Drár river. After a length of nearly 60 miles the mountains become rather higher; there are peaks of from 17,000 up to 17,400 feet high. But the ridge is broken, and a not difficult pass occurs, which directly connects the Tilail valley with Drás. A few miles south of this gap occurs the branching of the mountain mass that goes to make the northern boundary of Kashmír; this we will return to, and now only note the spot from which that ridge separates. Again, a few miles further on, still on the south-east, we come to where

there is a gap in the mountains, which is the lowest passage between the Indus on one side and the Chenáb and Jhelum basin on the other, along the whole length of 300 miles from the eastern sources of the Chenáb to the head of the Kághán tributary of the Jhelum. This pass is called the Zoji Lá by the Tibetáns and the Ladákis; by the other it is commonly called the Drás pass.

Continuing along the main chain, we find the summits get higher and higher: peaks of 18,000 feet, and some, as we go on, that approach 20,000 occur, and the general level of the summits is not much below them. Long spurs, too, or branch ridges, that jut out are very lofty. Ten miles east-south-east from the pass, a distinct ridge branches off in a direction somewhat west of south, which the one that curving round forms the eastern and southern boundary of Kashmír and connects on with the Panjál range; this too we shall revisit. Then, in some miles more (26 or 27 miles direct from the last pass), we come to an opening, which, though not so low as the other, yet, considering the loftiness of the mountains it passes between, is a considerable depression. This is the Bhot Kol pass; it leads from the head of the Wardwán valley into the Súrú district.

From the Drás pass hither the peaks have been of a height to form glaciers. There is a glacier in every hollow of the ridge. Many of the branch ridges also hold them in their recesses. These glaciers are usually not large—2 or 3 miles long is common; and they do not generally extend very low; one, however, named the Mechu Hoi glacier, has its foot at 10,850 feet above the sea; this is close on the valley of the Drás pass. Looking from near the Bhot Kol pass to the north-east at one view, a number of these small glaciers can be seen, embedded in the hollows of the mountains, whose narrow rock-ridges curve round and enclose them.

From the last-named pass eastward the range continues at a great height; points on it are nearly 20,000 feet in height. Lastly, distant from the pass 12 or 14 miles, there arise two enormous mountains, each of them a few hundred feet over 23,000. These are called the Nun and Kun, or, together, Nun Kun. They are peaks that are conspicuous from afar off, standing, as they do, a clear 3,000 feet above their neighbours. Their aspect varies much as one looks at them from different sides; from Súrú we get a side view, which seems to show that they are projecting portions of a rugged escarpment. (*Drew.*)

Mountains on the northern boundary.—One way of looking at the mountains that make the oval barrier of Kashmír, is to consider them as divided into a northern and southern part by the Sind river that flows from near the Drás pass into the vale, and the Jhelum river as it flows out from Baramúla to Mozafarabád. The line of these two is roughly east and west; it divides the vale and its mountain-ring into somewhat unequal parts, of which the southern is the greater.

We before marked the spot where the northern mountains branch from the watershed range, near the Zoji La or Drás pass. This mass of mountains extends, without any break through it, for over 100 miles from east to west, with a breadth varying from 12 to 24 miles. On its south side lie successively the Sind valley, the northern part of the vale, and the Jhelum valley; on its northern side is the Kishan Ganga valley in its whole length. At its beginning the mass is rocky and precipitous in its central ridge, and lofty enough to form small glaciers. Farther west, the glaciers cease and the range branches and spreads. Again, one peak in it, called Haramuk, reaches to the snow-line. This is a massive mountain, which, from its rising above the general level of the ridges, is conspicuous from a great part of Kashmír; in the hollows about it are several tarns, which probably occupy the sites of former glaciers. Most of the branch ridges from this mountain, and some of those farther east, which form the northern boundary of the Sind valley, have a steep cliff for their upper portion, with a more gradual slope below, which is clothed with either forest or grass. West of the meridian of Haramuk, the ridge keeps to a fairly regular height of 12,000 or 13,000 feet for a long distance, until, indeed, it turns round southwards. Between Bandipúr and Gúrais it is often a narrow ridge, with a slope down on each side of 35° or 40°, running along pretty level, somewhat above the limit of forest; rocks project along the summits, but make no great cliffs; innumerable spurs jut out north and south, some of which lead down to the valleys, with a moderate, though seldom regular, slope; others end off with a steep fall of some thousands of feet. After the range has turned south, it gets somewhat higher, rising to over 14,000 feet, then there is a depression, and beyond that it is connected with the Káj Nág range, which runs in a general way east and west from Baramúla to Mozafarabád, forming the northern bank of the valley of the Jhelum, after that river leaves the vale.

Mountains on the east.—We must return to where, on the main chain, the ridge branched off that makes the eastern or south-eastern part of our mountain boundary. This spot, as before stated, is 10 miles east-south-east from the Drás pass. The mountain that here branches off to the south has at first the form of a high ridge with a very steep slope on the eastern side. In this neighbourhood there is a peak on it (called Kohenhar) of 17,000 feet; but the height soon diminishes, and then, for a long distance, the ridge continues in an almost southerly direction at a little over 14,000 feet, with some passes through it (which connect Kashmír with the Wardwán valley) between 11,000 and 12,000 feet. The Margan (11,600 feet) is the chief of these.

Between this ridge we have been tracing down from the north, and the line of the Sind valley is a great triangular space (having the edge of the valley for the base) which is occupied by a branching mass of mountains that has its source or junction with our ridge a little above Kohenhar.

The most conspicuous mountain of all on these branches is Guashbrari, a peak 17,800 feet, from which radiate many spurs, and between them hollows filled with small glaciers. Connected on the north-west is a bold peaked ridge, with glaciers in the hollows of it on the north side. From here, for 30 miles westward, a ridge continues that forms the southern side of the Sind valley, rocky heights of 13,000 and 14,000 feet whose lower slopes to the north are thickly covered with forest. The end of this forms the line of the hill behind the Shalimár garden, while dividing spurs from other branches form successively the half circles that enclose the Dal and the parganas of Víhí and Tráhal, each ending in a bold hill, 3,000 or 4,000 feet high above the flat.

From the Margan pass the north and south ridge continues at near the same height, and with no greater break in it; it then curves round; as it nears Banihál there is a depression for some miles to the level of about 9,500 feet; beyond this to the west, we may count that the Panjál range has begun.

First it has an east and west direction for 30 miles, then it turns to the north-west, and continues for some 40 miles more; after which it dies off towards the valley of the Jhelum river. In the first part several conspicuous peaks occur: they are called Braham Sakal; they are steep, rocky, thoroughly-pyramidal mountains that rise up from out of the range to a height of 15,000 feet. At the foot of them is a lake more than 2 miles long and three quarters of a mile broad: near are two passes, 13,250 and 14,120 feet in height.

Near where the bend takes place two passes from the Darhalv alley (near Rájaorí) lead over the range; also it is near this that the Rattan ridge branches off from the Panjál range. Here an irregular serrated ridge, or a chain of massive, rocky peaks, encloses in its turns, and with the aid of branches, amphitheatres, most of which are occupied by tarns. One of these is the Sam Sar. A few miles along, between the central ridge and the valley that leads down to Baramgala, is a plateau of which the substance is moraine matter of the former glaciers. In little hollows of this, also, are some lakes—Níl-Sar and Nandar Sar, the latter close to a pass through the mountains. Beyond, and indeed all around, are amphitheatres enclosed by the arms of the mountains. The map shows that numbers of these hold tarns, and wherever the tarns occur, there are found sigus distinct enough of the old glaciers. Further on the pass of the Pír Panjál, the mountains near it are not quite so lofty as those we have left. Beyond we get to ground as high as any in the ridge, especially there is an isolated peak called Tata-kútí, 15,524 feet. Again we see by the map that there are tarns in the hollows of the mountains.

Beyond this there are some high passes which lead very directly between Púnc and Srinagar: then behind Gulmarg we find a summit of

12,500 feet, which is nearly the last of the range. Towards Kashmír the hill-sides—the slopes of the spurs—are in great part covered with dark pine forest; these spurs ultimately become elongated into long, low-wooded slopes, and these graduate into the sloping karewás.

From the last-mentioned summit spurs radiate and descend, at last suddenly, in bold slopes and steep-cliffs, for some thousands of feet, to the narrow part of the Jhelum valley.

Climate.—The climate of Kashmír is temperate, being neither too hot nor too cold. In mid-summer the thermometer sometimes ranges up to 90° in the shade, and in winter it descends several degrees below freezing-point. The mean temperature of the year is nearly 57°, or rather lower than the temperature of Rome. Kashmír is less hot throughout the year, and during winter only two degrees colder than Southern France.

In latitude Kashmír about corresponds with the following places: In Asia—Pesháwar, Baghdád, and Damascus; in Africa—Fez in Morocco; in America—South Carolina; but the elevation above the sea gives it a far more temperate climate than any of them enjoy.

Upon the tops of the surrounding mountains the climate is extremely rigorous, while in the valley it is temperate, and intermediate between that of England and the plains of India. The seasons, as in England, are all well marked, and occur about the same time as they do there. Of the higher portions of the valley, the climate from the beginning of May to the end of October is mild and very salubrious, and is almost as invigorating to the European constitution as that of England.

The following table shows the average temperature at Srinagar for two years during the principal months in which visitors occupy the valley:—

Average temperature at Srinagar during the seasons of 1864 and 1865.

Months.	Morning.	Noon.		Evening.
		In shade.	In sun.	
From 15th June	66·80	75·80	...	66·12
July	69·35	89·36	107·73	72·14
August	69·32	84·27	101·16	73·72
September	59·29	78·40	102·07	63·92
To 24th October	42·12	68·72	94·54	52·56

The following abstract of meteorological observations is extracted from Major Cunningham's "Ladák and surrounding countries" :—

Month.	District.	TEMPERATURE.			EXTREMES.	
		Min.	Max.	Mean.	Min.	Max.
May . .	Kashmír	53·14	64·3	57·4	48·	70·

There are no periodical rains as in Hindústán ; and although the annual rainfall upon the mountains must be very great, yet in the valley itself the quantity does not probably exceed 18 or 20 inches during the year.

About the end of March and beginning of April, there are frequent and sudden storms in the valley, accompanied with hail and rain, and spring showers are frequent during the latter month, and also that of May.

Moorcroft remarks that " the end of March and beginning of April are distinguished by the popular term of ' dirty spring ' or ' mud season,' and these appellations in regard to the mire of the surface and the rapid succession of gusts of wind and hail with short gleams of sunshine are well deserved." During the April which Moorcroft passed in Kashmír, there were only three days of sunshine, and in the following May scarcely a day passed without a shower. This, however, is unusual, May and June being the best months.

In the months of June and September also heavy rain is not unfrequent, and there are occasional showers in July and August.

The hottest months in the valley are July and August, and the temperature in the shade at noon varies from 90° to 95°, or even 98° at Srinagar (29th July 1865) ; the air is occasionally close and oppressive, especially for a day or two before rain, which is often accompanied with thunder and lightning. These months are not healthy, and visitors usually spend these months at a cooler altitude. At this season the mosquitoes make camping in the valley almost unendurable. (*Wingate.*)

Thunder-storms are frequent during the summer months, but they are usually not severe ; dust-storms are exceedingly rare. Earthquakes are tolerably frequent during the summer months, but the shocks are usually very slight ; sometimes, however, they are very severe, and create great alarm ; people forsake their houses and remain in the open air for hours or even days until the danger is over. Kashmír has this great advantage respecting climate, that any depression of temperature can be obtained by a journey of a few hours in ascent of the mountains. Night frosts set in as early as the middle of November, and by the end of that month the trees are stripped of their leaves and all animal vegetation is cut off, a thick haze

overspreads the whole valley, and the lakes and rivers send up clouds of vapour. Every movement of men or beasts raises great quantities of dust, and the haze becomes so great that even at midday and under a cloudless sky no object can be seen at a mile's distance. This murky state of the air extends for about 200 feet above the level of the valley, and those who ascend beyond that height, see the snowy mountains of a dazzling whiteness, and the sun shining clearly in a cloudless sky, while the low country lies hidden in dim obscurity. The first fall of snow restores the clearness of the air. This fall upon the mountains usually occurs about the beginning of November, but it is slight and soon melted by the sun; the heavy fall begins about the middle of December, and the snow lies to the average depth of 2 feet until the middle of April.

The coldest months are December and January, when the average morning temperature in the valley is a little below freezing-point; ice invariably covers the surface of the lakes to a considerable distance from the banks, and about once in seven or eight years the Jhelum itself is said to be frozen over at Srinagar.

The air of Kashmír is in general remarkable for stillness. Moorcroft, after a prolonged residence in the very arid climate of middle Tibet, on entering Kashmír found reason, from the contrast, to complain of the humidity of the atmosphere, and considered it more favourable to vegetable than to animal life. Hügel, on the contrary, considers the air dry, and supports his opinion by reference to the facts that mosses and lichens are rare, and that a decayed tree is not to be found throughout the valley. This dryness of the air he attributes to the lightness of the soil, which quickly absorbs the rain and melted snow, though the volume of water derived from these sources is sometimes so considerable as to cause the Jhelum to rise 30 feet.

Drew writes:—

“As to moisture, the country is intermediate between that which is delayed by periodical rains, and that which is arid from want of them. The monsoon, which, coming from the south-west, breaks with force on that side of the Panjál hills, is almost completely intercepted by them, and prevented from reaching the interior of Kashmír. In July and August one sees the storm-clouds collected round the summits of those mountains, and knows that they indicate that the season of rain has commenced in the tract beyond. Now and then the water-bearing clouds force their way across, and precipitate their moisture on the slopes of the Kashmír side; for this reason the karewá country to the south-west, especially the higher part of it, receives a greater rainfall than the river alluvium flat on the south-east. The mountains beyond, again, those that divide Kashmír from Ladák, receive a good deal of rain.”

May be some moisture passes over the Panjál range without precipitation and becomes condensed on reaching the yet higher range beyond; or it may be that moisture, evaporated from the valley itself, gets carried away and deposited on contact with the mountains on the north and east. Certain it is that while clouds collect, and storms rage and rain falls on the two ranges

of mountains, yet the centre of the valley and the edge of the north-eastern hills,—where, for instance, Srinagar, and Awántipúr and Islamabad stand,—are comparatively free from rain. But occasionally the rain-clouds spread over the whole area and give a supply of moisture enough to bring on those crops which depend on rain, and to bring down the temperature of the air.

According to the Panjáb Administration Report for 1878-79—

“the rainfall of the country is said to be 18 inches, but is probably less. Of this 6 inches only benefit the crops; the rest falling during the winter months when no agricultural work is done. More important than the rain is the snow which falls from November to March, and on which the rice crop depends for its irrigation. Heavy rains fall in March and April, and without them the spring crop, which consists of barley and wheat, cannot be other than poor. Some heavy showers are usually hoped for in July to benefit the indian-corn and rice, and showers fall again in September and October. The valley is completely removed beyond the effects of the Indian monsoon, and the rain always comes from the west.”

The following meteorological observations and description of the climate of Kashmír are taken from the writings of the well-known traveller Schlageinweit:—

Srinagar in Kashmír.

North Lat. $34^{\circ} 4' 6''$ East Long. $74^{\circ} 48' 5''$ Elev. 5,116'.

1856.—Mean of the months.

January	.	.	.	.40	July	.	.	.	.73
February	.	.	.	.45	August	.	.	.	.71
March	.	.	.	.50	September	.	.	.	.63
April	.	.	.	.56	October	.	.	.	.57
May	.	.	.	.60	November	.	.	.	.54
June	.	.	.	.70	December	.	.	.	.42

Mean of the seasons and of the year.

Dec. to Feb.	Mar. to May.	June to Aug.	Sept. to Nov.	Year.
42.3	55.3	71.3	58.0	56.8

“For comparison in reference to sanitary purposes, some words and figures may be added about southern Europe and the African coast of the Mediterranean. As I cannot enter here into all the varieties of climate, I have selected three stations only, differing in latitude and longitude, to show the temperature.

Southern Europe and Northern Coast of Africa.

GEOGRAPHICAL CO-ORDINATES.

	N. Lat.	E. Long.	Elev.
Montpellier	$43^{\circ} 36'$	$3^{\circ} 53'$	106 feet.
Rome	$41^{\circ} 54'$	$12^{\circ} 25'$	170 „
Algiers	$36^{\circ} 17'$	$3^{\circ} 3'$	L. A. L. S.

Mean of the months, seasons, and year.

	Montpellier.	Rome.	Algiers.		Montpellier.	Rome.	Algiers.
January . . .	42·1	45·0	52·9	July . . .	78·4	75·9	75·2
February . . .	44·8	47·3	54·7	August . . .	77·0	75·7	75·4
March . . .	48·9	51·6	56·1	September . . .	70·3	70·0	73·2
April . . .	57·4	57·9	59·0	October . . .	61·9	64·9	78·6
May . . .	64·4	65·3	66·0	November . . .	50·5	53·4	61·9
June . . .	72·5	71·2	71·6	December . . .	45·9	47·8	55·4
Seasons.				Seasons.			
Dec. to Feb. . .	44·3	46·7	54·0	June to Aug. . .	76·0	74·3	74·1
March to May . .	56·9	58·3	60·4	Sept. to Nov. . .	60·9	62·8	67·9
				Year . . .	59·5	60·5	64·1

“Nice and Mentone (the latter recently favoured so much by medical advisers, as being the less rough of the two), Madeira, as mild and moist, Pau in France, Palermo in Sicily, might be added as the stations most frequented in winter.

“The charms of the spring of Kashmír have become widely spread already by Indian poetry; summer, even up to the middle of June, is still fresh all night, the mornings being as low as 60° to 63° F.; the mean of the day is 70° to 75° F.; only about six weeks of July and August, a period sufficient for the maturation of delicious fruit and most precious crops, have an average temperature equal to that of the southern parts of France. Thunder-storms in summer are not unfrequent, though their force is broken by the surrounding chains and peaks; they are of longer duration than those in Europe, but weak when compared with what are seen in the tropical regions; and the rains, with interruptions of five to six days, are equally refreshing and beneficial to the crops.

“The sun is powerful here, as was to be expected in latitudes from 33° to 35°; and in the days of interruption of the summer rains and thunder-storms it is felt the more. Houses, tents not the least, rocks, as well as the surface of the ground, then get thoroughly warmed through, and from the middle of the day even trees allow one to feel it, their shade being frequently little protection.

“Then the temperature of the free air, determined by a thermometer in peripheric motion, swung under a double-clad umbrella, was generally found to be 2° to 3° F. cooler than a thermometer put up in the shade of the tree, where it was heated by the very temperature of the tree exposed to the full power of the sun. In the morning, till about 10 o'clock, the same localities under trees are still cooler, the temperature being still under the influence of the night and early morning hours. In the tropics, under those Indian fig trees, covering quite a little territory with ramifications supported by their vertical branches, I had found analogous differences greater still. In Europe, the action of the sun is neither powerful nor generally uninterrupted enough to produce such variations so regularly; but in the hot July of this summer, 1865, I had occasion to observe it also under large pear

and nut trees round the Jagersburg, in Franconia, more frequently by their being 'too cool' in the morning than their being overheated in the afternoon."

Dr. A. Neve, F.R.C.S.E., of the Kashmír Medical Mission, gives the following table in his "Tourist's Guide":—

Approximate Table of Temperature at Srinagar.

	Mean.	Extremes in shade.
January to February 15th	35° Fahr.	15°—40°
February 15th to March 15th	40° "	15°—50°
March 15th to April 15th	48° "	30°—60°
April 15th to May 15th	55° "	35°—70°
May 15th to June 15th	65° "	40°—80°
June 15th to August 15th	75° "	50°—90°
August 15th to September 15th	70° "	45°—80°
September 15th to October 15th	60° "	40°—70°
October 15th to November 15th	55° "	35°—60°
November 15th to December 31st	45° "	25°—45°

The very hottest month excepted, nevertheless, a European may pass in Kashmír a whole day *en route*, the air itself being refreshing enough as long as not perfectly calm, and under a good hat (*sola topí*) the head is sufficiently secured.

In the beginning of July, a sudden rise of the rivers occasionally limits the excursions; it coincides with the final and rapid disappearing of snow from the neighbouring heights on the north.

In autumn, and throughout the winter too, heights like those of the environs of Srinagar—a beautiful level ground, surrounded by moderate ridges—have a climate quite suitable to Europeans. The accumulation of cold air is remarkably reduced in the greater part of Kashmír by the valleys being mostly wide and open. Also large lake-basins are frequent; but only a few of them have any water in them, and this is very shallow.

Such open valleys, being more exposed to the action of the sun than the bottoms of narrow valleys, have a peculiar power in cutting off the currents of air descending from the higher regions of snow and *névé*, and breaking their local effect.

Natives, however, unprotected in draughty huts, and without any substitute for a fire-place, except a basin filled with charcoal in their rooms, occasionally suffer from cold, but not enough to induce them to erect better habitations, notwithstanding their technical abilities in many branches of architecture and manufacture.

Drew writes:—

"In coming down from Ladák one year, I marched through Kashmír and over the Banihál pass in January. Snow covered the vale, and whitened everything on the plain, except the trees round the villages; at Srinagar its depth was 6 inches, at Islamabad it

was something more, and at Sháhábád there was a foot and a half of snow on the ground. On the Banihál ridge it was so thick, one could not measure it. The pass could not be crossed by horses, and for men it was very laborious. Towards the end of February in general the snow disappears from the vale, and spring comes on with a burst."

Diseases.—Moorcroft intimates that the climate is unwholesome, and Vigne states that though nothing can be more delicious than the air of the valley, yet in many places it is affected by a miasma from stagnant water. Yet Jacquemont expresses his surprise at the extremely rare occurrence of intermittents amidst so many causes which elsewhere invariably produce them; and Hügel styles the climate of Kashmír one of the best and healthiest in the world.

The remarkable fecundity among the Kashmírís may, perhaps, be regarded as evidence of the salubrity of the climate.

Malaria, as might be supposed from the profuseness of vegetation and the humidity of the climate, is very prevalent throughout the valley, and fevers and affections of the bowels are common, but the other diseases peculiar to India are seldom observed.

Small-pox has left fearful traces.

The late Dr. Elmslie, the medical missionary, who devoted six years of his life to the welfare of the poor of Srinagar, lamenting the want of proper schools where a scientific medical education may be obtained, remarks that every other year an epidemic, either of small-pox or cholera, carries off thousands who, if vaccination were encouraged by the government and sanitary measures enforced throughout the valley, but especially in the capital, might, humanly speaking, be saved from sudden death.

The most terrible visitation of the latter disease followed the memorable earthquake which commenced on the 26th June 1828, and continued for more than two months.

In the account of the survey operations in 1857 it is mentioned that cholera stuck to the valley, strange to say, throughout the winter, when the snow was up to a man's neck.

In Kashmír the practice of medicine is usually a hereditary profession, but any one is at liberty to adopt it. The son succeeds the father in his practice. The medical knowledge possessed has been derived from a scanty acquaintance with the Greek system of medicine, or of a few nostrums that are handed down from sire to son. The natives of the valley have considerable confidence in these hakíms, considering how little knowledge and practical skill the latter possess, and it is surprising what influence they get over even wealthy and sensible men. There is a class of men and women who earn their living by applying leeches; another class does the same by bleeding, which is about the only knowledge of surgery they possess, and a very popular treatment for almost every disease,—so much so, that it was reported that in the epidemic of 1872 His Highness the maharája sent orders to Kashmír that the hakíms were not to bleed for cholera as they had been in the habit of doing.

The agricultural classes are acquainted with the medical properties of many plants which they turn to account in the cure of disease among themselves. The women generally profess to know a great many efficacious remedies which they very readily communicate to their neighbours.

On account of the poverty of the people they eat unripe vegetables and fruit, and so induce much disease. During the epidemics of cholera the Kashmírís suffer much from this habit and from drinking impure water.

The inhabitants of Kashmír are not ignorant of the curative effects of mineral waters, of which there are several springs in the valley. They are accustomed to apply a ligature between the heart and a wound inflicted by a snake, because they say that by so doing they prevent the poison from going to the heart. The ligature generally employed is a long strip of cotton cloth.

The inhabitants of a great many villages in Kashmír suffer from goitre. The idea prevalent in the valley as to its cause is that the water drunk by those afflicted has produced it. The waters of Kashmír are largely impregnated with lime. Where procurable, burnt seaweed (*jilla pathur*) is used as a cure for this disease, and for twenty-one days the patient is forbidden salt, and is dieted on bread, ghí, and black-pepper.

During the rice season the peasants suffer from an eruption caused by continual immersion in water; the ankles and wrists are attacked, the hands and feet, being mostly in the mud, escape: khelam tel, oil extracted from the pine mixed with ghí, is applied to the sores. The oil is thus extracted: chips of chíl wood are placed in an earthen vessel, which is closed with clay and placed over a slow fire for twelve hours; the oil drips through a hole in the cover into a vessel placed to receive it.

In rheumatism the oil extracted from kunjad (*Sesamun orientale*) is used as a liniment with which to rub the body.

In addition to the diseases which have been mentioned, phthisis, elephantiasis, syphilis, and scrofula are common, but other affections of the skin and calculus of the bladder are comparatively rare.

Dr. A. Neve, Surgeon to the Kashmír Mission Hospital, writes:—

“Among the Kashmírís, malarial fever, liver complaints, &c., are rare. The diseases are essentially those of a temperate climate. Lung complaints are common during the winter owing to the deficient clothing; but consumption is rare, as also is dysentery.” *

With regard to cholera, so far as can be gathered, it appears to have visited the valley in the years enumerated below:—

A.D. 1828 (after earthquake).

„ 1842 or 1843.

„ 1857.

„ 1872.

„ 1879 (after famine).

„ 1885.

Roads.—The barrier of hills which encompasses Kashmír is pierced at numerous points by roads or, more properly, paths: north and east towards the Upper Indus, Ladák, and Yárkand; south-east towards the native state of Chamba and the British district of Lahoul; south to Jamú where the Hindú ruler of Kashmír holds his court on the densely-wooded hills that skirt the Himalaya, south-west across the Pir Panjál range and along the vestiges of the once imperial road to Bhimbar and Lahore; west by the banks of the Jhelum to the British district of Hazára or the hill station of Marí.

Of these none are fit for wheeled traffic, though the last-named is now being constructed as a cart-road.

Except the road between Jamú and Sialkot, and the road now constructing from Kohála to Baramúla, there is not a made road of any description in either Kashmír or Jamú. The roads are good fair-weather tracks within the valley and the various passes, and routes up side-valleys are mostly decent paths practicable for ponies. These paths and the numerous wooden bridges are kept open and in some sort of repair by the villagers. There is not a wheel of any description off the Jamú-Sialkot road. Even the road to Kathúa has not been made, though carts do occasionally get along it. (*Wingate*.)

Population.—In 1835 the population of the valley of Kashmír was calculated not to exceed 200,000 persons, to which number it had, in twenty years, been reduced from 300,000 by oppression and the awful dispensations of earthquake, pestilence, and famine.

Major Montgomerie, in his notes on the survey operations in Kashmír, records that

“in the country, generally, the number of inhabitants in each house, including every living soul, ranges from ten to thirty; in twenty-three different villages, in which special enquiries were made, the average was found to be eighteen. It is said that every woman has, at an average, ten to fourteen children, and the proportion of men to women is as three to one; but the former are expended very rapidly, and almost invariably become prematurely old, which may be chiefly attributed to their spending at least a quarter of their existence in an amphibious state, up to their knees in water in the rice khets.”

The following estimate of the population is extracted from the notebook of the late Dr. Ellislie, a gifted and accurate observer, who was medical missionary in Sri Nagar for six years:—

“Population of the valley of Kashmír, excluding the surrounding countries and the inhabitants of the mountains, 402,700.

“This number is composed of—

Musalmáns	{ Sunís	312,700
	{ Shíás	15,000
Hindús		75,000
Total population of Kashmír		402,700

Population of Srinagar.

Musalmánas	{	Sunís	.	.	.	.	.	.	.	.	95,400
		Shías	.	.	.	.	.	.	.	.	7,000
Hindús	.	.	.	.	.	.	.	.	.	.	25,000

Total population of Srinagar . 127,400

Population of Kashmír, excluding Srinagar.

Musalmánas	{	Sunís	.	.	.	.	.	.	.	217,300
		Shías	.	.	.	.	.	.	.	8,000
Hindús	.	.	.	.	.	.	.	.	.	50,000

Total . 275,300

DISTRIBUTION OF POPULATION—Shawl-weavers.

Musalmánas	{	Sunís	.	.	.	.	.	.	.	28,115
		Shías	.	.	.	.	.	.	.	1,000
Hindús	.	.	.	.	.	.	.	.	.	3,153

Total . 29,430

Tax-payers (excluding shawl-weavers and cultivators of the soil).

Musalmánas	{	Sunís	.	.	.	.	.	.	.	50,775
		Shías	.	.	.	.	.	.	.	4,000
Hindús	.	.	.	.	.	.	.	.	.	...

Total . 54,775

Clerks in the employ of His Highness's government.

Hindús	.	.	.	.	.	.	.	.	.	5,572
Musalmánas	.	.	.	.	.	.	.	.	.	...

Total . 5,572

Jagírdars (landholders).

Musalmánas	{	Sunís	.	.	.	.	.	.	.	2
		Shías	.	.	.	.	.	.	.	3
Hindús	.	.	.	.	.	.	.	.	.	40

Total . 45

Mulárim posha (tenants).

Musalmánas	{	Sunís	.	.	.	.	.	.	.	252
		Shías	.	.	.	.	.	.	.	30
Hindús	.	.	.	.	.	.	.	.	.	7,500

Total . 7,782 "

The population of Kashmír was reckoned before the famine of 1877-79 at about half a million, of whom all but 75,000 pandits were of the Muhammadan creed. No accurate census was ever taken, and at the present time it is impossible to say what the number of survivors may be, since the

method followed in distributing food leads necessarily to the falsification of returns. Some idea, however, of the depopulation of the country may be formed from the following authoritative description :—

"No European who carefully examined the city this summer (1879) with a view to guessing its population ever put the people at over 60,000 souls, but nothing can be exactly known. A number of the chief valleys to the north were entirely deserted; whole villages lay in ruins; some suburbs of the city were tenantless; the city itself half destroyed; the graveyards were filled to overflowing; the river had been full of corpses thrown into it. It is not likely that more than two fifths of the people of the valley now survive."

Monsieur Bigex, a French shawl-merchant, has informed the writer of this note that, whereas in former times there were from 30,000 to 40,000 weavers in Srinagar, now only 4,000 remain, and that orders from France for shawls cannot be executed for want of hands. It may be that the famine has fallen with most severity on the weaving class.

The population of the valley is now reckoned at from 300,000 to 400,000, and of this number the city probably accounts for 100,000. (*Wingate.*)

Races.—Vigne states that the Muhammadans predominate in the city of Srinagar in the proportion of three to one, and nine to one in the villages.

There are about twenty different tribes or clans among the Muhammadans in Kashmír. Of these, the Chak, who were the warriors of Kashmír, and so bravely resisted the invasion of Akbar, are the oldest and most distinguished. Next, the Maliks, who were called Singhs, or lions; the Bandeh, and others; and there are others again whose names are those of some animals, such as the monkey, bear, and jackal tribe, and there is one rejoicing in the name of Shaitan (Satan).

The Rishis, who seem to be peculiar to Kashmír, do not marry, and in that particular resemble European monks more, probably, than any other of the Muhammadan ascetics.

The Sunís, or orthodox Muhammadans, far outnumber the Shíás, or Ráfizí (heretics) as they are opprobriously termed: of the latter, who are the followers of Alí, there are said to be only 1,000 houses, numbering about five or six thousand souls. They are found chiefly at Zadibal, about 2 kos to the north of Srinagar, at Nandapúr and Hasanabád, near to the city lake. Though so few in number, the men of this sect form the most active, industrious, and well-to-do portion of the Muhammadan community. The finest papier-maché workers and shawl-makers in Srinagar are Shíás, and some of the wealthiest men in the city belong to that sect.

A deadly feud has ever existed between these two great divisions of the Muhammadans.

In the times of the Patháns the Shíás were not allowed to enact the feast of the Muharram. In the time of Abdulla Khán, who made himself independent of his master at Kábul, they attempted to celebrate it but were

attacked and plundered, and their houses burnt; some one hundred and fifty of them (for there were very few in the city) were collected, their noses pierced, and one string passed through them all, and, thus linked together, they were made to perambulate the bazárs. Again, in the time of the governor Bama Singh, the Shíás attempted to celebrate the Muharram, but the enraged Sunís fell upon them, killed fifteen of them, and plundered their property; and the Persian merchants, of whom there were two or three hundred, retreated from Kashmír and have never since resided there.

On both these occasions, as in 1872, the dominant party averred that the attacks were made in retaliation for dreadful atrocities committed by the Shíás, but in the absence of direct proof it can scarcely be credited that the small and well-to-do section of the Shíás would wantonly arouse the slumbering animosities of their powerful and vindictive neighbours.

That time has by no means weakened the vengeful feelings of the stronger sect and the bigotry of the weaker, the occurrences of September 1872 amply testify. The disturbances then raged for more than a week, and for some time defied the efforts of the governor, who called in the aid of the troops; whole districts were reduced to smouldering heaps of ruins, and business was for some time entirely suspended, a great portion of the city being deserted. The Shíás fled in every direction, some seeking safety on the adjacent mountains, while others remained in the city in secret lurking places. Many of the women and children of the Shíás found an asylum from the hands of their infuriated co-religionists in the houses of the Hindú portion of the community. When order was at length restored, the ringleaders of the riot were seized and imprisoned, besides hundreds or thousands, it is said, of the poorer inhabitants. The apprehensions appear to have been made in the most indiscriminate fashion.

Vigne states that the Hindús of Kashmír are divided into very numerous different tribes or families, such as Pandits, Rasdun, Kol, Kabuta (a dove), &c., but these are all arranged under the two great divisions of the Hindús, the Malamasis and Baruhmasis. Dr. Elmslie divides them into (1) the Brahman Hindús, whose only work is to perform the Hindú worship—in short, they are exclusively priestly, and number about five hundred houses; (2) the Jótis Hindús, who study the stars for the purpose of predicting future events—they number from one hundred to one hundred and fifty houses; (3) the Karkun Hindús, who are writers, merchants, and farmers, but never soldiers. Relatively this is a very numerous class. The Kashmíri paudits all wear the Brahminical thread, consisting of several fine cords. It passes from the left shoulder down to the right side.

Commenting on the fact that "*bat*" frequently forms a portion of Muhammadan names, Dr. Elmslie states that "it is probably derived from the word *bata* or *batah*, which signifies a 'pandit,' who is always a Hindú of course. Probably, when this word *bat* is used by a person, it points to the fact that originally his family was Hindú; for we know from history

that, when the Muhammadans conquered the valley of Kashmir in the fourteenth century, they compelled many of the inhabitants, who at that time were Hindús, to become Muhammadans."

A person whose father is a Kashmírí but whose mother is not, is called "*argon*." These hybrids between the Kashmírís and the surrounding native races are pretty numerous in Ladák, Kashgár, Yárkand, and other neighbouring cities and states.

Here and there colonies of Patháns and Sikhs have settled in the valley of Kashmír; as might be expected, the latter are the most numerous.

In the pargana of Machipúra, at the north-west end of the valley, there have settled colonies of people from the west of Pesháwar, and these have married with the Kashmírís. The class produced are called Machipúrias; they are divided into Machipúrias proper and Khaibaris; the former sprang from an earlier colonisation; the latter date from the acquirement of Kashmír by the Durání dynasty.

Vigne appears to have been much struck with the beauty of the Watul tribe. He says: "They are, I believe, gipsies, and have all the manners and appearance of gipsies. They live in tents, or rather small huts of thatch, which are easily rebuilt when occasion requires it, and by reason of their indiscriminate use of any food, they have no caste, and are looked upon by Musalmáns and Hindús with the greatest contempt. Many of their beautiful children are sold and sent as slaves to the Panjáb, and I believe that many of the prettiest of the *nách* or dancing-girls are born of Watul parents." Dr. Elmslie says that the Watul is most degraded, and performs the most menial offices; the tribe is divided into four classes.

The farmers are nearly all Muhammadans, and in Kashmír the *káwáj* or burner of dead bodies (Hindús) is always a Musalmán.

The shawl-weavers (Khándawáo), of whom Dr. Elmslie says there are 23,013 in the valley of Kashmír, are Muhammadans, and are the most miserable portion of the population, both physically and morally. Crowded together in small and badly-ventilated workshops, earning a mere pittance, and insufficiently nourished, they suffer from chest affection, rheumatism, and scrofula. When a woman wishes her neighbour ill, she says "May you get a shawl-maker for a husband!"

The *Gújar*, *Gopan-gúr*, or cow-herds, are not Kashmírís, and are not a very numerous tribe. They are said to have come originally from Gujrát in the Panjáb. In the spring time they collect large herds of cattle belonging to others, and drive them away to the mountain valleys to graze. They take their wives and families with them and live in log-huts in the woods and in recesses at the foot of the Panjál range.

The *Pokul*, *Pohlá*, *Chaupán*, or shepherd, watches the flocks and herds of other people upon the remote mountain pasture-lands. He receives his charge about the month of May and then repairs to the mountains, spending the summer there with his family and dogs until the advent of the

winter snows drives him down into the valley. He receives a small money payment or an allowance of rice for the care of each sheep or goat during the season, and its milk also; and he is required to account for each casualty in the flock, producing the skin for the owner's satisfaction; but the Kashmíri shepherd is not more honest than the rest of his countrymen, and many a lamb is sold or eaten by him, and the loss referred to the depredations of wild beasts. During the long winter the shepherd families reside in the villages, and are mostly employed in the manufacture of blankets.

The *Gulubán* or *Guluwán* takes care of horses, and has frequently the credit of stealing them; he leads a life similar to the shepherd, and receives eight *trák* (about 96 lb) of rice for the care of a horse during the grazing season. These *guluwáns* are said to be the descendants of the old warlike tribe of the Chak, who were the warriors of Kashmír and so bravely resisted the invasion of Akbar. They were afterwards remarkable only for their predatory habits. They rarely intermarried with any other caste, and resided in the jungle, changing their place of abode whenever the chances of detection rendered it necessary to be on the move. In the time of the Patháns, it was dangerous to travel alone. The Chak would leave a few of their number in charge of their harem, while the rest sallied forth on a marauding expedition. A person going from the city of Islamabad was in danger of being robbed on the skirts of the Wastarwan mountains: Shahjí Marg, or the King's Hill, on the way from the city to Shupion; the vicinity of Sháh Núr-u-dín, Haritrat, on the way to Baramúla; and the jungle near the village of Nunur, at the debouchure of the Drás road and the Sind river, were places particularly infested by the *gulubán*. The long defile leading from Dachinpara to Gúnd-i-Sur-Sing on the Sind was much used by them, when they wished to avoid observation in passing from one end of the valley to the other. A long heavy club, with iron rings around it, was their principal weapon. The Sikh governor, Kupa Rám, put two or three of them to death; but their entire suppression was one of the few measures that Sher Singh, maharája of the Panjáb, could claim any credit for during his tyrannical viceroyalty in Kashmír.

The open and daring outrages of the *gulubán* were much complained of, and having one day received intelligence that a party of them had assembled near the plain of Damudur, only a few miles from the city, he sent thither a large force, killed some seven or eight of them on the spot, and afterwards hanged seventeen of them at one time from the Amír's bridge.

The governor, Mían Singh, also sent an officer and a party after them, who killed and hanged several, and so terrified the remainder that they have never made any head since. Disowning the name of *gulubán* they get a livelihood as labourers, or by tending horses.

The *Dam* may be called a kindred tribe; they claim a descent from

the pandits, whom tradition has represented as being of giant strength and stature. They seem to be identical with the Damaras of the Rāja Taringini, wherein it is related that King Lalataditya lost his life in an expedition against this fierce and intractable race. They were also the murderers of King Chacra Verma. Vigne states that the Dúms, the informers, policemen, and night-watchmen of the villages, belong to this family.

Natural qualities and appearance.—The inhabitants of Kashmír are physically a fine race; the men are tall, strong, and well-built; their complexion is usually olive, but sometimes fair and ruddy, especially that of the Hindús; their features are regular and well developed, and those of the Muhammadans have a decided Jewish caste resembling the Patháns.

Moorcroft remarks that the inhabitants of the city are rather slight, but amongst the peasantry, both Hindú and Muhammadan, are to be found figures of robust and muscular make, such as might have served for models of the Farnesian Hercules. As porters they excel, carrying heavy loads without fatigue over the steepest mountain paths.

Drew says "the Kashmíri people are doubtless physically the finest of all the races that inhabit the Kashmír state, and I have not much hesitation in saying that in size and feature they are the finest races on the whole continent of India. Their physique, their character, and their language are so marked as to produce a nationality different from all around, as distinct from their neighbours as their country is geographically separated."

Much controversy has been expended on the attractions of the women; while Vigne and Hügel bear testimony to their beauty, Jaquemont declares that the female race is remarkably ugly—"I have never seen anywhere such hideous witches as in Kashmír." Judged in comparison with those of the surrounding countries, the women of Kashmír, especially the panditánis, the wives of the pandits, must, no doubt, be described as beautiful. They are remarkably prolific, a fact which has been ascribed to a diet in which fish and meal are common ingredients. The staple food of the inhabitants is vegetable; rice, turnips, cabbages and radishes, lettuces, spinach, and other common vegetables are in extensive use, boiled into a sort of soup with a little salt; the leaves of the dandelion, dock, plantain, and mallow are eaten, and the catkins of the walnut are also employed as food, seasoned with a little salt, mustard, and walnut oil. The root of the lotus plant, when boiled and flavoured, is also eaten; it is called *nudroo*, is of a pale-straw colour, cylindrical, and about 10 inches long and an inch and a half in diameter, and is considered highly nutritious. The *singhára* or water-nut is ground to flour and made into bread, which forms the principal article of diet of those who live on the margins of the great lakes. Happily for the poverty-stricken inhabitants, nature is usually very bountiful in Kashmír, and food is cheap and abundant. Those who can afford it eat the flesh of sheep and goats.

Dress.—The dress of both men and women is very similar ; it consists of a long garment called "*pheran*," in shape not very unlike a nightgown with very wide sleeves. It is made of either cotton or wool according to the season. *Pheran* is manifestly a contraction of the Persian word "*pairáhan*," garment, and tradition says it was introduced by the Emperor Akbar, who made the Kashmírís doff their more martial habiliments in order to subdue their then warlike spirit. It is sometimes of red or blue colour. The sleeves of the women's *pheran* are wider than those of the men's, and the skirts are longer, descending nearly to the ankles. When it is manufactured of wool, it is called "*lóch*;" when of cotton, "*póts*."

The men wear in addition a pair of very loose drawers, and their head dress is a *pagri* or turban, all of white colour, which the Hindús smooth over the right temple and the Muhammadans on the left.

The women wear a skull-cap with a band of red cloth on the front of it; the panditánís call the long narrow piece of red woollen cloth which they bind round their heads "*sarpékh*."

The ordinary veil worn by the Kashmíri female is called "*púts*;" it consists of a long piece of cotton cloth thrown over the head and allowed to hang down the back; its use is confined to the Musalmán women; the panditánís or Hindú females wear a spotted veil, called "*tikipúts*." With the exception of the higher classes, the women do not affect to conceal their features. A long piece of cotton stuff called "*lungi*" is worn round the waist over the *pheran*. A panditáni never goes abroad without this girdle. In the winter, and when it rains heavily, the women wear the "*khras*," which are shoes or clogs made of wood with thongs of straw called "*del*." On marriage days, with other finery, they wear shoes of horse's or mule's skin, which, for such great occasions, are adorned with silk-work. The men on the mountains wear grass shoes, called "*púlahor*;" when procurable, rice-straw is from its elasticity preferred for the construction of these shoes, but bark is frequently used.

The Hindús wear marks or sectarial decorations on the forehead. *Safron* is the colouring ingredient in the mixture with which the mark is painted.

The Muhammadans generally wear charms or amulets (*láviza*); these consist of the names of God, the name of Muhammad, the names of Musalmán saints, or verses from the Korán. The paper on which these are written is usually sewed into a piece of cloth, generally of a red colour, and then tied round the arm or attached to the wearer's dress.

The women are generally profusely ornamented with elegant earrings, nose-rings, anklets, and bracelets. Their mode of dressing the hair is peculiar; it is drawn to the back of the head and finely braided; the braids are then gathered together, and being mixed with coarse woollen thread, they are worked into a very long plait, which is terminated by a thick

tassel (*gandapan*) which reaches down to the loins. This peculiar arrangement of the hair is called "*wánkopan*."

Any one who may be bound for a long march will put on leggings of a peculiar sort, a bandage about 6 inches wide and 4 yards long, wound round from the ankle up to just below the knee, and then fastened by an equally long string attached to the upper end, which is lightly wound many times round the leg. This, which is called *patáwa*, is a much-cherished article of dress, and without doubt is very good for mountain work. For their feet they have either the common shoes used in India or else grass shoes made of rice-straw; the straw is first twisted into a rope, and then interwoven to make a sole which is fastened on sandal-wise.

Character.—The Kashmíri has been called the "Neapolitan of the East;" lively, ingenious, witty, and good-humoured; they have for ages been oppressed and insulted, and are much addicted to the never-failing vices of slaves, lying and trickery; the truth, even for their advantage, is avoided by them, and they are inordinately devoted to amusement and pleasure.

Moorcroft, engaged against them in a course of commercial rivalry, has shown them no mercy in delineating their moral qualities. Hügel likewise describes them as venal, dishonest, and dreadfully addicted to sexual immorality, only recording in their favour a remarkable aversion to shedding blood.

They are a bye-word among Asiatics, and in every bazár the verses are known and repeated, which assign to them a capacity for getting others into trouble, and which place them in unenviable juxtaposition with the Afghán and the Kambó, as among the three vilest races on earth. The well-known verses have been freely translated: "If ever there should become a scarcity of men, beware of having anything to do with any of the following three races: one the Afghán, the other the Kambó, the third the Kashmíri of vile descent. From the Afghán you have to expect malice, from the Kambó intrigue, whilst you will never experience aught but sorrow and anxiety from the Kashmíri." To which a witty Kashmíri replied: "the fourth, that race that falsely says that vile is the Kashmíri."

Another verse says that "when the Kashmíri will be weighed and his virtues will be found wanting, he will whine out a prayer to God to change the scales;" while these proverbs are in every mouth: "Many fowls in a house will defile it, and many Kashmírís in a country will spoil it;" "If you meet a snake do not put it to death, but do not spare a Kashmíri;" "Do not admit a Kashmíri to your friendship, or you will hang a hatchet over your doorway." To his other vices must be added that of ingratitude. Kaye, in his description of the rising at Ludhiána in 1857, records that the great colony of Kashmíri shawl-weavers, who, sheltered and protected as they never could have been elsewhere, followed their peaceful calling unmolested, and held their gains in the most perfect security, rose against us with a vehemence proportioned to the benefits they had received, and were among the

foremost in "plundering the government stores, in pillaging the premises of the American Mission, in burning the churches and buildings, in destroying the printing-presses, and in pointing out the residences of government officials, or known well-wishers of government, as objects of vengeance for the mutinous troops."

The abject condition of the Kashmíris has been well described by the French naturalist, Victor Jacquemont, who visited the valley in 1833, and was, therefore, spared the pain of assisting as a spectator at the latest phase of national degradation.

"The Afgháns," he wrote, "having during the last century despoiled the Moguls of their conquest, and the Sikhs having expelled the Afgháns in this century, a general pillage has ensued upon each conquest; and, in the intervals of peace, anarchy and oppression have done their utmost against labour and industry, so that the country is now completely ruined, and the poor Kashmíris appear to have thrown the hatchet and to have become the most indolent of mankind. If one must fast, better to do so with folded arms than bending beneath the weight of toil. In Kashmír, there is hardly any better chance of a meal for the man who works, weaves, or plies the oar, than for him who, in despair, slumbers all day beneath the shade of the plane tree. A few stupid and brutal Sikhs, with swords at their sides or pistols in their belts, drive along like a flock of sheep these people, whose numbers and ingenuity are marred by their cowardice."

Let Dográs be substituted for Sikhs, and the picture will be recognised at the present time.

Drew, who had seen a great deal of them, says:—

"In character the Kashmíris have many failings and faults, but they also have qualities which causes one to be interested in and to like them. They are false-tongued, ready with a lie, and given to various forms of deceit. This character is more pronounced with them than with most of the races of India. . . . They have indeed a wide reputation for being faint-hearted and cowardly; still I must admit that I have met with Kashmíris who as against physical dangers bore themselves well. In intellect they are superior to their neighbours; they are certainly keener than Panjábís, and in perception and clearness of mind and ingenuity far outvie their masters, the Dográs."

The Kashmíris, though poor, are very charitable; in their villages any one who may have become incapacitated from old age or sickness, and who has no near relations to look after him, is supported by the community.

In the cities, especially in Srinagar, food and money are given to all of the poor who may come to ask for them, from the houses of those who are tolerably well off, on the 11th of every month, as well as on all their sacred days, and especially on the occasion of the Íd and throughout the Ramzáñ.

Those who have best considered the character of the Kashmíri have been inclined to attribute his manifold failings rather to his political condition and surroundings than to any inherent viciousness of nature; and it cannot be doubted that a people possessed of such intellectual powers, descendants of a warlike race, though now the greatest cowards in Asia, whom centuries of the worst oppression have not succeeded in utterly brutalising, must be capable of a moral regeneration.

Habitations.—The houses throughout the Kashmír valley are nearly all built after the same pattern. First there is a ground-floor in which are two chambers, with the small hall of the house. The second floor contains three rooms, and the floor under the roof usually consists of one long chamber, which is used as a loft for storing firewood, kitchen stuff, and lumber; here the household spend the summer months. That part of the house occupied by the females is called "*báts*;" kine are often housed in the ground-floor.

The wood of which houses are built are *deodar* (Himalayan cedar), *káyur* (pine or fir), and *sungul* (Himalayan spruce). The woods of the poplar and plane are used by the poor, but they are far from being durable, and the latter is scarce, as no one is allowed to fell a plane tree without the permission of the government. The materials of which the houses are built are stones for a foundation, wood for the framework, bricks and mortar to fill up the divisions of the framework, and earth and the liber of the birch tree, called *boj pathar*, for the roof, which is slanting. There are two kinds of bricks manufactured in Kashmír, the baked and the unbaked. The unbaked, which are most frequently used, are made of earth and dried in the sun. The baked are made of clay and burned in a furnace. The maharaja retains the monopoly of making bricks. The baked brick is called "*pack sir*;" the unbaked brick is named "*om sir*."

At times, instead of the fine inner bark of the *boj pathar* (*Betula tartarica* or birch), a tree which grows abundantly on the mountains of Kashmír, a reed called *tshai*, is used for roofing. Roofs of this description may be noticed on the houses in Srinagar, Sopúr, and the adjacent villages, because they are near to the Dal, Wular, and Anchar lakes, where the reed grows abundantly.

In some villages the houses are thatched with straw, and in Baramúla, Shupion, and Tsrár the roofs are made simply of thick boards of wood, nailed firmly, on account of the very strong winds to which those places are exposed. In some of the houses there are fire-places, but generally they are built without. Fires are used only for cooking purposes, and the smoke finds its way out by the doors and windows. Wood is generally burned; sometimes cow-dung, baked into cakes with straw, is used as fuel.

In Srinagar and the other large towns the houses are frequently built two or three stories high, and are usually lighted by windows (*panjara*) formed of trellis-work which takes the place of glass. Some of this work is very beautiful. When the weather becomes cold and rainy, paper of different colours is pasted over the inside of the trellis-work. Here and there, in the houses of the rich, small windows may be seen filled with glass. The glass is imported from the Panjáb, and mica also is used for the same purpose.

In some parts of the valley, especially in the forests near the foot of the mountains, the houses are built simply of undressed logs or timbers, laid

longitudinally and dove-tailed at the corners, the interstices being plastered with mud cement. The Gújars invariably inhabit log-huts with flat mud roofs, and throughout the valley of the Kishan Ganga the dwellings, with few exceptions, which are all of modern construction, are built on a similar plan.

The cottages are not clumped and crowded as in the villages of the Panjáb and of Dúgar, but are commonly detached. Near the village grow, unenclosed, numerous fruit-trees, apple, cherry, mulberry and walnut, which form a wood or grove round the dwellings, and hide them from view. Looking from a commanding height we see the vale all studded with such village groves.

Customs.—Polygamy does not appear to be very common among the Hindús of the valley of Kashmír, and among the Muhammadans the practice is confined to the wealthier classes, who are generally found in the town; but few of the agricultural population have the means to indulge in a plurality of wives.

As a protection against the cold in winter, the Kashmírís almost invariably carry a "*kangri*" or portable brazier. The kangri, which somewhat resembles the Italian *scaldino*, consists generally of two parts, an earthenware vessel (*kandal*) about 6 inches in diameter, into which is put a small quantity of lighted charcoal, and an encasement and handle of wicker-work. Sometimes, however, it is destitute of the wicker-work, and then it is called *manan*. As the dress of the Kashmírís is of a loose fashion, the kangri can be placed in immediate contact with the skin of the abdomen and thighs, where in many cases cancer is in process of time generated. It has been surmised that the Kashmírís learned the use of the kangri from the Italians in the retinue of the Mogul emperors, who were in the habit of visiting Kashmír.

The Kashmírís, rich and poor, are passionately fond of tea, of which two kinds find their way into the markets of Kashmír. These are called *suratí* and *sabz*. The suratí is like English tea, and reaches Kashmír from Ladák and the Panjáb. The sabz tea, on the other hand, is the famous brick tea, which finds its way into the country through Ladák. There are various ways of preparing tea in Kashmír. Mogul cháí is made by adding to each tola of tea a masha of *phul* (soda); this is then put into a degchi or vessel, with between a quarter and half a seer of cold water; after boiling until the leaves are thoroughly moistened, a cup of water is added for each of the company, and it is again boiled for about half an hour with the addition of about a masha of salt for each partaker; the vessel is then taken off the fire, and the liquor strained through a cloth and beaten up with a stick to give it a dark colour; in the meantime half a seer of fresh milk has been boiled down until three chitaks remain; this is poured on the tea, which is again placed on the fire and boiled for about ten minutes, a chitak of butter being added when the preparation is at its hottest. If the tea is to be con-

sumed in the family circle, it is served out with a wooden ladle into each of the cups, but if intended for company, it is poured out of the degchi into the tea-pot (*sammasát*). The Russian tea-urn or "samovar" is a common article of household furniture in Kashmír; the shape is said to have been imitated from a Russian model brought by some travelling merchant years ago from the north.

Tea prepared in the manner above described is drunk by the opulent classes after dinner; they also sometimes indulge in sweet tea in the early morning: it is simply prepared in the ordinary fashion in the tea-pot: with the early cup of tea a sweet biscuit called "*lutchi*" is eaten.

Another mode of preparing tea is called *shiri cháí*. The tea is placed in the tea-pot with a little soda and water and boiled for half an hour. Milk, salt, and butter are then added, after which it is boiled for another half hour, when it is ready for drinking. The phul or salt used in the infusion of tea is found in the Nubrá valley of Ladák; it contains the carbonate and the sulphate of soda, and a little of the chloride of sodium.

The Kashmírís are not great smokers, though both tobacco (*lamoe*) and snuff (*naat*) are in general use. Most of the snuff consumed in Kashmír is imported from Pesháwar; that manufactured in the valley, though much cheaper, is greatly inferior.

Some of the customs of the country are of obscure origin and meaning, but Vigne remarks that they have one which closely resembles what we call making an April-fool. When the new snow falls, one person will try to deceive another into holding a little in his hand, and accordingly he will present it to him (making some remark by way of a blind at the same time) concealed in a piece of cloth, on a stick, or an apple, folded in the leaves of a book, or wrapped up in a letter, &c. If the person inadvertently takes what is thus presented to him, the other has a right to show him the snow he has thus received, and to rub it in his face, or to pelt him with it, accompanied with the remark in Kashmíri, "New snow is innocent," and to demand also a forfeit of an entertainment or a *nach* or dance, or some other boon, of the person he has deceived. The most extreme caution is, of course, used by every one upon that day.

In some parts of the valley it is customary to deck the graves of departed relatives and friends with flowers on some given day in June. The iris is planted in all graveyards.

"Jai Déo," or glory to mercy, is the mode of salutation which a Kashmíri pays to the maharaja when he addresses him. This term is used in Jamú as well.

Hindús salute each other with "rama," "rama;" a Kashmíri Hindú of rank says "sáhib-salámat;" a Muhammadan stranger salutes a visiting Hindú with "daolat ziyáda" (may your wealth increase), and the answer will be "umar-daraz" (may your age be long).

Religion.—The religion of Kashmír has been frequently changed. In the remotest ages it was that of the *nagas* or snake-gods.

Buddhism was introduced by Asoka, B.C. 250 ; castes were adopted by Jaloka, his successor ; the snake-worship was followed by the re-establishment of Buddhism under the Tartar princes ; and the Brahminical or Hindú religion was introduced by Abhimanyú, B.C. 73, and snake-worship was subsequently revived under Gonerda III.

The Kashmírís say that the country was converted to the doctrines of Muhammad seven hundred years ago, which would bring us to a period long antecedent to that of Shams-ú-dín, who is considered to have been the first Muhammadan king.

The native Brahmins in Kashmír informed Hügel that subsequently to the establishment of Muhammadanism, the number of their caste was by oppression reduced to eleven, and that it was recruited by the settlement of four hundred Brahminical families from the dark-complexioned natives of the Dekán.

There are now several sects of Hindús, amongst whom are the pandits, who are nearly all connected with the government in some official capacity. The proportion of Hindús to Muhammadans is very small, although they are the governing class ; in Srinagar it does not amount to one in seven, while in the country, as has been remarked, it is less. The Muhammadans are almost entirely Sunís, the number of Shías, at the present time, being exceedingly small. There are also a few of the mystic Muhammadan sectarians called Súfis. The Chaks are an old and distinguished sect of Muhammadans, who, judging from their tombs, were probably numerous and very wealthy in former times. The teachers of either faith, múllas and pandits, are extremely ignorant, and possess little influence.

All classes are remarkably superstitious ; they visit in pilgrimage numerous places of reputed sanctity, and they firmly believe in the existence of various supernatural beings, resembling in character the fairies, satyrs, and similar phantoms which haunt the imagination of the credulous in other countries.

Language.—The language of Kashmír is peculiar to the province, and differs considerably in different parts of the valley ; it is a prakrit of the pure and original Sanskrit. Vigne states that he was told on good authority that out of one hundred Kashmírí words twenty-five will be found to be Sanskrit, or a prakrit, forty Persian, fifteen Hindústání, and ten will be Arabic, and some few Tibetán Turki.

He further remarks that there is an uncouth rusticity about the Kashmírían pronunciation which is almost sufficient to betray the language as a *patois*, even to a person who did not understand it. Forster thought it resembled in sound the Mahratta tongue, though with more harshness,

which probably induced the inhabitants to compose their songs in Persian, or adopt those of the Persian poets. "Yet," he adds, "despite the unpleasant tone of their speech, there is scarcely a person in the country, from youth to old age, who has not a taste for music."

It is a disputed point whether Káshur, as the Kashmíri dialect is called, was ever a written language. Dr. Elmslie says that in ancient times it was written in the Sháráda character, a brother form of the Devanágri, and in this view he is supported by Dr. Leitner. The former authority states that the following story is related in Kashmír as to the introduction of the Sháráda Achhar alphabet into the valley. There lived about 2,000 years ago, in the city of Ujjain, in the province of the same name, a person whose name was Bikramájít or Vikramadat, whose brother was king in that city and province. This brother's wife was a woman of bad character. She wished Bikramájít to cohabit with her, and because he stoutly and persistently refused, she fabricated a story against him, and prevailed upon her husband to expel his own brother from his territories. Bikramájít, thus driven from house and home and accompanied by a few companions, began his travels. The exiles at last reached Kashmír. One of the little company was called Sháráda Nandan, who taught the inhabitants of Kashmír how to write the letters which have ever since been called after him.

To this Dr. Elmslie adds—"There is a remarkable similarity between the Sanskrit and the ancient Kashmíri letters. The books written in the ancient character and language are unintelligible to the Hindús of the valley, except to a very few of the sacerdotal class among them. It is said that Thunú Sambhota, in the first half of the seventh century of our era, introduced the Kashmíri characters into Tibet. These characters remain unchanged to this day.

On the other hand, Babú Nilambara Mukerji, M.A., B.L., who has devoted much attention to the subject, and is in every way well qualified to give an opinion, asserts that the vernacular dialect of Kashmír was never written in the Sháráda character, which is, he maintains, incapable of representing the peculiar vocal sounds of the language; moreover, the works in the valley written in the Sháráda characters are pure Sanskrit works, and Kashmírís ignorant of Sanskrit are unable to read the Sháráda character.

Modern Kashmíri is generally rendered by Persian letters, to which varying, as well as arbitrary, sounds are attached, a circumstance which makes it impossible to pronounce the words correctly unless one has heard them.

The grammar of the Kashmíri language is as peculiar as its orthoepy. It is highly inflectional, and offers not only forms of reduplication, but also makes changes within the root. Kashmíri literature, though not extensive, is far from being uninteresting. Some time ago, Dr. Leitner published the

text and a translation of a poem called "The Patience of Saints;" and the poems of Muhammad Gani, of Gani, a contemporary of Jami, of Shiraz and Hasan, who wrote in Persian,—Waháb, who wrote Kashmíri Ghazals,—and Aziz, a religious poet,—are well worth translation.

There are also several histories, innumerable songs, and many pretty legends. Muhammadanism, which stamps out everything that is even remotely connected with "any infidelity," especially "idolatry," has not quite succeeded in destroying the highly imaginative mind of the natives of Kashmir; and even where they draw on Muhammadan sources for inspiration, their treatment of the subject is generally original.

The shawl-weavers possess a language of their own, which, although essentially Káshur, differs materially from modern Kashmíri, in which corrupt Persian words so greatly prevail. This trade dialect is furnished with an alphabet of the colours, signs, directions, &c., used in the shawl-craft.

The inhabitants of Tilail and Gúrais, and the upper portion of the valley of the Kishan Ganga generally, are acquainted with the Dárd dialect, which is commonly spoken in those districts. From Panjábí and from Dogrí it is so, different as to be quite incomprehensible to those nations, also it is difficult to learn. The officials of the maharája's government, who have much to do with Kashmír, seldom master its language; if they do so at all, with rare exception, it is so far as to understand and not to speak it. The Kashmírís, on the other hand, are good linguists: nearly all the men and a good proportion of the women know either Panjábí or Hindústání, or more likely speak a mixture of both.

Kashmír canal.—This is an old canal that used to take out of the Ravi near Bazantpur, but now takes out above Lakhampur, nearly opposite the village of Dhanna. It is intended to irrigate the lands north of the village of Kathúa, but is in bad repair and of little use. (*Wingale.*)

KASHMÍR JILGA—Lat. 36° 14' 54". Long. 77° 47'. Elev. 14,250'.

A camping ground on the banks of the Yárkand river, situated 11 miles below Khafelung, on the winter (or Kargia) route to Yárkand. (*Trotter.*)

KASHMÍR PROVINCE—

This province includes, besides the valley of Kashmír, the valleys of Tilail, the Kishan Ganga, and the Jhelum. It is bounded on the south by the rájaship of Púnc and the Jamú province; on the east by the Jamú province and the governorship of Baltistán; on the north by Astor and Chilas, and on the west by Kághán and Hazára.

KASHT GHAR—Lat. 33° 9'. Long. 75° 30'. Elev.

A village situated on the spur some little distance from the right bank of the Chandra Bhága, between that river and the Lidar Khol stream.

There was in former times a fort at this place; it now contains about fifteen houses, with a mixed population of Hindús and Muhammadans. The

Lidar Khol is bridged beneath the village on the path leading to Doda, which lies about 7 miles to the east.

KASIRUS—

The local name for the Kashmírís who settled in Gilgit about 1760 A.D. They now form the largest section of the population in Gilgit itself, but, being weavers and carpenters, are regarded with some contempt by Shíns and Yashkíns alike. They are a most thriving and energetic class, and besides being artisans, are also tillers of the soil. Their distinctive castes are—Mír, Shaikh, Paiar, Lai, Sunár (goldsmiths), Dar Rawat, But, and Tatchon (carpenters). They intermarry amongst themselves, except the Tatchon, who are considered below the rest, and they occasionally give their daughters to the Yashkíns and Shíns. (*Biddulph.*)

KATAI DAWAN PASS—Lat. $35^{\circ} 40'$. Long. $79^{\circ} 30'$. Elev. 17,500'.

Is crossed on the most easterly of the routes leading from the Changchenmo valley to Yárkand. It lies 8 miles north of Yangpa, and leads down to the eastern branch of the Karakash river. Both ascent and descent easy. (*Johnson.*)

KATHAI—Lat. $34^{\circ} 9'$. Long. $73^{\circ} 53'$. Elev.

A small village on the right bank of the Jhelum, in a district of the same name; it lies on the road between Mozafarabád and Baramúla, and is situated high above the river in the middle of a wide and open plateau. There is a fort about a mile south-east of the village, and on the west a double-storied bungalow, containing five rooms for the use of travellers. The fort is a simple square enclosure with mud walls; the houses in the village are likewise constructed of mud and wood.

Hügel estimates Kathai to be 2,200 feet lower than the valley of Kashmír, and remarks that the vegetation in the neighbourhood begins to assume a more tropical character.

The district of Kathai was in former times governed by a rája, whose family now reside in the village of Palpúra, in Kamráj, as pensioners of the maharája. The ráj formed a portion of what was called the Lowarbid district, under Anatulla Khán, a descendant of the old reigning family of Mozafarabád; he left his possessions equally divided between his two sons, giving Dopatta to his elder son, Fateh Khán, and Kathai to his younger, Walí Khán. Zulfikár Khán, grandson of Walí Khán, was in possession of this ráj when Díwan Kirpé Rám entered the district as governor on the part of the Lahore government; he fled at the approach of the Sikhs, but being overtaken by snow on the high range behind Kathai, when attempting to cross over into Karnao, was frozen to death with about one hundred followers. His brother, Zabardast Khán, who remained at Kathai to welcome the díwan, succeeded him in the ráj, paying an annual "nazarána" of £7,000, which left him about £2,500.

This ráj extended from the gate of Baramúla on the east to a hill called the Kahdandi Tibba on the west, a distance of 65 or 70 miles, and was about 12 miles wide from the Jhelum on the south to the Karnao and Bangas boundary on the north; though it comprised a considerable extent of superficial area, it contained very little arable land, and the greater portion of the revenue was derived from the flocks and herds. (*Hügel—Vigne—Lumsden—Allgood.*)

KATHIRA—Lat. Long. Elev.

Head-quarters of a tahsil of the Jasrota zillah. The town is divided into three sections, known as Bajwál, Tejwál, and Majli, each with its lands distinct. There is a dilapidated fort to the east of the town. A nala, an affluent of the Bajú stream, passes through the west side of the town. There is an excellent camping ground in a mango grove with spring water to the south-west of the town. (*Wingate.*)

KATHÚA—Lat. Long. Elev.

A tahsil of Jasrota zillah, lying on the right bank of the Ravi river, and between it and the Újh river. On the north lies the Basaoli tahsil and on the south the Gurdaspur zillah of the Punjáb. The southern side is very fertile. The chief crop is rice, and the water-supply is everywhere good, being conveyed by numerous channels from the river-courses. North of the town of Kathúa, the ground rises slightly, and water is scarce, and the country is largely *munjá* grass and *dhák* bush jungle, till the lower hills are reached. Nilgai and pig are very numerous, and owing to its fertility the tahsil used to be called "Little Kashmir," but cultivation has become less and the revenue has greatly declined in recent years owing to over-assessment and bad administration. (*Wingate.*)

KÁTPANA—Lat. 35° 19'. Long. 75° 39'. Elev.

A pargana in the ilaka of Skardú (Baltistán). Three miles north-west of Skardú fort. It contains only thirty houses. (*Aylmer.*)

KATSÚRA—Lat. 35° 26'. Long. 75° 30'. Elev.

A pargana in the ilaka of Skardú (Baltistán), on the left bank of the Indus, on the road between Skardú and Rondú, at the western end of the Skardú basin, and at the mouth of a ravine whose foaming stream drains a great space of mountain country on the south. For cultivation there is plenty of water, but ground fit for it is scarce, the loose blocks of stone so much fill up the space: wherever water-courses run, there fruit-trees flourish exceedingly well; the fields are all shaded with them. There are apricot and walnut trees in abundance, and mulberry trees that bear a very fine fruit. This cultivated part is on ground that has been made by the stream; but at the mouth of the ravine, on both sides, is an enormous amount of glacier *débris*; on the right or south-east side is a long moraine heap, reaching from close to the mountains down to the river; on the left bank of the Katsúra stream is another moraine heap, that also begins from the moun-

tain slopes; this is an enormous accumulation, the surface is all of large blocks; it stretches wide as well as long; a great hollow in it is occupied by a lake, which the people there call the "Jarvá Tso" (*q.v.*). There is also a small lake 150 yards by 300 yards, called Lutso, on the right bank of the torrent; near it there is room for camping. Supplies procurable.

The Shigarthang is quite unfordable in summer, but is crossed by a fair bridge.

Katsúra contains about 120 houses. There is a polo ground. (*Drew—Aylmer.*)

From Katsura there are routes into Astor. (*Vide "Routes."*)

KATTA—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 48'$. Elev.

A village in Lower Drawár, situated on the mountain-side to the east of Simari, on the right bank of the Kishan Ganga. It lies in a narrow valley at the junction of two small streams. The fields and houses, of which latter there are about twenty, stretch for a considerable distance up the hill-sides. Most of the inhabitants are zamíndars of the Chutwál caste; there is also one Kashmír family and a few Gújars. The path from Báran towards the Chowgali pass lies through the upper part of the village, near a single chunár tree, beneath which there is a small spring.

KAURPARA—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 58'$. Elev.

A village lying on the left bank of the Shamshabari stream, on the south side of the Karnao valley, about half a mile south-west of the fort. It contains some mills, and about twenty houses inhabited by Kashmír zamíndars, and produces both rice and corn.

KAWAWINE—Lat. $33^{\circ} 50'$. Long. $75^{\circ} 6'$. Elev.

A village in the Saremozebala pargana, situated on the left bank of the Jhelum, at the confluence of a *nala*.

KAY LA OR SKI-LA—Lat. 34° . Long. $77^{\circ} 58'$. Elev. 17,900' or 18,256'.

Is crossed between Zingral and Tankse, on the Changchenmo route from Léh to Yárkand. The road *via* the Chang La is usually taken, being easier, though 6 miles longer than by the Kay La.

This pass, though free from glaciers, is a very difficult one. Yaks should be employed to carry goods across as they cross with ease. (*Trotter.*)

KAY LOMBA RIVER—

Has its source on the east of the Kay La and joins the Durgu stream at Tankse. "It is fringed with grass and bushes for a considerable distance up, and at a height of 16,300 feet flows out of a lake about 400 to 500 yards long, of a very deep, clear water. It owes its origin to a large landslip from the left side of the ravine. From the lake to the pass the scenery was as wild as wild could be." (*Godwin-Austen.*)

KAZI NĀG—

The name of the stream which drains the southern portion of the Karnao valley; it is joined by the Shamshabari in a deep ravine between the villages of Chamkôt and Chittarkôt, and empties itself into the Kishan Ganga at Titwal, lat. $34^{\circ} 23'$, long. $73^{\circ} 49'$. At Titwal, where the stream is about 50 feet broad and not fordable, it is crossed by two *kadal* bridges, and by another about 2 miles higher up, near the village of Shárt.

KECHAMA—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 20'$. Elev.

A village situated near the left bank of the Jhelum, about 5 miles south-west of Baramúla, on the south of the road from Marí. To the east of this village the valley of the Jhelum opens out into a broad, oval, and cultivated plain, surrounded by low and well-wooded hills. (*Ince.*)

KEHPŪRA—Lat. $33^{\circ} 50'$. Long. $75^{\circ} 7'$. Elev.

A village in the Saremozebala pargana, situated on the right bank of the Jhelum, just west of Murháma.

KEIGHAM—Lat. $34^{\circ} 28'$. Long. $74^{\circ} 22'$. Elev.

A village situated at the south-east end of the Uttar pargana. A path from this village towards the Loláb valley meets those from Kundi to Sogam and Sandigam; they are good roads and quite passable for laden ponies. The march is about five hours' easy walking. (*Montgomerie.*)

KEL DARA—

A valley in Kashmír territory which drains from the Barai pass on the watershed separating the Kel Dara from the Búnar valley, to the Kishan Ganga river 12 miles above Skardú. Till about 1870 this valley was uninhabited. It was then occupied by paháris from Kághán, and now contains a population of about six hundred souls in two scattered villages. Besides cultivating indian-corn, the people keep large numbers of very fine goats and buffaloes. Grass, wood, and water are abundant, but there is no fruit whatever. The valley is not subject to very great cold. Crime is uncommon, and the people are peaceable, although the men do carry both sword and matchlock. (*Ahmad Ali Khán.*)

KELUNCHEH—

A sect or family of Muhammadans who came from Purik (Súrú). The Kelunchehs are heretics, from either the Suní or Shíá persuasion, following the doctrines of a Saiad, who came from Kashmír in the time of Rafr Khán, and wrote a book containing his own idea of the faith. In common with the Shíás, he does not respect the first three Caliphs, but venerates the memory of Ayesha (or Eve), the daughter of Abubakr; and Hafza, daughter of Osman, who were both wives of the Prophet, and who, as such, he affirms are worthy of honour also. In these and some other respects he differs from the Shíás. (*Vigne.*)

KEMIS—*Vide* "HEMIS."

KENIPATER—

A valley on the northern slopes of the Amrnáth mountain, to the west of the Zoji La. It is drained by a stream, which takes its rise from a glacier at the south end of the valley, and forms one of the sources of the Sind river. (*Moorecroft.*)

KEPCHUNG—Lat. $35^{\circ} 18'$. Long. $75^{\circ} 49'$. Elev.

A pargana in the ilarka of Skardú (Baltistán). It lies to the east of Skardú on the main road from Skardú to Srinagar. It is said to contain 112 houses. (*Aylmer.*)

KEPSANG—Lat. $34^{\circ} 21'$. Long. $79^{\circ} 22'$. Elev. 17,200'.*

Lies north of the Kepsang pass and east of Lumkang, at the head of the Changchenmo valley, and close to the boundary between Ladák and Chinese Tibet. Captain Basevi, R.E., died here on the 17th July 1871.

KEPSANG PASS OR NO PASS—Lat. $34^{\circ} 10'$. Long. $79^{\circ} 36'$. Elev.

Is situated at the head of the Changchenmo valley, close to the source of a stream which flowing west from here joins the Changchenmo river at Kiam. The pass is on the boundary line between Ladák and Chinese Tibet. (*Johnson.*)

KEPSANG PEAK OR KIEPSANG—Lat. Long. Elev. 20,035'.

A trigonometrical station lying just east of the Gong La (or Kiang Gang La) and on the frontier line of Kashmír and Rudok territory. Major Godwin-Austen went up to the summit of it in August 1863, on his way from Pal, at the east end of the Pangong Lake to the Changchenmo valley.

"I took the line of a ravine which led up to the ridge east of the Kepsang staff; the ascent was most fatiguing over the loose angular *débris* that filled the steep bed of the ravine, whose waters were frozen into waterfalls of ice. On reaching the ridge, there was a long pull up to the pole, but the view recompensed all the labour to legs and lungs; the ascent was 3,200 feet, the peak being 20,035, while the camp below was about 16,800. Bleak wastes of hill and wide dry drainage-courses met the eye to the north-east, backed by some high mountains, whose loftier peaks were covered with snow and threw down some glaciers. To the south the great tributary of the Pangong, the Mipal valley, could be followed for many miles; high, rugged, angular mountains bounded it on every side. It was very cold, and I could scarcely do my work or hold my pencil." (*Godwin-Austen* s.)

KEPTUNG KIPTUNG LA—Lat $34^{\circ} 9' 30''$. Long. $78^{\circ} 20'$. Elev. 17,642'.

A pass in Ladák, between Chagra on the road from Léh to Changchenmo and the Koh Lumba. From Chagra there is rather a steep ascent to the grazing spot called Búzi; from this a high, broad plateau extends to the pass: the line of watershed being so broad that is difficult to assign its exact position.

* Godwin-Austen estimates the height to be 18,256 feet.

KESAR—Lat. 33° 25'.

Long. 78° 20'.

Elev.

A small village on the right bank of the Indus, a little below Chumathang. (*Reynolds*.)

KHADELUNG or KUFELONG—

Lat. 36° 8' 34'.

Long. 77° 55'.

Elev. 14,810'.

A camping ground on the left bank of the Yárkand river, at the junction of a stream from the south-west. It is passed on the winter route (*viâ* Kargia) to Yárkand, 20 miles from Aktágh (or Máliksháh) and 11 miles from Kashmír Jilga. Camp in a patch of jungle which extends several miles up and down the valley. (*Trotter*.)

KHAIBARÍS—

A class living in the pargana of Machipúra at the north-west end of the Kashmír valley. Colonies of people from the west of Pesháwar settled in this part of the country and intermarried with the Kashmírís. The class produced are divided into two classes—Machipúrias proper, and Khaibaris; the latter date from the time of the acquirement of Kashmír by the Durání dynasty. (*Drew*.)

KHALSI, or KULSI, or KULLUCH KULATZE—

Lat. 34° 19'.

Long. 76° 57'.

Elev. 10,180'.

A village of about thirty houses on the right bank of the Indus, about 50 miles below Léh. It is a halting-place on the routes from Srinagar and Skardú (*viâ* Chorbát) to Léh, the two routes meeting here. The Srinagar road crosses the Indus by a good wooden bridge a mile or more below the village. The river here flows impetuously between steep rocks, the channel being only 50 feet wide below and 60 feet above. The bridge was built by the Dográ invaders, and is 77 feet long and 8 feet broad, with a stout railing on each side. Height above water (15th October) 45 feet.

The bridge is commanded by a small fort built on its northern and higher bank by Diwan Hira Singh, the first governor of Ladák appointed by the maharaja. The garrison consists of nine men. The village is on a plateau about 250 feet above the river. There is a long strip of cultivated land watered from a side stream: crops and fruit-trees grow on it well, and even luxuriantly, and walnuts and apricots ripen.

The bridge is occasionally carried away during heavy rains as was the case in August 1882. All traffic had then to go *viâ* Skirbichan, except where merchants passed over their goods by a suspended rope bridge, swimming the pack animals across the river. (*Bellou—Drew—Cunningham—Manifold*.)

KHAMBA—

A race of the country of Kham, far to the east of Lhása. By what road they first came from their own country is not known, but now they reach the districts of Zanskár and Rupehu, from the side of India. They are of Tibetán race, and their language, though different from that of the Champás, still can be understood by them. The Khambas

are professional beggars, of a very vagrant disposition; they wander about some parts of India in the cold months, and make their way up to Ladák in the summer, subsisting by begging. The Khambas, too, give themselves a religious air. But in their ways they are more like gipsies than devotees. They have their wives and children with them, and these all come round in succession to beg, as if independent of each other. They live in the smallest of tents; these are only just high enough for one to seat oneself on the floor beneath them. The tents and their other traps are carried on the backs of a few of the load-carrying goats which they always possess. The maharāja's authorities have tried to persuade some of these Khambas to take to agriculture, and a bit of land has been given for this object by the Pangong lake. In 1870 only one family had settled there. (*Drew.*)

KHĀNAPŪR—Lat. $33^{\circ} 58'$. Long. $74^{\circ} 36'$. Elev.

A village in the Birwa pargana, situated about a mile north-east of Drang, on the road towards Srinagar; it contains a masjid, and nine houses inhabited by zamíndars, including a carpenter and a mulla. There are also three government store-houses in the village, which are not now used.

KHĀNAPŪRA—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 18'$. Elev.

A small village in the Machipúra pargana, containing five houses surrounded by rice cultivation; it lies about 3 miles south-east of Magham, by the road between Sopúr and Shalúrah.

KHANDIAL—Lat. $34^{\circ} 38'$. Long. $74^{\circ} 52'$. Elev.

A village lying at the foot of the mountains on the south side of the Gúrais valley, about $1\frac{1}{2}$ miles west of the fort.

There is a shady spot for encamping on the east side of the village, near the zíarat of Bába Darvesh, on the bank of the Gugai stream, which is said to flow from a pool on the Kisser mountain to the south; its waters are bright and clear, and very cold; the stream is crossed by a bridge, and may also be forded.

The village, which is somewhat scattered, lies a little distance from the left bank of this torrent; it contains a masjid, and about sixteen houses inhabited by zamíndars, including the kotwál, a mulla, and a shepherd. There is also a small spring in the village and two mills.

KHĀNPŪR SARÁI—Lat. $33^{\circ} 56'$. Long. $74^{\circ} 52'$. Elev.

A very small village situated on a high and comparatively barren plateau, about 5 miles north of Rámú, on the road towards Srinagar. Some large chunár trees shade the sarái, which is old and out of repair, but contains two or three rooms available for travellers. The only supplies, however, obtainable are milk and wood. There is space for encamping round about the sarái. (*Vigne—Hügel—Allgood—Ince.*)

KHAPALU—

One of the ilarkas composing the wazirat of Skardú. It lies on both banks of the Shyok from long. $76^{\circ} 8'$ to $76^{\circ} 33'$, and includes all the country

draining into that portion of the Shyok. The Thallé and Saltoro (with its branches) are the principal valleys, the former having a certain reputation for fertility.

Communications.—There is some attempt to keep these in repair. The principal road is that described in the "Routes" which follows the right bank of the Shyok from Kunis to opposite Khápálu. The passage of the river is made in zaks or skin-rafts, horses being swum across. The road goes nearly straight from Khápálu village to Lunkha and is very good. An alternative road goes to Lunkha *viâ* Surmu.

There are paths up the Hushe and Saltoro rivers. At the head of the Saltoro there is said to be a pass leading to Yárkand, now closed for many years. (*Vide* "ALI BRANSA.")

Khápálu is connected with Shigar by the Thallé pass (*q.v.*). The Kailas range is crossed at the heads of the Bara and Gané valleys.

The Shyok is navigable for skin-rafts between Abadon and a point some miles below Khápálu. These rafts or zaks are about 7 feet square and carry six or seven men inclusive; about four are obtainable near the village of Khápálu.

Cultivation, &c.—The usual Baltistán crops are grown; apricots and mulberries in great quantities. The mountains are very barren and especially rugged to the north of the Saltoro valley. Some valleys contain pasturage, but it does not appear very good. Sheep and goats are not plentiful; very few cattle are seen. The average is about four or five sheep to each household and two yaks or cows to every three houses. Fuel is very scarce. There is a lot of abandoned cultivation.

Population.—Owing to opposition by the wazir of Skardú, a detailed list could not be obtained. The following is derived from native information corrected generally by personal observation:—

Village or pergunnah.	Number of houses.	Sheep and goats.	Yaks and cows.	Horses.	Remarks.
Braghar	120				These estimates are, I think, somewhat too small. Rodha Kishen Kol, Bai Bahadur, who was governor of Skardú, states that the number of houses is 8,000.
Kirko	120				
Dowani	120				
Thallé valley	250				
Barr	160				
Khápálu	460				
Surmu	250	10,000	1,500	?	
Yachung	60				
Mathila	250				
Tallie	120				
Urteé	60				
Saling	60				
Yugut Kharpak	60				
Saltoro	300				
and Hushé valleys					
TOTAL	2,300	10,000	1,500	?	

Authorities.—The rája's name is Hatim Khan, a fine-looking man of about 40. He is the most influential of the rájas of Baltistán.

"The Shyok"—Throughout Khápálu this river flows in many channels and is a fine river. It is very turbid. Its bed is over 1 mile broad. Owing to its sandy nature dust-storms are frequent. Gold-washing is carried on. (*Aylmer.*)

KHAPALU—Lat. 35.°8'. Long. 75°25'. Elev. 8,400', approximate.

This village, or rather collection of villages, occupies a semi-circular piece of sloping ground at the mouth of the Gansé torrent. The circumference is formed by spurs from the main Kailas range, while the river Shyok forms the diameter.

It is the principal place in the ilarka of Khápálu (Baltistán) and is the residence of the rája and other officials.

The old fort, which was situated on a rocky knoll (almost inaccessible) jutting out from the mountains to the south, was destroyed, it is said, by order of the Kashmir Darbar. The merest ruin remains.

The ground is dotted over with about a dozen hamlets averaging forty houses each. It is well planted with fruit-trees, principally mulberries and apricots, and the cultivation occupies the ground between the various hamlets.

There is a good polo ground 200 × 50 yards at the highest part of the place, near which stands the rája's house. Other camping ground is not easily found. Supplies plentiful. Opposite Khápálu the Shyok is crossed on zaks or skin-rafts.

The cultivated plain of Ratisgwar (about 1½ square miles) lies 1,000 feet higher to the south-east. The cultivation belongs to the inhabitants of Khápálu. It has been much neglected lately. Khápálu is a stage on the Léh-Skardú road.

KHAR—(in Tibetán) fort. (*Drew.*)

KHAR—

A long tufty jungle-grass growing in the beds of ravines, &c. (*Drew.*)

KHARBU, KHARBO, or KARBUR—

Lat. 34° 20'. Long. 76° 37'. Elev. 11,890'.

A village on the left bank of the Kungi river, and lying between the Nam-yik La and Fotu La. It is a halting-place on the route from Srinagar to Léh. The Baltis, under Ahmad Khán, were defeated here with great loss by the Bhots in A.D. 1625.

"This is an apparently recently-built village, at the base of a precipitous cliff, on the summit of which are the ruins of a former village," and of a large fort. The village with surrounding hamlets contains 52 houses. There is a large but dirty koti for travellers. Supplies are procurable. (*Bellew—Henderson—Aylmer.*)

KHARBU.—Lat. $34^{\circ} 33'$ Long. $76^{\circ} 3'$ Elev.

A small village of 15 houses on the right bank of the Drás river. It is passed on the route from Srinagar to Léh between Tashgam and Kargil. There is a police station here. The route from Srinagar to Skardú (*via* Drás) also passes this village, which is 11 miles from Hardas and 5 miles from Tashgam and is situated "high up a steep, lateral valley, with scattered groves of juniper on the sides of the hills above the cultivation." On the 11th December snow fell heavily to a depth of 15 inches. (*Bellew—Thomson.*)

KHARDONG.—Lat. $34^{\circ} 20'$ Long. $77^{\circ} 45'$ Elev. 13,500'.

A village lying to the north of the pass of that name, 27 miles from Léh, on the summer route to Yárkand. It is situated on an alluvial plateau, and is bounded on one side by cliffs several hundred feet high. The onward path leads down to the stream at the foot of these cliffs and so on to the Shyok valley. The stream flows between high banks of gravel and conglomerate. Its course is thickly set with a brushwood of myricaria, tamarisk, rose, and buckthorn, and is crossed three or four times on little rustic bridges. (*Bellew—Drew.*)

KHARDONG PASS, ALSO CALLED LÉH PASS AND LAOCHE LA—

Lat. $34^{\circ} 20'$ Long. $77^{\circ} 42'$ Elev. 17,900'.

On the range of mountains lying between the Indus and Shyok valleys. Is crossed from a camping ground 7 miles north of Léh on the summer route to Yárkand, and is very difficult for ponies. Yaks are used in carrying goods across. Dr. Thomson crossed it from the Léh side on the 20th July. The pass is usually open from 15th July to 15th December.

"The morning was intensely frosty. The path lay close to the stream, ascending somewhat rapidly. The last part of the ascent was extremely steep, among immense, angular, granite boulders, with here and there a little snow in the crevices. From the summit the view to the south was very extensive, embracing a great extent of snowy mountains with numerous lofty peaks, as well as a part of the Indus valley, and the town of Léh. To the north it was much more limited, as hills close at hand completely excluded all distant view, except directly in front where one snowy peak could be seen a long way off, evidently beyond the Shyok. On the north side of the pass snow commenced at the very top, and continued for at least 1,200 feet of perpendicular height. The descent for this distance was extremely steep, over a snow-bed, which appeared to cover an incipient glacier. About 1,200 feet below the top, I came to a small oval-shaped lake, completely frozen over. Beyond this the descent became more gentle and was partially free of snow." (*Thomson—Trotter.*)

K. HARIDRAMAN.—Lat $33^{\circ} 52'$ Long. 74° Elev.

This village is said to be distant 9 *kos* north-west of Púñch; it is situated in the Tat district, and lies on one of the routes between Púñch and Marf.

KHARNAK or KHARNA—Lat 33° 42'. Long. 77° 20'. Elev.

A small village situated in the upper Kharnak valley, close to the Yar La.

KHARNAK RIVER—

A tributary of the Zanskár river, which rises near the Yar La, and flowing north-west, joins the Zanskár river a little above Skew (Skio) General Strachey, at the end of May, found the breadth of the river between Kharnak Sumdo and Tillut Sumdo to vary from 5 to 15 yards, and its depth from 1½ to 2½ feet, the current very rapid. He had to ford it seven times, and wade across twice in 3 miles. In June it becomes quite unfordable. (*H. Strachey*.)

KHARNAK SUMDO or KHARNAK—

Lat. 34° 42'. Long. 77° 23'. Elev. 14,170'.

A camping ground situated at a little distance from the right bank of the Kharnak river, at the foot of the Riberang La.

KHAROI TALAO—*Fide* "Tsokar."

KHARTSAR or KARSAR—Lat. 34° 29'. Long. 77° 46'. Elev. 10,430'.

A village 39 miles north of Léh, and close to the left bank of the Shyok. It is passed on the summer route from Léh to Yárkand, between Khardong and Taghar. It "lies in a deep ravine, excavated out of the clay formation by a considerable stream, on both sides of which for nearly a mile there is a belt of cultivation. Owing to the sheltered situation from the great height of the clay cliffs on both sides, the crops were exceedingly luxuriant, and fruit-trees were plentiful." A road leads from here to Deskit, at the junction of the Nubrá and Shyok. (*Thomson*.)

KHARU or KHURRO—Lat. 33° 56'. Long. 77° 49'. Elev.

A small village at the entrance of the Chimré valley, passed on the Changchenmo route. (*Reynolds*.)

KHATRI—

A caste inferior to the Brahmans and Rájputa. They are the class of traders, and also commonly munshís. They are generally less good-looking than the Rájputa, and are less inured to physical hardships, but they are much keener, and are men of better judgment and greater power of mind. From their being thus better fitted for responsible posts, and from their wielding the power of the pen, they have come to supplant the Rájputa or Míána in place and power. (*Drew*.)

KHAZÁNABAL—Lat. 33° 39'. Long. 74° 50'. Elev.

A clearing and a few huts situated on the right bank of the Veshaú, about 2 miles south-east of Sedaú. The Veshaú here flows in a wide channel, which is crossed partly by stepping-stones and fording, and by a bridge about 55 feet long over the main stream.

KHERE or KYARE—Lat. $33^{\circ} 29'$. Long. $78^{\circ} 13'$. Elev.

A village on the left bank of the Indus, below the junction of the Puga rivulet.

KHIPUR—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 29'$. Elev.

This village, which lies partly in the Bangil pargana and partly in Krubin, is divided into the upper and lower village, Petpúra and Bunpúra. It lies on the east side of a low sloping spur, about 7 miles south-west of Patan and Palhallan, on the path towards the Gulmarg. There is a tan-yard in the village and two masjids, and about eighteen families of zamíndars, a carpenter, blacksmith, oilman, leather-worker, and two sweepers, and also two pandits, who are the patwaris. A grassy meadow below the village, shaded by a line of poplars and other trees, offers a convenient situation for encamping. Water is obtainable from a channel which is said to be brought from a spring in the neighbouring village of Mogalpúra. To the east of the village there is the stony bed of a torrent, which dries in summer, its water probably being abstracted early in its course for irrigation purposes.

Some tobacco and other dry crops are grown in this village, and rice is also cultivated on the slopes to the east.

KHOJASERI—Lat. $34^{\circ} 46'$. Long. $74^{\circ} 11'$. Elev.

A village in Upper Drawár, situated on the right bank of the Kishan Ganga, a few miles south-west of Sharidi; it contains three houses inhabited by zamíndars, who also cultivate the fields on the site marked Doga, where there are no habitations.

KHOMAR—Lat. $35^{\circ} 54'$. Long. $74^{\circ} 23' 30''$. Elev. 5,000'.

A village contiguous to Gilgit, from which it is only separated by a sandy strip a few hundred yards wide. It consists of two small hamlets, and probably does not contain more than twenty or thirty houses. It gets its water from the Khomar nala, and possesses several water-mills. (*Barrow.*)

KHORDA—Lat. $33^{\circ} 12'$. Long. $75^{\circ} 29'$. Elev.

One of a cluster of villages situated high up above the right bank of the Lidar Khol stream, on the south-east slopes of a spur from the Lohar Nág mountain; it contains ten houses inhabited by Hindús.

KHORKUN—Lat. $35^{\circ} 19'$. Long. $76^{\circ} 49'$. Elev.

A village in Baltistán, on the left bank of the Kondus stream, a tributary of the Saltoro. Close to it is a perpendicular precipice, part of which appears to be coloured by an oxide of iron. On the opposite bank is a hot spring, which, at an elevation of 9,000 feet above the sea, has a temperature of 185° F.

KHORO or KURU—Lat. $34^{\circ} 40'$. Long. $77^{\circ} 20'$. Elev. about 10,300'.

A camping ground at the mouth of the Butbar stream on the right bank

of the Shyok, which here enters a narrow gorge, and in its bed are two remarkable detached hills. (*Aylmer.*)

KHORPÚRA—Lat. 33° 56'. Long. 74° 41'. Elev.

A small village in the Dansu pargana, containing three houses surrounded by rice cultivation ; it lies about half a mile south-east of Pajipúra.

KHOTÁN—Lat. 37° 10'. Long. 79° 27'. Elev.

A province in the Chinese Empire lying to the north of the Eastern Kuenlun range, which here forms the boundary of Ladák.

KHOURPARA—

A pargana in the Anantnág zilla of the Miráj division ; it comprises the district north-east of Islamabad, on the left bank of the Lidar river.

The tahsíl station is at Sir. Copper is found in the mountains at the north-east end of the pargana, and the mines at Harpat Nág were formerly worked. From Goguldar, a shepherds' settlement near Harpat Nág, a footpath lies over the mountains, by which the Maru Wardwán valley may be reached during certain seasons ; and an excellent road, lying over the Metsij hill, communicates with the Kuthár pargana.

KHUHI—

A small pargana in the Kamráj division. The tahsíl business is transacted at Sopúr.

KHUIHAMA—

A pargana in the Kamráj division ; it is a large plain, bounded on the three sides towards the north by the Kashmír ridge of hills, and on the south by the Wular lake. It is a very fertile district, its chief produce being rice. Fruit-trees also abound.

When surveyed between the years 1856 and 1860, this pargana contained fifty-nine villages and six hundred and two houses. The tahsíl station is at Bandipúra. It now (1888) contains about fifteen hundred houses. (*Montgomerie—Aylmer.*)

KHUJAGÚND—Lat. 33° 59'. Long. 74° 36'. Elev.

A village situated on the top of the spur above the left bank of the Suknág river, to the west of the road between Makaháma and Drang. It is inhabited by two families of zamíndars, a shál-báf, and a cowherd.

KHÚND—Lat. 33° 35'. Long. 75° 10'. Elev.

The name of a lovely strath situated at the south end of the Kashmír valley, between the Diosur and Sháhábád parganas. It is separated from the plains of Kashmír by a wooded ridge of hills, and the craggy peaks and precipices of Kolnarawa rise directly behind it.

The Khúnd valley is oval in shape, about 3 miles long and 2 miles broad, and contains sundry villages ; the lower and east sides are hilly, but the upper portion is all well cultivated, and fruit-trees everywhere abound.

The climate is said to be the coolest in Kashmír, and in the hot weather the valley is much resorted to on this account. The streams which irrigate the Khúnd valley are augmented by a spring which rises in the forest at its upper end. This spring is said to become dry about the 1st September, and to remain so for six months; it is probably therefore fed by the snows on the Panjál range. Vigne, in his description of the Khúnd valley, mentions that the *poł* tree, which furnishes a very hard description of wood, grows here plentifully, and that he also saw specimens of a poisonous wood called *arkola*, which, when green, blisters the hand that holds it. This tree droops its branches like a weeping ash. (*Vigne—Ince.*)

KHUMDAN—*Vide* "SHYOK RIVER."

KHURMANG, KARTAKHSHA, OR ANTHOKAR—

An ilaka in the wazirat of Skardú. A large but thinly-populated district. It occupies the valley of the Indus from the borders of Ladák to the village of Pari on the right bank, and stretches from the sources of the Shingo to Tolti on the left bank of the Indus.

According to Biddulph the inhabitants consist of the following races:—

Rona.	Shine (Rom).	Yashkin.	Dám.	Baltí.
None.	23 per cent.	12 per cent.	5 per cent.	60 per cent.

When Baltistán was conquered by the Dogras, Khurmang was given as a jagir to rája Ali Shere Khan, father of the present rája, whose name is Jafar Ali Khan, a man of 60 years of age. He has one son named Emam Ali Khan (20 years old), and two brothers, Hasan Ali Khan and Aga Ali Khan.

The communications are as follow:—

- (1) The main Srinagar-Skardú road, along the left bank of the Indus. It is hardly passable for baggage animals.
- (2) The Skardú-Léh road along the right bank of the Indus. This is very bad indeed.
- (3) Several paths over the Kailas range to Khápálu and Chorbat. All bad.
- (4) Several indifferent paths to the Deesai plains. A rope bridge crosses the Indus just below the fort of Khurmang.

There appears to be far more wood in Khurmang than there is north of the Kailas range. (*Aylmer.*)

(Authority—JAFAR ALI KHAN, *Raja of Khurmang.*)*Resources.*

Name of village or division.	Where situated.	Houses.	Horses.	Donkeys.	Horned cattle.	Sheep and goats.	Remarks.
Pári	Right bank of Indus.	130	7	...	30	140	
Ghandos		37	3	...	60	140	
Thang		23	4	...	15	68	
Sikalma }		6	2	...	7	30	
Shaghan }		27	1	..	40	116	
Uronkot		12	2	..	23	80	
Kandrik		9	1	...	12	35	
Ramboka		40	...	...	...	20	Site of fort.
Byama		10	5	...	15	60	Residence of the
Krabathang		14	2	...	30	40	rāja.
Gabis		12	...	...	15	35	
Dihbala		10	...	...	30	87	
Sinkarung		13	...	...	49	80	
Kand Hamas		8	1	...	15	50	Brokpas.
Marol Bala		16	...	12	50	360	Brokpas.
Ganok		2	...	5	2	50	
Dumbob	Left bank of Indus.	2	...	...	3	25	
Garh Garh		2	...	...	7	30	
Kharpatu		3	...	...	22	87	
Inkot		9	...	...	12	40	
Gambab		14	3	...	5	12	
Bunduku		2	...	...	15	60	
Bhachaba		3	...	...	4	17	Brokpas.
Gidkidubala		6	...	...	9	25	
Sharitang		6	...	...	6	24	
Targofa		35	4	...	10	140	Brokpas.
Tavakti		15	...	...	10	60	
Manshang		2	...	...	2	10	
Olding		30	7	...	40	206	
Hargosal		23	6	...	25	304	
Manustang		6	2	...	12	120	
Mamus		15	2	...	20	140	
Kankani	} Left bank of Drás.	4	3	...	7	60	
Barisil		26	4	...	10	300	
Harwas		14	5	...	11	80	
Kirkitchu		4	1	...	10	60	
Kirkit		16	8	...	21	400	
Kakool		9	6	...	13	206	
Dringtang		2	..	...	9	30	
Thannus		3	2	...	5	44	
Fultoki		21	12	...	40	300	
Royal		1	...	...	2	20	
Shigar		11	7	..	15	309	
Kharboah		7	8	...	12	200	
Kunial		9	5	...	19	150	
Bunial		5	3	...	11	112	
Frandzahat		8	3	...	9	410	
Jankmalang	Shingo river.	4	4	...	10	300	
Shwaran		4	3	...	15	160	
Koltri		14	15	...	10	440	
TOTAL . . . . .	...	738	140	17	823	6,272	

KH URMANG OR KARTAKSHA—

Lat. 34° 57'.

Long. 76° 16'.

Elev. 8,500', approx.

A collection of hamlets on the right bank of the Indus in Khurmang of

Baltistán. It is the residence of rája Jafar Ali Khan who holds this district as a jagir from the Kashmír Darbar. It consists of the two villages of Byama and Krabathang.

The old palace or fort, an intricate building made of stones and wooden frames, is perched on an isolated rock overlooking the river. It has been abandoned, and the rája now lives in a house at the foot of the rock.

There is a small polo ground. Just below the village the Indus is crossed by a shaky rope bridge which is said to be carried away occasionally. The bridge is guarded by a small square fort without bastions on the left bank.

The valley of the Indus is very narrow, the mountains rising nearly from the water's edge.

Thomson says that the inhabitants are remarkable for their zeal as Shíá Mahummadans.

Supplies procurable; good water in abundance; camping ground limited. (*Aylmer.*)

KHÚSHK MAIDÁN OR KHÚSH MAIDÁN—

Lat. $35^{\circ} 27'$.

Long. $78^{\circ} 50'$.

Elev. 15,590'.

A camping ground in the Karakash valley (Changehenmo route), 17 miles north-west of Kizil Jilga. At 5 miles from the latter, the water disappears in the ground. None to be found for 11 miles, where there are numerous springs. Camps on south side of valley. Fuel abundant, grass scarce. Road excellent all the way. Chungtas (7 miles north-west) is sometimes used as a halting-place instead of Khúshk Maidán, but there is no fuel or grass there.

Snow fell here on the 24th September to a depth of several inches, and concealed all the grass. (*Trotter—Henderson.*)

KIAM—Lat. $34^{\circ} 17'$.

Long. $79^{\circ} 2'$.

Elev. 15,400'.

A camping ground in the Changehenmo valley, situated on the left bank of a stream running down west from the Kepsang or No pass into the Changehenmo river, about 2 miles above their junction. It lies 11 miles east of Pamzal, the road from which lies over flat ground, covered with sand and boulders, up the left bank of the river. At 9 miles from Pamzal it crosses and then recrosses the river. The fording in summer is difficult, the water being cold, deep, and rapid. The morning is the best time for fording, when the water subsides partially. There are some celebrated hot springs here which are visited by the Tartars of the Pangong district and of No and Rudok. The water, which in August had a temperature of 179° , has an offensive smell and taste, being impregnated with soda and sulphur. It is said to be beneficial in cases of rheumatism, &c. The ground about the spring is covered with soda to a depth of about 2 inches. The valley between this and Pamzal is wide and open, and has a wild appearance. A general want of vegetation, except near Kiam, where grass

is plentiful, and *butai* (lavender bushes) are to be seen on the hill-side south of the springs. Antelope and kiang are plentiful; also a few hares and marmots. (*Johuson—Godwin-Austen.*)

KIANG CHU or KYANG TSO—

Lat. $33^{\circ} 15'$. Long. $77^{\circ} 55'$. Elev. 15,000'.

A camping ground in the middle of the Rupshu plateau, 14 miles south of Rukchen. No supplies procurable. Water from small stream (in summer often scarce). Fuel plentiful, grass in patches. Road from Rukchen good, over plain. (*Reynolds.*)

KIANG MAIDAN—Lat. Long. Elev. 12,900'.

A camping ground in the Karakash valley, 18 miles above Gulbashem. Grass and fuel procurable. (*Montgomerie.*)

KIANG PLAIN—Lat. Long. Elev.

Lies between Sumgal and the Tagalang pass. It is about 35 miles long and 2 miles wide, forming a valley bounded by low mountains, with sloping sides and flat summits. In summer there is often no water on this plain, and travellers from Kulu to Léh branch off to the west from Sumgal up the Zara valley. (*Moorcroft—Cunningham.*)

KIDMUNG, or KINMUNG, or KINMA—

Lat. $33^{\circ} 18'$. Long. $78^{\circ} 20'$. Elev.

A village on the left bank of the Indus, a little below Chumathang, and nearly opposite Kesar. Indus was fordable here in November. Water breast high. (*Reynolds.*)

KILAH SHAY—

A stream which rises in the lofty mountains on the north side of the Tilail valley, and flows into the Kishan Ganga, in lat. $34^{\circ} 37'$, long. $75^{\circ} 1'$. The path lying up the Tilail valley crosses this stream just above the junction; it may also be forded. There are said to be two villages on its banks, Sadi Kila Shay, containing two houses, described as lying 2 *kos* from the mouth of the valley, and Ispeh Kila Shay, containing a masjid and six houses, about 2 *kos* further on.

KILLAN—Lat. Long. Elev.

A small meadow 1,000 feet above Gulmarg, which, although somewhat wider and longer, is not nearly so pretty. It is about $2\frac{1}{2}$ miles or so from Gulmarg and can be reached by several paths leading through the fine dense forest upon its south-western side; it is the retreat of the guluwáns or horse-keepers, who tend their herds of cattle upon these mountain-downs. (*Wakefield.*)

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KIMSARAN—Lat. $34^{\circ} 33'$. Long. $74^{\circ} 34'$. Elev.

A mountain in the range lying to the east of the Loláb valley ; between it and Ganmara to the north-west, the range is apparently highly impregnated with iron ore. (*Montgomerie.*)

KINARI—Lat. $34^{\circ} 41'$. Long. $78^{\circ} 59'$. Elev.

A village in Upper Drawár, containing two houses, situated above the right bank of the Kishan Ganga, about $1\frac{1}{2}$ miles south-west of Tali Lohát.

The Babún-ka-Katta, a considerable stream which flows into the Kishan Ganga, just to the south of the village, is crossed by a bridge below.

KINDAR—Lat. $34^{\circ} 11'$. Long. $73^{\circ} 47'$. Elev.

A very small village situated on the side of a ravine on the right bank of the Jhelum, about 28 miles south-east of Mozafarabád ; it lies about a mile north of the road to Baramúla.

There is a double-storied travellers' bungalow on the path, about 50 feet above the river. (*Hügel—Allgood—Ince.*)

KINDORA—Lat. $38^{\circ} 26'$. Long. $74^{\circ} 57'$. Elev.

This is said to be a large village containing about twenty-five houses ; it is situated in the Dowal district, on the south side of the pass near the Golábgarh fort.

KINEJUT PASS—Lat. $35^{\circ} 36'$. Long. $73^{\circ} 45'$. Elev. 14,000'.

A pass over the watershed between the Gilgit and Indus rivers, connecting the Khinar or Talpin valley with Paiot in the Sai valley, Gilgit district. It is barely practicable for unladen cattle, but is not passable before the middle of May. Even then there is a difficulty in getting coolies. The Kinejut valley is comparatively open. Two or three miles below the pass it joins the Bariben glen, and these together drain into the Narnaisini, which is itself a tributary of the Khinar valley. (*Ahmad Ali Khán—Ward.*)

KIRGHIZ CAMP—Lat. $36^{\circ} 22' 9''$. Long. $77^{\circ} 56'$. Elev.

Near Kirghiz Jungle. A long stretch of brushwood passed in the valley between Kukat Aghzi and Kashmír Jilga. It is a favourite summer resort of the Kirghiz. (*Trotter—Bellew.*)

KIRGHIZ JUNGLE—Lat. $36^{\circ} 25' 44''$. Long. $77^{\circ} 36'$. Elev. 13,620'.

A camping ground on the right bank of the Yárkand river, passed on the winter (or Kugiar) route to Yárkand. At 3 miles from Kukat Aghzi, a road leads *via* this camp and the Kirghiz pass to Sháhdúla (two days' march). (*Trotter.*)

KIRGHIZ PASS—Lat. $36^{\circ} 25'$. Long. $77^{\circ} 36'$. Elev. 17,092'

Is crossed between Kirghiz Jungle and Sháhdúla. It is at times infested

by the Kanjuti robbers. Johnson gives its elevation 16,790 feet. An easy pass. (*Johnson.*)

KIRIS—

An iláka in the wazirat of Skárdú (Baltistán), situated along the course of the Shyok, just above its junction with the Indus. It is about 16 miles in length and 10 miles in mean breadth. Its area is not more than 160 square miles and the mean height of its villages above the sea is about 8,000 feet. Before the Sikh conquest the chief was Kuram Alí Khán, who claimed descent from Biwan-cho, one of the Gyalpos of Khapalu. The inhabitants who are all Baltis show great ingenuity in constructing terraces for their crops, the earth having often to be brought from a long way off. They are wretchedly poor, and state that for half the year they suffer greatly from want of food.

The plough is often pulled by manual labour, and it is a common sight, to see a bullock and a man pulling the same plough.

Apricots and multerries grow in great quantities. The hills are quite barren. A good many poplars. The Leh-Skárdú road runs along the right bank of the Shyok and is generally good.

A pass leads into the Thallé valley.

Resources.

Village.	Houses.	Horses.	Horned cattle.	Sheep and goats.	Remarks.
Ural	8	About 20 in the ilaka.	2 head to every 3 houses.	4 or 5 to each house.	
Cheratong	4				
Taris	3				
Donga	10				
Markor	250				
Stakor					
Gón	75				
Kuru	60				
Kunis	75				
Harikun	15				
Gwali	60				
	560	20	375	2,500	

From personal observation. (Aylmer.)

KIRIS—Lat. $35^{\circ} 14'$. Long. $76^{\circ} 1'$. Elev. 8,000', approximate.

A collection of hamlets in Kiris Baltistán, on the right bank of the Shyok, just above its junction with the Indus. It is on a nearly level plateau of large size. Round Kiris there is a very extensive deposit of lacustrine clay, very fine, and horizontally stratified. It contains about three hundred houses. (*Aylmer—Thomson.*)

KIRKIT—Lat. $34^{\circ} 31'$. Long. $76^{\circ} 6'$. Elev.

A village on a torrent of the same name, which flows into the Drás river, left bank, in Khurmang (Baltistán). It contains sixteen houses just above Kirkitchu. (*Aylmer.*)

KIRKITCHU, OR KIRITCHU, OR KARKITCHU—

Lat. $34^{\circ} 46'$. Long. $76^{\circ} 6'$. Elev.

A village of six houses on the left bank of the Drás river, 10 miles above Gangang in Khurmang (Baltistán). It is a halting-place on the routes from Srinagar to Léh, and Srinagar to Skardú *via* Drás) the two routes branching off here. Travellers either halt here or at Chanagund, on the opposite bank. The red currant grows wild about here in great abundance. (*Montgomerie—Henderson.*)

KIRKO—Lat. $35^{\circ} 15'$. Long. $76^{\circ} 17'$. Elev. 8,300', approximate.

A collection of hamlets east of the junction of the Thallé stream with the Shyok in Khápálu (Baltistán). It contains above 100 houses. (*Aylmer.*)

KISHAN GANGA—

The Kishan Ganga, or the river of Krishna, takes its rise at the eastern extremity of the Tilail valley, and flowing in a western direction, is soon joined by the Ráman Sind from the south, and after effecting a junction with the Búrzil, a stream of equal dimensions, it bends in a north-westerly direction through the Gúrais valley and the Drawár district, and rounding the northern boundary of Kashmír, turns to the south-west, emptying itself into the Jhelum, lat. $34^{\circ} 21'$, long. $73^{\circ} 31'$, just below the town of Mozafarabád. Cunningham estimates the whole length of the Kishan Ganga at 180 miles, and its probable discharge at 1,000 cubic feet.

With the exception of the ferry at Mozafarabád, it is nowhere navigable. Major Montgomerie, in his account of the survey operations in Kashmír, describes the valley of the Kishan Ganga as being throughout very precipitous, and for the greater part little better than a chasm in the mountains; he adds "it is indeed almost impossible for even the best pedestrians without loads to follow the river from Títwal to Gúrais, and any one wishing to do so would prefer going actually along the northern ridge of the Kashmír valley."

In some parts of its course the river scenery is very wild and beautiful.

There is a tract beginning a few miles below Kanzalwan, where the valley is so narrow and the hill-sides so steep, that although the climate is

favourable, no cultivation exists, and there are no inhabitants; indeed it is almost inaccessible.

The principal tributaries of the Kishan Ganga are the Ráman Sind which has been mentioned as joining it from the south side of the Tilai valley; the Búrzil stream, which flows through the north-east portion of the Gúrais valley; the Matsil, a considerable stream which drains the mountainous tract to the north of the Kashmír valley; the Kel dara, which drains a similar district on the right bank of the Kishan Ganga, south of Chilas and Astor, and flows in nearly opposite the Matsil. The natives describe the Kel river as running into the Kishan Ganga at right angles, with such force and volume as to arrest its course, causing a large whirlpool just above the junction. At the north end of the Drawár district, the Kishan Ganga is joined on the right bank, nearly opposite to Sharidi, by the Kankatori or Samgan, and in the middle of the same district, also on the right bank, by the Jagran river, receiving the united waters of the Shamshabari and Kazi Nág streams, the drainage of the Karnao valley, by its left bank at the village of Títwal. Besides the tributaries above enumerated, the Kishan Ganga receives contributions from innumerable streams and torrents.

The force of the current, always very great, varies considerably in places; on reaching the valley in which Mozafarabád stands, a few miles above its junction with the Jhelum, it moderates perceptibly. Its waters are throughout of a murky hue, and carry with them much detritus, owing to the friable nature of the mountains amid which they flow.

A thermometer immersed in the stream at the village of Tseniál, on the Búrzil branch (22nd July), registered 41° to 52° in the air; at Títwal, above the junction of the stream from the Karnao valley (21st August), 56° to 78° ; and at Mozafarabád (16th August), 60° to 89° in the air; and at the junction (17th August), 61° to 89° in the air; the same thermometer immersed in the Jhelum rising to 78° . At the point of junction, the Jhelum, which has the swifter current, flows in almost right angles to the course of the Kishan Ganga; the right bank of the united rivers is much the higher.

Throughout the upper part of its course, as far as the Gúrais fort, the river is said to be completely frozen over during the winter; to the west of the fort ice forms in still places, but of no great strength or thickness.

From about the beginning of September to the end of April the Kishan Ganga is stated to be fordable at favourable places at and above Gúrais fort, and as far down the valley as the village of Sirdári; below the village and fort of Sharidi it is reported never to be fordable.

In its course through the Tilail valley the Kishan Ganga is crossed by wooden bridges below the villages of Gújrind, Husingam, and Badagam, and between the villages of Mazakoi and Jurnial, the bridge at Badagam is about 75 feet in span; there is likewise a wooden bridge over the river

below the Gúrais fort, which measures about 125 feet between the abutments; a mile or two further down, near the village of Wanpúra, there is another bridge of similar description, but rather less span. Below the village of Kanzalwan it is crossed by the main road leading towards Skardú. The river when at its height flows in two channels, which are both bridged, that over the main stream, which lies on the right bank, measuring about 110 feet in length, and 4½ feet in breadth at the narrowest part between the balustrades. The next bridge crosses the stream between Bakthaor and Thaobut, and is about 125 feet long; the river has also been bridged at the village of Bakthaor, but no traces of this bridge now exist, and that which crossed the river at the village of Satti to the west of Thaobut was so frequently carried away, that all attempts to reconstruct it have been abandoned. A long interval then ensues without any bridges, but their want is not felt, as the mountainous tracts lying between the Gúrais valley and Sharidi are almost entirely uninhabited. At Sharidi, where the path from Kashmír towards Chilas crosses the Kishan Ganga, the only means of communication is by a rope suspension bridge of the *sampa* description, except in winter, when the river is crossed at a narrow point above the village by a series of planks and trunks of trees; these, however, only afford transit to foot-passengers, cattle having to be swum across the stream, which is described as being a hazardous operation, owing to the force of the current and the number of rocks in the channel.

At Dasút there is a fragile *sampa* bridge, and another just east of the village of Dúdníál.

The wooden bridge which crossed the river just below the two islands opposite the village of Karen has lately been carried away; it is said that this bridge will be rebuilt; in the meantime a suspension bridge supplies its place. Between Bugar and Lalla there is a rope suspension bridge, and the remains of similar bridges may be traced between Sharkot and Bata, and between Mirpúr and Báran.

Besides these, temporary *kámal* bridges, made of planks and trunks of trees, are, it is said, pushed across the stream at various places during the winter months when the river falls.

At Titwal a substantial wooden bridge is thrown across the narrow rocky chasm through which the river flows. No other bridges are met with until reaching Mozafarabád, just above which town there is a rope suspension bridge; the traveller can also cross the river in the ferry boat, which is said to ply all the year round, except for a short period in the depth of winter, when the stream falls too low for the boat to make the passage in safety. Below the town and above the junction of the Jhelum the natives are accustomed to swim the stream with the aid of *masaks*, or inflated skins.

The high-road from the Kashmír valley to Skardú lies along the upper portion of the valley of the Kishan Ganga, from the village of Kanzalwan to near the source of the Búrzil stream. The avalanches that fall in winter

and the huge rocks carried down by them, would soon render this road impassable, but for the labours of the maharāja's troops, by whom it is annually repaired before the despatch of stores for the support of the frontier garrisons. In a north-westerly direction a path lies by the banks of the river as far as the village of Sirdári, a little beyond which place it entirely ceases. The course of the river between Sirdári and Sharidi can only be followed at certain seasons of the year, when the waters are low; even then it has been but seldom accomplished, and is a matter of no little difficulty and danger. Between Sharidi and Mozafarabád the river may be traced throughout its entire course: the path, which is only practicable for foot-passengers, is very rough, and but little used.

Vigne states that the Kishan Ganga contains a great many fish, but the inhabitants of the valley would seem to be unable to catch them, as they form no part of their diet; he further adds that he was cautioned not to eat the roe of the fish, it being considered poisonous, and that one of his servants, disregarding the warning, became alarmingly ill.

KISHTWÁR—Lat. $33^{\circ} 10'$ and $33^{\circ} 25'$. Long. $75^{\circ} 25'$ and $76^{\circ} 10'$.

The name of a division of the Udampur district lying on the east side of the maharāja's dominions. It is bounded on the north by Kashmír and the Maru Wardwán valley, on the south by Badrawár, on the east by the Chandra Bhága river, and on the west by the districts of Rámbán and Banihál.

It is a very mountainous district, and is bisected by the Chaudra Bhága, which on being joined by the Maru Wardwán river flows almost due south through the middle of the province.

The present condition of Kishtwár is not that of the times of its rightful rája, who claimed, in common with the maliks of Sháhábád in Kashmír, a descent from Nurshivan, king of Persia, and whose grandfather was the first Muhammadan rája of the country.

The Mogul emperors were kindly disposed towards the rájas of Kishtwár, and gave them jagírs or grants of land in Kashmír, which they possessed till the time of the Sikhs.

Abdulla Khán, who, as governor of the valley, made himself independent of his master, Timúr Sháh, the Amír of Kábul, took Badrawár and gave it to the rája of Kishtwár. The frontier of the latter province was at one time extended to that of Ladák, by the possession of Maru Wardwán and Súrú. After being taken possession of by Guláb Singh of Jamú, the oppression and rapacity of the Sikhs reduced the revenue to a paltry amount of a few thousand rupees per annum; in A.D. 1850 it was said not to exceed 3,000 Harí Singhí rupees.

The people of Kishtwár are a fine-made race in general, especially the Hindú portion, and are morally much superior to the Kashmírís, being more straightforward and cheerful. The language of Kishtwár is not that of Kashmír, but is said to resemble the dialect spoken on the hills in the neighbourhood of Simla.

The Muhammadan population rather exceeds the number of the Hindús. The villages are so small as scarcely to be worthy the name, but the people generally live two or three families together, and the number in some houses is very considerable, amounting to fifteen or seventeen including children; seven, however, may be taken as a fair average. The coarse puttú, or woollen cloth, worn by the people is made by themselves. The dress of the men consists of a loose jacket and long loose trousers tightened in at the ankle, with a skull-cap, and sometimes a blanket wound round the loins; a pair of grass shoes completes the costume.

The women wear a long broad piece of puttú round the body and coming over the shoulders, and fastened by two curious long brass pins, with a chain connecting them. Most of them wear a sort of skull-cap, and some of them trousers.

Parts of Kishtwár have been compared to a perfect orchard, in which luscious wild fruits abound. Apples, pears, peaches, and pomegranates load the trees, and some of the poorer classes are said to subsist almost entirely upon fruit during the time it is in season.

A good deal of Ladák merchandise finds its way into Kishtwár, principally tea, felt, and pashm. Salt is also largely imported, but mostly from the Panjáb.

Flocks of goats and sheep are taken from Kishtwár in the month of November and early in December to the pastures near Jamú, where they remain about five months, a tax of one per cent. being levied on the way.

Leopards, bears, jackals, foxes, porcupines, eagles, vultures, falcons, kites, hawks, and it is said hares, are found in the mountains of Kishtwár. The wild goat, called the tehr at Simla and Mussoorie, is common upon the mountains, where it is known by the name of the krás. The musk-deer is called the rouz; the gúral or chamois is called the pijúr. The hanglu, or stag of Kashmír, is also said to be common on the western bank of the Chenáb, and between that river and the Panjál. The scream of the peafowl is occasionally to be heard. The monál is called níl or "the blue bird;" the hen is called the haum. A pheasant, which from description may be supposed to be the argus of the Himalaya, is here called the hual, and its hen is called munk. The kalej pheasant is called the buklar. The jungle fowl and the red leg are common. The Chenáb is said to contain but one kind of fish, probably the common Himalaya trout. Vigne was told that three kinds of snakes were met with in Kishtwár, one of which is the cobra; that it is smaller than that of the plains, but its bite equally to be dreaded. The cure is attempted, as is usual in these countries, by *manter* or incantation, by drawing a circle of water round the wound, and the repetition of certain words.

The climate of Kishtwár is something like that of Badrawár, but is somewhat warmer and must have a less fall of rain and snow. Snow falls during four months, but it does not stay continually on the ground;

it may do so for twenty days at a time. On the slope towards the river, 1,000 to 1,500 feet below, it stays but a few days.

Drew gives the following account of its history:—

"Kishtwár was governed by rájpút rásas, who, in early times, probably ruled independently of all others.

"The first whose name I can hear of is rája Bhagwán Singh, who must have lived two hundred years or more ago, as he was seven generations back from the one who was ruler fifty years ago. The name of rája Bhagwán Singh was preserved from the oblivion that has overtaken his ancestors solely by his having had the hardihood to make war on the king of Delhi of the time. It was in the direction of Kashmír—then ruled from Delhi—that occurred the collision between these two powers so disproportioned in force. Tradition says that there was some fighting, but that the rája ultimately surrendered, and then the king of Delhi kindly bestowed two wazirs upon him, to advise him to see that he committed no such errors as the last. The names of these two were Jiún Pál and Kahn Pál; they were Khattrís of Delhi. It is a curious thing that descendants of these men are up to this day in Kishtwár. The positions of these two wazirs must have been just like that of a British resident at a native court in India now; but in that their office became hereditary, and that their families for generations supplied advisers to the ruler, the parallel does not hold. After Bhagwán, came in regular succession, rája Maha Singh (or perhaps Mán Singh) and rája Jy Singh, of whom nothing is recorded.

"Then came (I am told he was son to the last named) rája Girat Singh. This one left his old faith and became a Muhammadan, being converted by the miracles of one Sa'id Sháh-Farid-ud-dín. Girat Singh was also a disciple of the emperor Aurangzeb, who gave him the new name and title of rája Sa'idat Yár Khán.

"This conversion seems to have been followed by that of a certain number, but by no means the majority, of the Kishtwár people. Of Muhammadanised Kishtwáris, as distinguished from Kashmírís, who being Muhammadans came in and settled, there are some both in the town and in the villages. No doubt, many of the servants of the rája turned Muhammadan with him. We must remember that at that time the faith had the prestige of being the one held by the rulers of India. After this first Muhammadan rája (where change of religion determined the faith of all succeeding rásas), came rája Amlak Singh, who received from the king of Delhi the style of rája Sa'adatmand Khán. Then came the rája Mihr Singh, who received from the same source the title of rája Sa'idmand Khán. Next came rája Suján Singh; then rája Inaytulla Singh; lastly, rája Muhammad Tej Singh, also called Saifulla Khán.

"Rája Tej Singh was the last independent Kishtwáris ruler. Down to this time the descendants of the two wazirs sent from Delhi were serving the family. But rája Tej Singh made his chief adviser and gave the title of wazir to one Lakpat, a Thák, who till then had been a small landholder. This man quarrelled with his master, fled from Kishtwár, and came to rája Guláb Singh at Jamí and showed him how easily Kishtwár could be annexed by him. Guláb Singh brought a force to Doda, and there he was met by the rája, who, without fighting, gave himself up. He went to Lahore to Ranjít Singh's court. Tej Singh had two sons, Jamál Singh and Zorawár Singh. Cunningham says that the representative of the family (whether one of these two, or a further descendant, I do not know) was converted to Christianity by an American missionary at Ludhiána.

"Kishtwár has ever since belonged to Jamú. Wazir Lakpat held high office under rája Guláb Singh, and did him good service; he was killed at Munshi Bágh, close to Srinagar, in the fight between Guláb Singh's troops and Shaikh Imam-ud-dín's, in the year 1846. His son was Wazir Zulfórd, who was a confidential minister of the maha-

rāja's. The descendants of the two wazirs from Delhi long remained in power in Kishtwár. They were in fact hereditary ministers. They so far left the rules of their caste as to intermarry with the Thakurs." (*Drew-Vigne-Hervey-Montgomerie.*)

KISHTWÁR—Lat. 33° 19'.

Long. 75° 48'.

Elev. 5,450'.

The principal town in the province of the same name; is called Kartawár by the Kashmiris. It is situated near the left bank of the Chandra Bhága, on a plain which is about 2 miles in width and 5 miles in length, and lies about 74 miles south-east of Islamabad by the Marbal pass, and 46 miles north of Badrawár. It is distant eleven marches, 129½ miles, from the town of Jamú, and 84 miles or 7 marches from Inshin, in the Maru Wardwán valley, and 186 miles or 20 marches from Kulang in Lahoul, by the road which follows the course of the Chandra Bhága. The soil of the plain upon which Kishtwár is situated rests upon a substratum of gneiss.

The mountains which tower on every side are coated with oaks and hollies, whilst their summits are covered with snow and fir trees, and justify, by their influence on the climate, the assertions contained in the following translation of a hill distich, by which their neighbours, the Kashmiris, have endeavoured to ridicule the poverty of the place: "Kishtwár is the causeway of distress, where people are hungry by day and cold by night; whoever comes there, when he goes away is as meagre as the flag-staff of a fakír."

Several streams come tumbling down to the river from a very great elevation; one in particular opposite the town has a shooting fall of many hundred feet, which, when swelled by the melting of the snows, must be a cascade of no ordinary magnitude. Villages are scattered over the plain, and are usually surrounded by hedgeless fields, raised in plateaus, and irrigated by the little streams that flow over it from the eastward, and wheat, barley, and rice are cultivated upon them. A little saffron is also grown which is said to be of superior quality to that of Kashmir; and apples, pears, peaches, apricots, and quinces are fine and tolerably abundant.

In the immediate vicinity of the town, water for irrigation purposes is scarce, but wheat of a superior quality, indian-corn, a little rice, barley, *trumba*, and other of the coarser grains are grown.

That the town of Kishtwár was formerly much larger than it is at present, the remains of stone fountains, one below the other down the ravine below the town, testify. It now consists of about 200 small houses, or rather cottages, not roofed like those of Kashmir, but flat-topped, and of one storey generally, and composed of wood, loose stones, and a plaster of mud. Fruit-trees are planted amongst them. The principal street is occupied by the bazár, and contains fifteen or twenty looms for weaving shawls of inferior quality. Coarse woollen blankets are also manufactured, but there is a complete absence of life of the busy cheerfulness one sees in

some bazárs. The people seem to have been brought to a low stage of poverty from having, in former years, been given over to the Wazír family, which still holds much influence here. Two large houses built after the fashion of the houses of the richer people in Kashmír, which belong to that family, are exceptions to the general state of decay.

The Muhammadan population of Kishtwár rather exceeds the number of Hindús who are of the Thakur, Krar, and other castes. The favourite zíarat or shrine of the former stands about a quarter of a mile from the town on the north.

But the glory of the Hindús is a small black image of stone, about a mile and a half from the town, and known as the goddess with eight arms; two only are visible, as she is closely muffled up in clothes.

The house of the old rájas is surrounded by a mud fort erected on a sort of eminence commanding the town. After the Sikhs took possession of Kishtwár, it was used as a prison, and the building in the Shalimár, a favourite garden of the old rájas, situated in a cool and well-shaded ravine on the eastward of the town, was razed to the ground, and all pains taken to remove any objects that were likely to cherish the recollection of the former dynasty. The fort is oblong, with corner towers and other projecting buildings, and has a garrison of some thirty men. It is said to contain two guns. On the greensward before the town is the changham or polo ground, and the stone pillars which formed the goals are still standing. To the present day the villagers assemble in the months of December and January, and play a game with bent sticks and a leather ball, exactly resembling hockey.

Cholera has been known to be prevalent in Kishtwár as late in the season as the early part of November. (*Vigne—Hervey—Montgomerie.*)

KITHRI TENG—Lat. 33° 48'. Long. 75° 9'. Elev.

A hamlet lying on the right bank of the Jhelum just north of Bij-Behára.

KIUNG GANG LA or GONG LA—

Lat. 34° 15'. Long. 79° 10'. Elev. 17,259'.

Is on the boundaries of Ladák and Rudok, in the mountains south of the Changchenmo valley. The route from Rudok to Kiam leads over this pass, which is situated south-east of Kiam and close to the Kepsang peak (which lies east). (*Godwin-Austen.*)

KIZIL ANGUS or KIZIL LANGUR—

Lat. 35° 15'. Long. 78° 5'. Elev. 16,700'.

A camping ground on the summer route by the Karakoram pass, south of the Dipsang plain, which is crossed between it and Daolat-Beguldi (20 miles). The road from Murghi follows up the course of a tributary of the

Shyok, and is very difficult, and crosses the stream repeatedly. There is also a risk from stone avalanches. Beyond camp (on the right bank) the road continues up the stream for 6 miles to the Dipsang plateau. No fuel or forage procurable. (*Bellew—Trotter.*)

KIZIL JILGA—Lat. $35^{\circ} 20' 42''$ Long. $78^{\circ} 55'$ Elev. 16,350'.

A camping ground on the right bank of the Karakash river. Two routes from the Changchenmo valley meet here, *viz.*, that by the Changlung Pangtung and that by the Changlung-Burma pass. The passage of the river is difficult a little above the camp. It here flows between two huge red rocks, the camping ground being under the southern one. Fuel (*burtsa*), grass, and water within reach of camp down the river. (*Trotter.*)

KIZIL PASS OR KIZIL DIWAN—

Lat. $35^{\circ} 15'$ Long. $79^{\circ} 12'$ Elev. 17,290'.

Leads from the Lingzithang plain down to the valley of the Karakash, and is crossed between Sumna and Kizil Jilga on the route leading over the Changlung-Burma pass from the Changchenmo valley.

"The pass is hardly perceptible." No grass, but a little water and fuel can be found. (*Trotter—Cayley.*)

KIZIL TÁGH—Lat. $35^{\circ} 40'$ Long. $77^{\circ} 57'$ Elev.

A camping ground on the right bank of the Yárkand river. It is passed between Balti-Brangsa and Waháb Jilga on the Karakoram route. It is 5 miles from Chadartash. A little grass here in river-bed. (*Shaw.*)

KNARUNG—Lat. $34^{\circ} 1'$ Long. $77^{\circ} 22'$ Elev.

A spring, about 2 miles north-east of Skiu, "said to have medicinal properties, and of considerable repute among the natives. The water was scarcely tepid, and of a mawkish taste. Along the sides of the spring were incrustations of soda." (*Moorecroft.*)

KOFWÁRA—Lat. $34^{\circ} 32'$ Long. $74^{\circ} 18'$ Elev.

A village situated in a glen on the right bank of the Loláb stream, at the western end of the valley. It contains about twenty houses, which are much scattered. The most convenient spot for encamping is in a grassy dell in the centre of the village, shaded by trees, and surrounded with low hills on all sides but the east, which looks up the valley of the stream.

KOHÁLA—Lat. $34^{\circ} 7'$ Long. $75^{\circ} 32'$ Elev.

A village situated on both banks of the Jhelum, 21 miles north-east of Marí, on the high road leading into Kashmír; it is distant about 29 miles from Hatian by the old road, and 45 miles by the new.

In the neighbourhood this village is commonly called Patan, or the Pass. The Jhelum, which here forms the boundary between British territory and Kashmír, is a deep and rapid stream, about 75 yards wide, and its banks are steep and rocky. It is crossed by an iron suspension bridge. His Highness the late maharāja of Kashmír contributed through the Panjáb government R42,000 towards its cost. There is also a ferry, but the passage occupies about half an hour. There are various paths lying over the mountains between Kohála and Púñch; they are described as being practicable for cattle. On the British side of the river is a very good dāk bangalow. (*Aylmer*.)

KOHALING—Lat. 34° 7'. Long. 74° 25'. Elev.

A village in the Kruhin pargana, containing about sixteen houses, situated on the slopes of the hill above the left bank of the Ningil stream.

KOHIL—Lat. 33° 53'. Long. 74° 59'. Elev.

A small village in the valley of Kashmír, about 5 miles south-west of Awántipúr, and a mile north-east of Pa Yech. On its southern side, about 100 yards beyond a fine spring which issues from the foot of the plateau, there is a small, roofless, and half-buried ruined temple, resembling that in the Manas Bal lake. (*Ince*.)

KOHIYÁMA. See "KHUIHAMA."

KOHLUMBA—Lat. Long. Elev.

A valley in Ladák lying between lat. 34° 4' and 34° 14', in long. 75° 27'. It is surrounded by lofty mountains, which rise very abruptly and send down a row of glaciers that end in moraines upon the plain of Koh Lumba. The sides of these mountains are rugged and steep, and topped with perpetual snow. Godwin-Austen says that at the time of his visit (the end of August) the increasing cold had driven the shepherds with their flocks and herds from the higher grounds, and he found some families at Mondol, from which there is a path to Muglib. Towards the Pangong lake (into which the stream flows) it ends in a gorge, opening out towards the lake, into a considerable broad expanse of open ground, on which are scattered some small hamlets containing three or four families each, *viz.*, Pabraong, Yúrgo, Túblang, and last of all, where the stream debouches into the plain of Pangong itself, is Lukung. A path leads from Tsarap Teo (between Muglib and Taktíl) to the Kohlumba, and also a track from Phobrang. (*Godwin-Austen—Ward*.)

KOINABAL—Lat. 34° 1'. Long. 74° 59'. Elev.

A village situated about 2 miles east of Pampúr; it lies amid the rice-fields, on the direct path from that town towards Shár.

KOIRETA—Lat. $33^{\circ} 22'$. Long. $74^{\circ} 4'$. Elev.

A village in the province of Naoshera, situated on the left bank of the Ban stream; it lies in a well-cultivated and undulating plain, 4 or 5 miles broad, surrounded by hills. A short distance to the south-east, on the high bank of the river, there are two baradárs well shaded by mulberry trees. Supplies can be procured, but are precarious.

Koireta is distant about 24 *kos* north-west of Bhimbar, and 9 *kos* south-east of Kotli, and lies on the road between those places. (*Vigne—Allgood.*)

KOKGÜND—Lat. $33^{\circ} 32'$. Long. $75^{\circ} 18'$. Elev.

A village in the Sháhabád valley, situated about half a mile south-east of Vernág, of which place it is considered to form a part. It consists of a few double-storied wooden houses shaded by trees.

KOL—Lat. $33^{\circ} 35'$. Long. $75^{\circ} 2'$. Elev.

A large village in the Kol Narawa valley. The houses, which are built principally of wood, are double-storied, and have pent and thatched roofs. Wowul Kol, a smaller village, lies about a quarter of a mile to the north.

KOLAHOI—Lat. $34^{\circ} 13'$. Long. $75^{\circ} 20'$. Elev. 11,000', approximate.

The name of the valley at the northernmost source of the Lidar. It derives this appellation from a stone, which has a natural hollow, where a fakír used to reside. This stone is still an object of veneration to a few people. A glacier, from which the river issues, closes the valley. (*Montgomerie—Wingate.*)

KOLANG MOLANG—

The name given to the northern slopes of the Kolang and Molang peaks, in Upper Drawár, situated respectively in lat. $34^{\circ} 41'$ and $34^{\circ} 39'$, long. $74^{\circ} 4'$, on the south side of the Kishan Ganga river.

KOLHAMA—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 31'$. Elev.

A small village in the Bangil pargana, situated a few miles east of Firozpúr, on the south side of the torrent.

KOLLUR—Lat. $33^{\circ} 55'$. Long. $75^{\circ} 18'$. Elev.

A village in the Dachinpara pargana, situated above the right bank of the Lidar, on the road from Bij Behára towards Ganeshbal. (*Hervey.*)

KOL NARAWA—

A beautiful strath opening out of the Diosur pargana, at the south-western extremity of the Kashmír valley. It is between 9 and 10 miles in length, by about $1\frac{1}{2}$ to 2 miles in breadth. In looking up to it from the plain, the large village of Hanjipúr stands conspicuously in front;

before it are numerous rice-fields in plateaus, and behind it is an admirable disposition of peaks and wood-crowned heights, bounded on all sides by the snowy Panjál range.

It contains five or six villages inhabited exclusively by Muhammadans, and in the recesses under the mountains are the log-houses of the principal herdsmen in Kashmír. The waters of the Buzu and Karndi streams, which drain this valley, are highly esteemed. These streams flow into the Vesháú river, and the valley is passed on the march from Vernag to Shupion. (*Wingate—Vigne.*)

KOMERIE—

A stream which rises in the mountains on the north side of the Siwuldar pass, south-west of Badrawár, and empties itself into the Nerú river in lat. 33°, long. 75° 45', below the village of Udrána, where it is crossed by a bridge on the road between Badrawár and Doda.

KOMPAS LA—*Fide* "DEHEA KOMPAS."

KONGRA CHU—

The principal affluent of the Hanlé Tso. It flows into the lake from the west, from the mountains east of the Teomorari lake. (*Cunningham.*)

KONGTA LA, OR KONBA LA, OR GONGTA LA, OR MANBAR PASS—

Lat. 33° 45'. Long. 78° 40'. Elev. about 16,500'.

Lies 4½ miles west of Shúshal, south of the Pangong lake, and is crossed from here on the route to Léh *via* the Lung Chu (or Lung Burma) valley. Trebeck crossed this pass (the Manbar he calls it) on the 2nd December, west, and joined the Changlung valley above Gogra. Fuel plentiful; grass scarce; water from stream. (*Drew—Trotter.*)

KON NÁG—Lat. 34° 1'. Long. 75° 42'. Elev.

An elevated encamping ground on the Bhot Khol stream, in the narrow valley which leads from Maru Wardwán into Súrú by the Bhot Khol or Lanwi La. The outline of the surrounding mountains is sharp and rugged; some are of granite formation and others exhibit clay strata.

A few stunted birches are the only trees to be seen, except here and there an abortive pencil cedar. Grass is abundant on the small plains and the slopes of the less rugged heights. A few bushes of tamarisk grow on the banks of the river, and the wild flowers are very abundant.

From near this place the path to Súrú by the Kwaj Kúr pass branches off. (*Hervéy.*)

KONSA NÁG—Lat. 33° 31'. Long. 74° 50'. Elev.

A mountain lake lying between the basaltic peaks of the Panjál range at the south-west extremity of the valley of Kashmír.

The position of this far-famed lake is the same as that of the valley;

north-west and south-east, its length is apparently about 2 miles, and its greatest breadth something under a mile and a half; at the east end the banks slope gently downward to the water's edge, leaving a gulf between them through which another part of the Panjál is visible, and which also in summer time affords a channel by which the melted snow can pass into the lake. There is verdure on this and the western bank or dam, which is steeper. On the north and south sides the bare rock rises very abruptly from the water at an angle of about forty degrees with its level, and with an inclination towards the east. The peaks on the east side, which are not more than 1,400 feet above the level of the water, are remarkably pointed; the sides are bare and scarped, and, to all appearance, the valley of the lake has been formed by the forcible separation of the mountain top. Judging from the angle at which the slopes enter the lake, the bottom must originally have been about 200 feet in depth below the present level of the water, though the depth may have been slightly decreased by the soil and detritus brought into it by the melting of the snow, which, when in full action, makes a difference of 4 feet in the level of this great mountain reservoir. The surface of the water is dark and dull-looking, and has in many places the appearance of great depth; its temperature (17th August) was 57° to 64° in the air. The fresh and unworn aspect of the eastern side forbids the idea that this extraordinary place has ever been the crater of a volcano, which the more irregular and heaped-up appearance of the western bank, combined with the knowledge that it is not a very compact mass (a knowledge derived from the fact of the waters of the lake having found their way through it), might otherwise have tended to encourage. But it is evident that the vacuity has been formed by the sinking of the lower end of the tabular rocks on the eastern bank, and that the northern bank, or dam, remains more rounded in consequence of its not having been sufficiently a sharer in the force which has upraised the other.

The formation is a beautiful amygdaloid, containing spots of quartz in a dull, dark, purple-coloured matrix. This formation, which is very common in Kashmír, the natives call the *chitur deyn*, or the *devil's small-pox*, supposing it to be a disease in the rock caused by the evil eye. The stream which descends from the lake is the incipient Vesháu; its full strong torrent is seen gushing out from the foot of the last and lofty eminence that forms the dam on the western end of the lake, whose waters thus find an exit not over but through the rocky barrier with which it is surrounded. The Kónsa Nág is not held in the same estimation as the Ganga Bal on the opposite side of the valley. The real old Hindú name, and that of the mountains surrounding it, is Kysur; and it is also called by them Vishnu paudh (the foot of Vishnu), who is reported to have created the lake by stamping with his foot.

This noble mountain tarn is not of course without its legends.

At the western end the trap-rock descends to the water in a succession

of steps or benches. Tradition and superstition have made out that the highest seat was the throne of a rája, who used to preside in this part of the mountains; beneath him sat the wazír, then the sardárs or nobles on the rock below them. Hindús occasionally pay the lake a visit for the purposes of ablution, when they invariably make offerings to the waters, believing that a *deyu* or demon has its abode in the flood.

The pass over the edge near the Kónsa Nág has long been known by the name or the Fathi Pansál, or the Ridge of Victory. The name was not given on account of any recent event. (*Vigne*.)

KORWINI—Lat. 33° 43'. Long. 75° 8'. Elev.

A small village on the right bank of the Vesháú, about 4 miles west of Islamabád, where there is said to be very good fishing. (*Ince*.)

KORZO GOMPA—*Vide* "KARZOK."

KOSPÚRA—Lat. 33° 43'. Long. 74° 52'. Elev.

A small dirty village situated about a mile south of Shupion; it is watered by a stream from the Rembiára.

KOT—Lat. 32° 37'. Long. 75° 52'. Elev.

A village in the Basaoli district, consisting of a few houses scattered on the slopes of the mountain north of Púd. A rill of water flows down through the village, which is surrounded by some cultivation.

KOTA JILGA—Lat. 34° 25'. Long. 78° 55'. Elev. 16,730'.

A camping ground in the Kubrang valley, 8 miles above Gogra. Road up stream, impassable for laden ponies; grass, water, and wood at camp. (*Trotter—Ward*.)

KOTANG—Lat. 35° 23'. Long. 75° 49'. Elev.

A pargana in the ilarka of Shigar (Baltistán). It consists of two parts, *vis.*, Kotangpoian and Kotangbala. It contains forty-six houses.

KOTHAIR—Lat. 33° 40'. Long. 75° 18'. Elev.

A village situated in the mountains a few miles south-east of Achibál. It contains a Hindú ruin, consisting of a square building and an old tank, in no respect differing from the usual appearance of other old ruins in Kashmír.

Two miles distant from Kothair are some iron mines. The ore from these mines is brought to the village to be smelted as there is no water near the mines. It is broken into small fragments by the children, and mixed with earth and coarsely powdered limestone. These materials are piled up into a furnace about 2 feet high, with intervening beds of charcoal, and two hand-bellows are used to create a blast; the smelting lasts about twelve hours, and the produce of a furnace is only a few seers. The heat is not sufficient to make the iron run; and it remains at the bottom of the furnace a viscous mass, full of scorine, and very brittle when cold, with a tufaceous aspect. The slag is black glass, compact, and much less

scoriaceous than is customary. The iron is heated and beaten with hammers to refine it. It is short, probably from bad manufacture.

Two or three men and children, and some women, all of one family, working as miners, carriers, and smelters, turn out about two maunds of iron from one furnace in the month. There are only three furnaces at Kothair, giving a supply of six maunds of iron per mensem.

The turnout given of the smelting at Kothair is not to be regarded as an indication of the richness of the mines. Mr. Verchere believes that the miners only work the ore to pay their taxes to the maharaja's government, and that their most usual occupation is to grow a little rice or indian-corn. "I have no doubt," he adds, "that a large quantity of iron could be obtained by increasing the mines, and adopting better furnaces with a blast worked by water-power, wind-mill, or horse-power." (*Vigne—Verchere.*)

KOTIL—Lat. 33° 18'. Long. 73° 48'. Elev.

A village situated to the north-east of Chaomuk, on the high land about a mile from the left bank of the Púñch Tói river; it contains about twenty houses, inhabited by Muhammadan zamíndars of the Jat caste.

KOTLI—Lat. 33° 31'. Long. 73° 57'. Elev.

An open town situated about 100 feet above the left bank of the Púñch Tói river; it gives its name to a district of Naoshera. The town lies at the northern extremity of an oval plain or basin, which is enclosed by low jungle-covered hills. It is distant about 30 miles south of Púñch, to which place there are two roads, one following the bank of the Púñch Tói, the other crossing the Nandheri and Sona Galis; both are somewhat rough and stony, and trying for cattle. Mírpúr is distant about 40 miles south by the direct path, which is very rough, that by Sensar being preferable; the journey by both of these roads is usually divided into three stages. Naoshera is distant the same number of marches to the south-east, and the road is stated to be good and practicable for cattle, as is also that to Bhimbar, which lies four marches to the south-east.

There are about two hundred and eighty-four houses in Kotli, some few being of brick, but most are single-storied buildings made of mud and boulders, with flat roofs, and have a very dilapidated appearance. There is a tahsil and kotwáli in the town. The baradári, which is situated at the edge of the bluff above the river just north of the town, is a capacious brick building, but is very dirty and in bad repair; it is used as a government office. There are two Hindú temples and a shiwala or dharmaśala; also two masjids, one of which is in ruins. Below the town on the banks of the river is a fakír's makán and some gardens; also numerous water-mills, which are fed by channels constructed along the edge of the stream. The Púñch Tói is crossed by two ferries, one just above and the other below the town; though broad, the river is not very deep, and may be forded during the winter months. The following is a list of the trades and occupations of

the inhabitants, who are said to number about eight hundred men, of whom six hundred are Hindús:—

Shops, Hindú	96
„ Muhammadan	6
Pahárl zamíndars, Muhammadans of the Mukral caste	60
Goldsmiths, Hindús	14
Horse-keepers	10
Washermen	6
Dyers	6
Butchers	1
Gardeners	1
Leather-workers	2
Sweepers	3
Chokídars	3
Potters	11
Carpenters	1
Blacksmiths	2
Millers	16
Musicians	4

There is a well, and also four tanks in the town, which contain very dirty water; good water may, however, be obtained from the river at no great distance. Supplies are abundant. The climate of Kotli, which is very hot, is tempered by a cool breeze, which blows down through the narrow valley of the Púñch Tóí river. The surrounding plain is flat and highly cultivated; it is almost bare of trees, and there is but little shade in the town.

KOTLI—Lat. 32° 59'. Long. 75° 45'. Elev.

A large village about 1 mile north of Badrawár; it is situated on the Hayl stream above the left bank of the Nerú, which is crossed by a bridge below the village. Kotli is the point of separation of the roads from Badrawár to Kishtwár and Doda. It is inhabited by both Hindús and Muhammadans; there is one shál-báf, the remainder being zamíndars. Abí Chand, a descendant of the ancient rájas of Badrawár, resides in the village.

KOTLI—Lat. 34° 10'. Long. 73° 44'. Elev.

A small village situated a little above the left bank of the Jhelum, about 60 miles west of Baramúla, between Chikar and Hatian. (*Ince.*)

KOUNDI—Lat. 34° 23'. Long. 73° 51'. Elev.

A village in Karnao, situated at a considerable elevation above the right bank of the Kazi Nág stream and the village of Schárt. It is divided into two parts, Koundi Gújaronwalí and Koundi Syudonwalí; the former containing eight families of Gújars, a múlla, and two weavers; the latter a masjid and five families of Saiads, a múlla, and two zamíndars of the Man-nam caste.

KOUN NÁG—Lat. 34° 8'. Long. 75° 31'. Elev.

A small lake lying to the north-west of the Sachkach mountain, close to the pass between the Astan Marg and Panjtarni valleys. (*Montgomerie.*)

KOUNTRA—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 28'$. Elev.

There are two villages of this name, situated on the west side of a low spur about the right bank of the Ningil stream. The lower village is known as Bun or Chota Kountra, the upper as Pet, or Burra Kountra. The road from the Gulmarg to Sopúr, and also that to Baramúla, passes through these villages, to which places it is the usual stage, being distant about 5 miles from Gulmarg, and 13 miles and 8 miles from Sopúr and Baramúla respectively.

There are plenty of walnut and other shady trees about these villages, and many eligible spots for encamping, the most inviting being situated about midway between the two; a channel from the Ningil stream furnishes an abundant supply of water. There is also extensive cultivation, both of rice and dry crops. Supplies and coolies obtainable.

Pet Kountra contains fifteen houses inhabited by Muhammadan zamíndars, a mulla, a watchman, carpenter, blacksmith, a cow-keeper, and a bania's and general shop. In Bun Kountra there is a masjid, and ten houses inhabited by Muhammadan zamíndars, a pandit, who is the patwári of the village, a mulla, and a watchman. The houses are built of dove-tailed timbers plastered with mud, and have thatched roofs.

KOWRA—Lat. $32^{\circ} 37'$. Long. $75^{\circ} 52'$. Elev.

A small village in the Basaoli district, situated about a mile north-east of Púd; it contains about six houses built on the slopes of a conical hill, which is topped with fir trees. Below the hill to the north the ground is terraced and extensively cultivated.

KOWSA—Lat. $34^{\circ} 6'$. Long. $74^{\circ} 42'$. Elev.

This village, which is the chief place in the Porúspúr pargana, is situated on the left of the Suktág river.

KRALNEW—Lat. $33^{\circ} 58'$. Long. $74^{\circ} 39'$. Elev.

A village in the Dansu pargana, containing about twelve houses.

KRALPÚRA—Lat. $34^{\circ} 0'$. Long. $74^{\circ} 51'$. Elev.

A considerable village situated on the right bank of the Dúdh Ganga river, about 4 miles south of Srinagar, on the road towards Shupion. It is the tahsil station of the Yech pargana.

KRALWARI—Lat. $33^{\circ} 55'$. Long. $74^{\circ} 47'$. Elev.

A large village in the Nagám pargana, containing about forty houses, situated on the left bank of the Dúdh Ganga river, about 5 miles north of Chrár.

The inhabitants say that in the time of the maharája Guláb Singh, some European built a house in this village, in which he lived. The Dúdh Ganga is crossed below the village by a well-made bridge about 25 feet long and 3 feet broad, and the stream, which is usually about a foot deep, may also be forded.

KRAR—

A caste of Dográs. They include the lower class of traders of different kinds—small shopkeepers, &c. (*Drew.*)

KREW—Lat. 34° 1'. Long. 75° 2'. Elev.

A large village in the Vibeh pargana, situated about 5 miles east of Pampúr. At the entrance of the village, on the north-west side, there is a stone covered with some curious carvings, and similar stones adorn the small tank at east end of the village, in which the Naga Nek spring rises. Besides this, there are two other springs, the Hir Nág and the Rishi Nág, the waters from which form a stream which flows through the village.

On the west side of the village, shaded by magnificent chunár trees, is the zírat of Saiad Kasim.

The following is an approximate list of the inhabitants: Seventy families of Muhammadan zamíndars, forty shál-báfs and a rafúga, two Muhammadan banias, sixteen pandits, two Hindú banias, a dúm, two bakers, two milk-sellers, two cowherds, two blacksmiths, two carpenters, two washermen, four potters, four leather-workers, two harkaras.

There are also among the inhabitants two krimkush. The usual encamping ground is on the open space on the north side of the Naga Nek spring, near a double-storied brick building intended for the reception of government officials.

The Harut Sarar fair is held at the Jawala-ji-makán, on the spur of the Zala Parbat hill above the north-west end of the village. On this hill is a stone which the Hindús go and worship on the 14th of June, presenting money, gold, silver, clothes, and eatables.

Krew, being abundantly supplied with water, is surrounded by rice cultivation, and the fruit and other fine trees by which it is shaded give the village a very pretty appearance. (*Elmslie.*)

KRIMCHI or KIRAMCHI—Lat. 32° 58'. Long. 75° 9'. Elev. 2,500'.

A small town in the province of Jamú, containing about four hundred inhabitants; it lies about 30 miles north-east of Jamú, on the road towards Kashmír, by the Banihál pass. On the south side of the town there is a fort situated on the flat top of an isolated hill, which rises to a height of about 200 feet above the level of the surrounding plain. The fort is in a very ruinous condition, but contains an enclosure with the necessary accommodation for the maharája and his family when travelling. The town lies between this hill and the ridge to the north. Supplies are procurable, and water from a *baoli*, or from a branch of the Biru Kad stream, which flows on the east side of the town. Coolies are obtained with much difficulty, a large proportion of the inhabitants being Brahmins.

This and the tract of country round it used to be under a rája or a Mían of the Patheál tribe of Rájputés, who was tributary to Jamú, paying it yearly R2,000 and giving the services of some ten horsemen. About

the year 1834, Guláb Singh, having made up his mind to possess the place, refused the tribute, and sent a force to besiege the fort; after some time they took it, and the country was annexed. (*Drew.*)

KRIRI—Lat. 34° 10'. Long. 74° 31'. Elev.

A large village situated on a sloping table-land in the Kruhin pargana. It is said to contain a masjid, and the zíarat of Saiad Hají Murad Sahib, Bukhári, and twenty-five families of zamíndars, five pírzádas, a dúm, a carpenter, a blacksmith, a bania, a cow-keeper, and a múlla. There are many trees about the village.

KRISHPÚRA—Lat. 34° 29'. Long. 74° 19'. Elev.

A village in the Uttar pargana, which, with Gunapúra and Malpúra, make up the land called Nagar. There has been at one time a large town here which from some reason has been separated into three villages. (*Montgomerie.*)

KRITI—Lat. 33° 37'. Long. 75° 25'. Elev.

A village situated in the middle of the Nowbúg Nai, on the path lying up the valley, about three miles south of Nowbúg. It contains ten houses inhabited by zamindars.

KRORAS—Lat. 34° 35'. Long. 74° 22'. Elev. 5,900', approx.

A village which lies to the north of the Loláb valley, but it is included in the Uttar pargana. It is situated in the Schárt valley, on the path leading towards Sharidi in Upper Drawár. That part of the village lying on the right bank of the stream is called Lishteál.

The population numbers twenty-five families of zamíndars, including a múlla, a blacksmith, a barber, and a shepherd. There is a thána in the village, and the zíarat of Saiad Habíbúla; that of Báábá Gafúr Sahib is situated on a hill to the east. The village also contains a spring called the Kar Kat Nág. Rice is extensively cultivated and a little corn, and there is an abundance of fruit-trees about the place.

The inhabitants state that this village was founded by two brothers, Kulu and Ruchu, after whom it was called, and that the name has since been corrupted to that now in use. It forms part of the jagír which was bestowed at the desire of the British Government on Khwája Sháh Niazúlla, Nakshbandi, in recognition of the services rendered by him to Mr. William Moorcroft. This family has done good service to the British Government. Muhammad Sháh, the elder son of Khwája Sháh, died at Lahore. Ahmad Sháh, the younger, died in Yárkand, whither he had proceeded to discover the particulars of Adolphe Schlagentweit's murder. Khwája Gafúr Sháh, one of the same family, was also engaged on a mission to Yárkand.

KROWA—Lat. 33° 26'. Long. 75° 14'. Elev.

A small village lying in a well-wooded little valley some distance above the

right bank of the Banibál stream, about 1 mile west of that village. The houses are built of mud with flat roofs; the village is supplied with water by a stream from the hills.

KRUD—Lat. 33° 43'. Long. 75° 21'. Elev.

A village situated on the south side of the Kuthár pargana, about 6 miles north-east of Achibál. The houses, which are somewhat scattered, number about thirty-five; there is also a masjid in the village and the zírat of Yúsaf Sháh. Five of the inhabitants are pandits, and the rest Muham-madans.

KRUHIN—

A pargana in Kamráj; it comprises the district lying on the left bank of the Jhelum, south-west of the Wular lake, but the tahsil station is at Baramúla. This pargana lies partly in and partly out of the valley, the one part (Narwao) being separated from the other by a very low spur, yet the whole is considered to belong to Kashmír. (*Montgomerie*.)

KUARDO—Lat. 35° 22'. Long. 75° 40'. Elev.

A pargana in the ilaka of Skardú Baltistán, about 5 miles from Skardú on the right bank of the River Indus. It lies along a ravine, bounded on the west by a high hill of alluvial deposit, and on the north and east by spurs from the peak of Mashkulla. In spite of a somewhat scanty supply of water for irrigation purposes, without which nothing will grow in these regions, the village of Kuardo is beautifully wooded and green; fields rise in terraces for a distance of about 2 miles along the valley. The houses are scattered about them, surrounded by fruit-trees, apricot, mulberry, walnut, and apple; willows are common. The vines are planted at the foot of the trees, and hang in festoons from the branches; they bear largely. The field cultivation consists of wheat, cockscomb, *trumbá*, barley. Excellent gourds, melons, cucumbers, turnips, &c., are grown in the gardens. The water flows in artificial channels through the fields, and the supply being small, is economised by being collected into some large tanks with sides built of boulders and earth, from which a certain quantity is allowed to each zamíndar. The houses, in sets of about eight or ten, are built in two stories; the ground-floor walls are of the rounded stones from the ravines, with mud, or of sun-burnt bricks of large size, cut out of the hard lacustrine clay. This lower story is usually about 6 feet high, and is either used in the winter as a residence, or serves for the cattle, sheep, and goats. The walls of the upper story are made of strong wicker-work, often double, and well plastered with mud. The upper story does not cover the whole of the lower; but a portion is left with a flat roof, where the owners usually sit and where they clean their grain. In the better kind of houses the upper story is of wood. The ascent to these houses is by a ladder from the outside, so that the inmates in a measure are secure. The crops are often stored up, as small ricks, on the

roofs, as well as the grass for the cattle, where it is close at hand during the winter, when the ground is wholly covered with snow. The women clean the grain, and, with the exception of ploughing, do as much work as the men, even carrying heavier loads. When cattle are scarce, it is not unusual to see a couple of men harnessed to a plough. The fields are kept exceedingly clean and are well manured.

During the apricot season the large rocks and roofs of the houses are covered with the fruit, and in two or three clear days become sufficiently dry to be packed in skins. The village is backed by very high masses of conglomerate and clay, forming very irregular, often precipitous, banks, resting on the ancient rocks behind. From Skardú these rocks are very conspicuous. It is said to contain 309 houses. (*Godwin-Austen—Thomson—Aylmer.*)

KUCHMALLA—Lat. 33° 58'. Long. 75° 8'. Elev.

A village situated about 3 miles north of Trál, on the path towards Arphal. It contains a masjid and about twenty houses inhabited by zamíndars, including a mulla, chowdrí, dúm, and two banias. There is much rice cultivation about the village.

KUENLUN MOUNTAINS—

The eastern range stretches from the bend in the Karakash river at Shádúla in an easterly direction for a distance of about 100 miles from the sources of the eastern branch of the Karakash, and is then said to terminate on an extensive plain communicating with the Changthang plain. Johnson was told that by skirting the eastern extremity of this range, wheeled conveyances might easily be taken from Elchi to the Changchenmo valley over the Changthang plain. (*Vide "Routes."*)

He ascended three peaks of this range—E. 57 (lat. 35° 53' 36", long. 79° 28' 32", height 21,767'), E. 58 (21,973'), and E. 61.

The eastern range forms the southern boundary of Khotán, and is crossed by two passes, the Yangi or Elchi Díwan, crossed in 1865 by Johnson, and the Hindútak Díwan, crossed by Robert Schlagentweit in 1857. Both passes are very difficult, and the latter can only be used by foot-passengers.

Dr. Henderson says that (in July) the range was tipped with snow, and the valleys filled with glaciers; some of the higher peaks rise to over 24,000 feet, and about 6,000 feet above the valley of the Karakash river which flows along their southern base. The higher peaks are all granite, and the lower spurs are composed of gneiss and slate. There is a general absence of vegetation.

According to Hayward, the Karakash at Shádúla forms the division between the eastern and western Kuenlun. The latter range is crossed by several passes on the routes leading into Yárkand, *viz.*, the Yangi Díwan pass (by the winter route) the Suget Díwan on the summer route over a spur of this range, and further north by either the Kilik, Kilian, or Sanju passes. (*Johnson—Trotter—Henderson.*)

KUENLUN PLAINS—

Lie between the Kuenlun (eastern) and the Lokhzung ranges; the latter separate them from the Lingzithang plains. From Thaldat the ground slopes gently down for 200 feet to the level of the plains. To the south-east their boundary is not seen, but lofty snowy peaks are visible in the distance. The plains are 16,000 feet above the level of the sea, or 1,000 feet lower than the Lingzithang plateau. The surface is very uneven, and is sometimes of a hard clay, and sometimes of a softer mixture, half sand and half clay. At the lower levels, small, shallow saline lakes are met with here and there.

The drainage does not communicate with the Karakash river, there being an intervening barrier like the Lingzithang. These plains are desolate, barren, and uninhabited. (*Drew.*)

KUGRANG—

A valley running into the Changchenmo valley from the north-north-west, and joining the Changlung valley above Gogra. Fuel plentiful; grass scarce; water from stream. (*Drew—Trotter.*)

KUKAR NÁG—Lat. $33^{\circ} 36'$. Long. $75^{\circ} 20'$. Elev.

These splendid springs are situated at the foot of the hills on the south side of the Bring valley, about 3 miles south-east of Sagam. The water gushes out most copiously in six or seven places from the limestone rock at the foot of a long range of verdant hills, and forms a stream equal to that of Vernág in volume, and far superior in the quality of its water, which is considered among the finest in Kashmír. The stream, which flows from the spring, is about 12 feet wide, and forms a junction with the Bring river. (*Vigne.*)

KUKAT AGHZI—“The mouth of the blue horse”—

Lat. $36^{\circ} 18'$. Long. $77^{\circ} 20'$. Elev. about 12,870'.

A camping ground on the banks of the Yárkand river, 12 miles above Kulanuldi on the winter (or Kugiar) route to Yárkand. Two miles above camp are the ruins of an outpost fort at the mouth of a glen, which leads over a ridge to the east to Shádúla (two days' journey). On the road from Kulanuldi the river is crossed girth-deep several times on a shingly and sandy bottom. Channel wide, with high hills on either side. Camp in tamarisk jungle. (*Bellew—Trotter.*)

KUKSAR OR KAKSAL—Lat. $34^{\circ} 35'$. Long. $76^{\circ} 4'$. Elev.

A village in Khurmang (Baltistán) situated on the left bank of the Drás river, at the junction of its tributary the Kuksar. It contains nine houses. (*Aylmer.*)

KUKSAR RIVER OR SHINGO—

A tributary of the Drás river, rises near the plateau of Deosai, and flowing east joins the Drás river, just below the village of Kuksar. Its waters

are very clear, whilst those of the Drás river are turbid. The valley belongs to the ilaka of Khurmang. The inhabitants are mostly Brokpas and number about 100 families. (*Cunningham—Bellew—Aylmer.*)

KUKURUS—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 12'$. Elev.

A village in the Machipúra pargana, containing the zíarat of Bahá Putta Sahib. A road branches off from this place to the village of Wysa. (*Montgomerie.*)

KÚLAN—Lat. $34^{\circ} 16'$. Long. $75^{\circ} 11'$. Elev.

A village in the Sind valley, situated on the right bank of the river; it is shaded by fine trees, and watered by a stream from the hills. Besides a masjid and a brick *hamám*, it contains the zíarat of Baboda Sahib, and two houses inhabited by pírzádas, and eleven families of zamíndars.

Rice is grown in the neighbourhood, but this cultivation does not extend higher up the valley. There are some government magazines in the village for storing salt and sulphur imported from Ladák.

The Nichinai valley, in the mountain range, to the north-east of the village, may, it is said, be reached by a path lying through the Chor Gali.

KÚLANGAM—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 21'$. Elev.

A village situated on the left bank of the Pohru river, about a mile west of Chogal, just south of the path between Sopúr and Shalúrah.

Including Arampúra, this village contains about twenty-two houses inhabited by zamíndars.

KÚLANI—Lat. $33^{\circ} 45'$. Long. $74^{\circ} 14'$. Elev.

Is situated on the left bank of the Mandi river, just above its junction with the Súran, about 8 miles east of Púnch. It is a small village containing about seven houses inhabited by Muhammadan zamíndars.

KULANULDI—"The wild horse died"—

Lat. $36^{\circ} 15'$. Long. $77^{\circ} 10'$. Elev. 13,210'.

A camping ground on the banks of the Yárkand river, on the Kugiar route to Yárkand, 74 miles below Aktágh, between which the river is crossed eighteen times. This portion of the route was at one time very unsafe, being infested by robbers (Kanjuti). Camp in tamarisk jungle. River channel half mile wide.

Eight miles below camp is the Yangi Diwan pass, the road to which is very difficult, passing through a narrow, tortuous, and deep gorge, which is blocked till June by a glacier that melts away in the next month. (*Trotter—Bellew.*)

KULGÁM—Lat. $33^{\circ} 39'$. Long. $75^{\circ} 4'$. Elev.

A small town, the tahsil station of the Diosur pargana; it is very picturesque situated on the southern side of a table-land overlooking the left bank of the Veshaú, whose bed is here spread out and divided into several channels. It contains two old zíarats; the large one is that of Husén

Simnari, and the smaller that of Sháh Hamadán. Between Kulgám and Shupion to the north-west, there is a small canal cut from the Vesháú for irrigation purposes.

The place was once famous for its manufacture of wooden toys, and would appear to have been a rendezvous for merchants and others proceeding to the Panjáb by the Golábgarh pass. Close to Kulgám there is a heronry upon two huge chunár trees. Supplies are procurable. (*Vigne—Ince.*)

KULIGAN—Lat. 34° 33'. Long. 74° 28'. Elev.

A village situated to the north of the Loláb valley. An excellent road, which runs along the ridge of mountains to the north, commences at this village. (*Montgomerie.*)

KULLI—Lat. 33° 55'. Long. 75° 9'. Elev.

A village in the Wúllar pargana, containing a beautiful spring shaded by four splendid chunár trees. This spring is known in the neighbourhood as Shai Hamdán's spring, a fable relating that when this saint reached the village, his horse was thirsty, whereupon he ordered him to strike his foot to the earth, which doing, this spring gushed forth.

Kulli lies a little more than a mile south of Trál, by the path towards Súrsú, on the Jhelum. There is one Hindú family in the village; the rest of the inhabitants, numbering about thirty families, are Muhammadans.

KULSI—*Vide* "KHÁLSI."

KUMBRIAL—Lat. 34° 33'. Long. 74° 21'. Elev.

A village in the Loláb valley, situated on the right bank of the Schárt stream, just above its junction with the Lahwal. It contains about twelve houses.

KUMDAN—Lat. 35° 8' 1". Long. Elev. 15,290'.

A camping ground on the Shyok river, situated 9 miles below Gapshan, and 10 miles above Brangsa Saser. It is on the winter route from the latter to Daolat-Beguldi. Between Brangsa Saser and Gapshan some immense glaciers are passed. Bellew gives an account of them:—

"We descended to the bed of the Shyok, and following up its stream for two hours came to a glacier lying right athwart the valley, which runs in a north-west direction. We here entered a narrow lane between vertical walls of white marble rocks on one side and bottle-green glacier on the other, and for one hour went up its stream, crossing from side to side, till we finally emerged upon the valley beyond, and then, going on for a mile or so, we camped on a raised beach of shingle under a sheer wall of white marble and in full sight of another great glacier only a few hundred yards ahead. This second glacier is seen winding down a long valley of which it fills the hollow like a solid river and at its top, many miles away to the west, rises a very remarkable peak. The advance of this glacier obliquely across the valley, by closing its passage, produced that inundation of the Indus in 1842 which proved so destructive along its course down to Atak. The other glacier, left behind us, crosses the valley at right angles, and must have struck the opposite side with great force, for I noticed that the rocks were crushed

and powdered in some parts, and had masses of the glacier still adhering to them, probably ever since their separation from the main body, by the passage forced through by the pent Hup waters. It was the projection across the valley of this glacier which produced that inundation of the Indus in 1859 which destroyed the Naoshera cantonment by a reflux of the waters of the Kábul river at Atak." (*Bellew*.)

KUNDI—Lat. $34^{\circ} 28'$ Long. $74^{\circ} 23'$ Elev.

A village situated near the Rattansar at the south-east end of the Uttar pargana. Two roads lead from this village to the villages of Sogam and Sandigam, in the Loláb valley; both are good paths, and quite passable for laden ponies. The march is about five hours' easy walking. (*Montgomerie*.)

KUNDI—Lat. $34^{\circ} 26'$ Long. $73^{\circ} 35'$ Elev.

A village situated on the flat top of the spur above the right bank of the Kishan Ganga, about 2 miles west of Mandal. It is held in jagír by the inhabitants, numbering seven families of pírzádas.

Rice is extensively cultivated about the village, and a little cotton. Below it, on either side of the pathway, there is a bág'h or orchard.

KUNDI—Lat. $33^{\circ} 48'$ Long. $74^{\circ} 18'$ Elev.

A large village situated about 14 miles north-east of Púñch, at the point between the confluence of the Gagrín and Dali Nar streams. It is inhabited by Mubammadans, and contains about eighty houses. Dry crops only are cultivated.

KUNGI LA—*Vide* "KANJÍ PASS OR VINGE LA."

KUNIS—Lat. $35^{\circ} 12'$ Long. $76^{\circ} 11'$ Elev.

A village in Kírís (Baltistán) on the right bank of the river Shyok which is here at its narrowest. With the village of Harikan above it, it contains seventy-five houses. Camping ground small; few supplies. (*Aylmer*.)

KÚNUS—Lat. $34^{\circ} 23'$ Long. $74^{\circ} 34'$ Elev.

A village surrounded by fruit-trees and grape vines, situated in a nook about a quarter of a mile from the western edge of the Wular lake, about 3 miles south of Alsú, and four hours' journey by boat from Bandipúra.

From this village, Lalpúr, in the Loláb valley, may be reached by a path leading over the hills; it is about 5 *kos* distant. (*Ince*.)

KÚRÍ—Lat. $34^{\circ} 26'$ Long. $73^{\circ} 34'$ Elev.

A small town situated on the right bank of the Kishan Ganga river, about 9 miles north-east of Mozafarabád. It stands on a wide plateau, which slopes gradually from the foot of the mountains, dropping precipitously into the bed of the river.

A considerable stream flows into the Kishan Ganga, through a narrow gorge below the east side of this plateau; it is bridged, but would doubtless be fordable when the waters are low.

The town, which stretches for a considerable distance east and west, is said to have decreased in size of late years. The houses are substantially

built, and some are shaded by trees, among which are wild figs, peaches, and vines. The population now numbers about one hundred and fifty families, of whom fifty are Hindús and the rest Muhammadans. Among the residents are numerous shopkeepers and artisans.

The town contains a masjid, and the *zírats* of Pír Muhammad Alí Sháh and Sultán Toda Sháh, near which latter there are three springs of clear water, and an orchard which contains a small place suitable for encamping. Firoz Dhín Khán, the titular rája of Kúri, and his son Súltán Muhammad Khán, an intelligent youth of about 22 years of age, reside in the town: the rája is related to Ahmad Khán, the *ex* rája of Karnao, but took no part in his cousin's rebellion. This family, which claims to have ruled the surrounding district for twenty generations, still holds it in *jagír*, paying, it is said, *chilki* R7,000 annually as a *nazarána* to the maharája.

Rája Firoz Dhín Khán's three nephews have estates in the neighbourhood; Wálí Muhammad Khán and Fathi Muhammad Khán reside at the village of Persucha, and Muhammad Zamán Khán at Drar. Rája Firoz Dhín Khán's power seems to be merely nominal, as a *thanadár* and fifteen sepoys in the maharája's service are stationed at Kúri, to protect the interests of the Hindús, and in all important affairs the maharája's representative has to be consulted.

Various paths lie over the passes north of the town, leading into the Kághán valley. Supplies are abundant and coolies procurable.

KÚRI—Lat. 33° 36'. Long. 74° 55'. Elev.

A village in the Diosur pargana, situated at the foot of the slopes from the Panjál range, about 10 miles south-east of Shupion. It is the point of departure from Kashmír of the road lying over the Golábgarh pass, which was constructed by Guláb Singh, and is described as being a well-frequented route, and practicable for ponies.

Kúri has once been a village of great beauty, surrounded by orchards and walnut trees; but it is now much dilapidated, containing about seventy houses; of these, one is a substantial brick building, the rest being built of boulder masonry and timber in the usual fashion.

KURIGAN—Lat. 34° 47'. Long. 74° 12'. Elev.

A scattered hamlet, situated on the right bank of the Kishan Ganga, about 2 miles west of Sharidi. It contains altogether about twenty-five houses inhabited by *zamíndars*, including a blacksmith, carpenter, potter, tanner, and a *dúm*. A considerable stream flows down through the village and fields; it is crossed at two places by small *kadal* bridges, and works one or two mills. There is much cultivation about the place.

At the entrance of the village, on the east side, is the *zírat* of Saad Hubbáb; it also contains a masjid and a *masáfir-khána* for travellers.

Barawai, in the Kághán valley, may, it is said, be reached from this place in three marches by a path lying over the Ratti Gali.

KURPE—Lat. $35^{\circ} 40'$. Long. $75^{\circ} 52'$. Elev.

A village on the left bank of the Braldú river (Baltistán). It contains sixteen houses. There is a rope bridge here. (*Aylmer*.)

KURPITO—Lat. $35^{\circ} 16'$. Long. $75^{\circ} 4'$. Elev.

A small village at the entrance to the Burj Lā from the Skardú side. (*Godwin-Austen*.)

KURROLE—Lat. $33^{\circ} 13'$. Long. $75^{\circ} 18'$. Elev.

A small village situated on the right bank of the Chandra Bhāga, about a quarter of a mile west of the Rāmbān bridge.

A stream flows down through the village; it is crossed by a bridge.

KURU—Lat. $35^{\circ} 11'$. Long. $76^{\circ} 8'$. Elev.

A village in the ilaka of Kiris (Baltistán) on the right bank of the Shyok. It contains about sixty houses. It is watered by a stream from the mountains. Camping ground small; a very few supplies procurable.

It forms a stage on the Léh-Skardú road. (*Aylmer*.)

KURU—*Vide* "KHORO."

KÚRUS—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 52'$. Elev.

A small village situated on the left bank of the Jhelum, a few miles south-east of Srinagar.

KUSHPÚRA—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 46'$. Elev.

A village situated rather more than 4 miles west of Srinagar, near the foot of the Hanjik wudar or table-land.

There is a bania's shop and about twenty houses in all in the village, which is divided into two mahallas or districts, Banpúra and Petpúras. The former contains the zíarat of Ubbun Sháh.

KUSTING—Lat. $34^{\circ} 58'$. Long. $76^{\circ} 32'$. Elev. 8,800', approx.

A village of about 30 houses on the left bank of the Shyok in Chorbat (Baltistán). It is passed on the Léh-Skardú routes. In winter a bridge is thrown across the river at this point. (*Aylmer*.)

KUT—Lat. $33^{\circ} 31'$. Long. $75^{\circ} 21'$. Elev.

A village in the Sháhábád valley, situated on the right bank of the Sándran river, which is bridged between it and the opposite village of Tam-dran. It contains about eight houses inhabited by zamíndars. During the winter months the Sándran disappears at this point. The Bring valley may be reached from this village by a path through the defile which passes the Sándbrar spring.

KUTAKLIK—Lat. Long. Elev. 13,500'.

A camping ground on the winter route by the Karakoram pass, situated at the junction of the Shyok, and a tributary that flows into it from the north from the Dipsang plateau. It is ten marches from Léh. (*Drew*.)

KUTHAR—

A pargana in the Anantnág zilla of the Miráj division, comprising the valley of the Arpat river; the tahsil station is at Achibál or Sábibabád. The best silk in Kashmír is produced in this pargana, and iron is found in the mountains on the south side. From the upper end of the valley, foot-paths lie over the mountains into the Maru Wardwán. A good road over the Metsij hill communicates with the Khourpara pargana on the north-west, and there are various paths over the range to the south-east, leading into the Nowbúg valley.

KUTUS—Lat. 34° 26'. Long. 74° 40'. Elev.

A considerable village in the Khuihama pargana, containing a thána, situated about 2 miles west of Bandipúra, on the northern shore of the Wular lake.

KUWAS—Lat. 35° 1'. Long. 76° 35'. Elev. 8,750' approx.

A village of about thirty houses on the left bank of the Shyok in Chorbat (Baltistán). To the north-west is the Kuwas stream up which a road leads to Khurmang *via* the Kaudrik pass (*q.v.*). (*Aylmer.*)

KUZUZ—Lat. 33° 53'. Long. 75° 37'. Elev.

A small village containing three houses, situated in a narrow valley, which opens into the Maru Wardwán at the village of Afith. It lies above the right bank of the Kúzuz stream, which flows into the Maru Wardwán river.

KWAJ KÚR PANSÁL—Lat. 34° 4'. Long. 75° 48'. Elev.

A pass over the range lying between the north-eastern extremity of the Maru Wardwán valley and Súrú.

KYAMGO TRAGGAR—

The name given to the main stream of the Changchenmo above Kíam. It is broad, and a great thickness of alluvial deposits is exposed on its sides. Godwin-Austen says that "it was an alluvial plain in its transition state before the river had cut its way down to the solid rocks. Its former levels were beautifully shown in a series of steps and terraces, of which as many as five could be counted. At the point where we descended from the alluvial terrace into the bed of the Kyamgo Traggar, there was a small rim of water, but this disappeared about half a mile on, where the valley narrowed considerably, and the hills rose on either hand in high cliffs of sandstone, forming a regular gorge. We walked up the soft gravelly bed of the river for about 4 miles; it then narrowed considerably and took a bend to the east-south-east, and at 3 miles further on divided into two large branches: we followed that having nearly a due east course. From the mountain spurs having approached so close to the broad bed of the Kyamgo Traggar, the absence of water, and it having also taken a bend, we had been led to imagine that its course here ended, but this was not

the case; for ahead of us was an enormous broad gravel-covered valley stretching away to the foot of the mountain, at least 18 miles further to the eastward. This open valley had a most peculiar aspect, but partook in its gravelly bed a good deal of the nature of those valleys I had seen between Pal and the Kiung-Gang La; its elevation was about 16,400 feet, and its breadth, in widest parts, about 2 miles; the ridge of hills bounding it to the north lay about 4 or 5 miles off, but were only 3,000 feet above it and the spurs came down with a very gradual fall towards the valley. On the south a very low ridge of about 500 feet, in places not more than 300, separated this valley plain from another broad one of a like character, the ravines of which ran up into the hills in wide beds, from 200 to 300 yards in breadth. Several broad lateral drainage plains also formed a junction with the one we were in, from the northern hills that run parallel with it, Directly ahead a low, broad pass was visible, the mountains rising to the south of it in snowy peaks 21,000 feet high. Plenty of the woody-rooted wild lavender grew around, but grass was very scanty, only in two or three spots was there found barely sufficient for the yaks. Water was also very scarce. The mirage on the flat gravelly plain had at times the appearance of beautiful blue still lakes. The summit of the pass (17,960 feet) was quite 1,500 feet above the level of the valley, but the ascent gradual." (*Godwin-Austen*.—J. R. G. S. 1867.)

KYANG CHU—*Vide* "KIANG CHU."

KYANG-MAIDÁN—*Vide* "KIANG MAIDÁN."

KYANG-TSO—*Vide* "KIANG-CHU."

KYARE—*Vide* "KHERE."

KYOONGYUM OR KYÜNGYAM—Lat. 33°40'. Long. 78°8'. Elev.

A village on the right bank of the Indus, opposite Tiri, and below the junction of the Puga rivulet.

KYUN—

Two small lakes lying to the east of the Tsomorari lake, and separated from it by a range of mountains. The north lake is fresh water, the south brackish. (*Drew*.)

KYUNG—

A tributary of the Indus, that rises in the mountains east of the Tsomorari lake, near the Nidar pass, and flowing north enters the Indus at Nidar village. Half-way between the pass and Nidar the stream forms a small lake. (*Cunningham*.)

KYUNG-DUM OR KYANG-DOM.—

Lat. 32°45'. Long. 78°15'. Elev. 14,900'.

Camping ground at the south end of the Tsomorari lake. It is passed on the route from Spiti to Leh, 11 miles from Narbu Sumdo and 13 miles

south of Karzok. In July this place is infested with such swarms of sandflies as to make it quite impossible to remain in camp even for a day. (*Drew—Manifest.*)

KYUNGSE LA—*Vide* "NIDAR PASS."

L

LACHALANG PASS OR LANGA LUCHA—

Lat. 35° 5'.

Long. 77° 42'.

Elev. 16,630'.

Is crossed on the route from Kulu to Léh, between Sumdo and Sumgal (or Sumkiel), and lies about 40 miles north-east of the Bara Lacha pass. There is another route *viâ* the Pankpo La and along the Tsomorori lake to Puga, and so on to Léh; but this route is not recommended.

Dr. Cayley says that scarcely any snow lies on the Lachalang after 15th June, and that it never offers any difficulties. The northern slope is steep, but there is now (1870) a fairly good road, which only requires repairs to render it quite easy. (*Cayley—Cunningham.*)

Two roads lead across the Lachalang, the old and the new; with regard to the latter, Mr. Elias, in 1878, reported that the amount of snow on the road was so great that he had not been able to go over the whole of it on foot. The chief objections to it were that it was longer, that the zig-zags were steep and inconvenient, and that the snow lay unmelted much longer than on the old road.

Mr. Jenkins also says that "the travellers avoid the new route on account of its length and adhere to the old road. The shortest road in so inhospitable a country is preferred."

The reason for this route to Léh being originally selected by traders, is due to the exorbitant transit duties formerly levied by the Kashmír Darbār; since these have been partially abolished, the trade returns show greatly in favour of the Marí-Srinagar-Léh route, which now possesses the advantages of—

- (1) railway to Rawal Pindi;
- (2) good road to Baramúla;
- (3) easy road, well supplied to Léh;
- (4) thirty-five miles shorter than route *viâ* Lachalang;
- (5) no high passes, while the Kulu road passes over four high ones.*

(*Maniold—Ramsay.*)

	Feet.
* Rotang	13,000
Bara Lacha	16,060
Lachalang	16,630
Tagalang	16,042

LACHRAT—

The name of the district lying on the left bank of the Kishan Ganga river, between Titwal and Mozafarabád. (*Bates.*)

LADAK—

A province of the Kashmír State lying between the Himalayas and the Kuenlun mountains, and between Baltistán and Chinese Tibet.

Name.—Ladá, in Tibetan *La-tags*, is the most common name of the country. It is also called *Mar-gul*, or low or red land, and *Kau-chun-pa*, or snow land. The name Tibet is entirely unknown to the people.

Boundaries.—On the north it is divided by the Karakoram and Kuenlun ranges from Yárkand and Khotán. To the east and south-east are the Chinese districts of Rudok and Chumurti. To the south lie the British districts of Lahoul and Spítí and the Zanskár country, now included in the Kashmír district of Udampur. To the west lie Súrú, Drás, Khurmang, and Chorbat, ilakas of the Skardú Wazirat. (*Cunningham—Aybmer.*)

The Karakoram or Mustágh range forms the northern boundary as far east as the Karakoram pass. Eastward of the pass, however, to past the meridian of 80°, the boundary line is uncertain. The country lying between this portion of the Karakoram range and the western Kuenlun on the north is a blank, uninhabited region, and may be looked upon as neutral territory. The boundary line from the eastern Kuenlun, down south to the head of the Changchenmo valley, is also undefined. Elsewhere the boundaries of Ladák are well marked. (*Drew.*)

The most striking feature in the physical aspect of the country is the parallelism of its mountain ranges, which stretch throughout it from south-east to north west. This general direction of the mountain chains determines the courses of the rivers, as well as the boundaries of the natural divisions of the country. The principal valley in Ladák is that which follows the course of the Indus from south-east to north-west through the greater part of the country. Into it a number of smaller valleys open, forming basins for the tributaries of the Indus, the chief of which are the Shyok on the north and Zanskár on the south. The principal tributaries of the Shyok are the Nubrá, Changchenmo, and Lung Chu rivers. Those of Zanskár are the Sumgal, Tsarap, and Sárchu. The only other important tributary of the Indus is the Drás river, which is formed by the united streams of the Wakha, Súrú, Drás, and Kuksar rivers.

The principal mountain ranges are the western Himalaya, the Kailas, the Karakoram or Mustágh range, and the eastern and western Kuenlun. These are described under their respective headings in the Gazetteer. All sheets of water in Ladák are known by the general name of *Tso*.

With a single exception, all the lakes are land-locked, and, consequently, more or less salt. The principal are the Pangong lake, the Pangoor Tso, the Tsomorari lake, and the Tsokur. There are besides some extensive salt lakes scattered about the Lingzi-tung plains. Ladák is one of the most elevated regions of the earth, and very barren. The lowest valley has an elevation of about 9,000 feet. The climate is most singular burning heat by day being succeeded by piercing cold at night, and every thing is parched by the extreme dryness of the air. The rainfall is small and

irregular, but the snow is sometimes very heavy (*vide* Ladák Meteorological Observatory returns). The climate is, however, favourable to animal life.

Fauna.—On the plains up to 17,000 feet, wild asses (kyang), antelope, wild yak, ibex, and several kinds of wild sheep are found, and the hill-slopes up to 19,000 feet abound with marmots and alpine hares. Immense flocks of domestic goats and sheep are pastured in the elevated plateau of Rupehu. The other domestic animals are the yak cow and zho (a cross between the male yak and common cow). The average property of an average household of five persons is, ten sheep and goats, 1 beast of burden (yak, donkey, or horse), and 1 cow or zho. The proportion of sheep, goats, and yaks is much higher in the upper portions of the valleys.

The number of beasts fit for transport purposes is as follows:—Ponies about 500, donkeys rather more, yaks about 1,000, and a large number of sheep and goats. For the description of these beasts of burden see the Introduction.

Cultivation is chiefly carried on on the alluvial plateaus, along the river-banks. The principal crops are barley, of two or three species, wheat, and a little buckwheat. Fruit-trees, poplars, and willows are only to be found in the deep river-beds, in sheltered nooks watered by side streams, and timber is very scarce. Lucerne (*chánpo*) is extensively cultivated. The manufactures are rude and unimportant. The principal is woollen cloth, adapted for home consumption, and, from cheapness of labour and material, sold at a very low price. There is considerable transit trade, Ladák being naturally the great thoroughfare between Chinese Tibet and Yárkand on the one hand and the Panjáb and Kashmír on the other. (For details, *vide* Trade Reports.)

Trade.—Ever since the customs duty on trade goods between India and Yárkand was abolished by the Kashmír State in accordance with the treaty of 1870, a large trade has sprung up between these two countries. The highest yearly return of this trade was 18 lakhs worth of goods to and from Yárkand and India respectively. The principal articles of trade to Yárkand are English piece-goods, Indian tea, indigo, sugar, &c.; and those of import are principally charas, silk, silver, and gold. (*Dylmer—Radha Kishen.*)

Winds.—From observations made by General Cunningham, his brother, and other travellers, it would appear that the prevailing wind at night is from the north-east, and during the day from the south-west. The day breeze in summer always begins to blow before mid-day, and continues rising and veering towards the west, with frequent and strong gusts, until 3 or 4 p.m., when it reaches its greatest force. Towards sunset it changes to west-

north-west, and gradually lessens, till at 9 P.M. it is only a gentle breeze from the north-west. At midnight there is a slight north wind, which becomes fainter and fainter towards the morning, and then freshens into a north-east breeze.

Rain and snow.—The rainfall is very slight. In the more elevated districts of Rupshu, Nubrá, and Ladák proper, it rains, or rather drizzles, at intervals during the monsoon season, and occasionally there is a down-pour lasting for twelve hours, when all the rivers rise into flood very rapidly. Snow falls oftener, and sometimes very heavily.

The snowfall in the Drás district is considerable, and the Zoji-La pass, leading from it into Kashmír, is closed by it usually for five months from the end of November. A greater depth of snow also falls in Zanskár than in Central Ladák. In spring it causes great avalanches. The extreme height of the snow-line is 20,000 feet on exposed southern slopes. On northern slopes it does not rise above 16,000 to 17,000 feet.

Temperature.—The climate is characterised by great extremes of heat and cold, and by excessive dryness. In Rupshu the thermometer falls as low as 9° F. in September. The minimum temperature of the month is 23·5°, and the mean temperature 42·93°. The mean annual temperature of the Indus valley is 37·5°.

Table of annual mean temperature.

Districts.	Height.	Annual temperature.
Rupshu	15,634 feet.	28·72°
Nubrá	12,763 "	39·00°
Ladák	11,500 "	37·00°
Mean	13,299 "	34·91°

Daily range of temperature.

Districts.	Height.	Daily range.	Extreme range.
Rupshu	15,634	40·28°	57·00°
Ladák	11,500	33·00°	39·75°

By the above table it will be seen that the difference between the temperature of day and night increases with the elevation.

Moisture.—The excessive dryness of the climate is due chiefly to elevation, by which the air is so rarified as to be incapable of holding much moisture in suspension. It is also partly due to the great radiation of heat from the bare soil, by which any moisture is rapidly evaporated. The dryness of the climate increases with the height. The temperature of the dew point is so very low that the disposition of dew is quite unknown in the more elevated parts. (*Cunningham.*)

Table of moisture.

Month.	District.	Height.	Moisture.			Dew point.	Greatest depression.
			Dry.	Wet.	Depression.		
September	Rusphu	15,634	67·5°	40·5	27°	18·9°	31·0°
"	Ladák	11,500	65·7°	42·9	22·8°	24·6°	23·5°

Thunder and lightning.—The comparative absence of thunder and lightning is most remarkable, and appears to be dependent on the excessive dryness of the climate. During twenty-three months General Strachey only twice heard a very faint roll of thunder, accompanied by clouds and a few drops of rain.

Earthquakes.—Earthquakes also are of rare occurrence, and never severe. (*H. Strachey.*)

Coinage.—In Ladák one meets with the coinage as well as the merchandise of all the surrounding countries. The only native coin is the silver *jao* or *jo*, which is worth really 2½ annas but is made to pass for ½ rupee.

The *Chinese silver ingot*, called *yambu* by the Yárkandís, *dotsat* or *tamikma* (horses' hoofs) by the Tibetáns, and *kurns* (i.e., hoofs) by the natives of India. They consist of lumps of pure silver, often bent like a horse-shoe, and are imported from Yárkand, to which country they are brought from Kathay, or Northern China. A silver ingot weighs about 166½ tolas, and therefore is valued at the same number of rupees. Six of them are worth about R1,000. In Dr. Cayley's trade report a silver ingot is valued at R170. (*Cunningham—H. Strachey.*)

Government.—*Former Government.*—The government was formerly a mild despotism, under a ruler who bore the title of *gyalpo* or "king."

The Prime Minister.—The conduct of affairs was generally entrusted to the minister, or *kahlon*. His power was apparently absolute, but was really curbed by the wide-spread authority of the monastic establishments and by the partial independence of the petty *gyalpos* and district *kahlons*. His office was almost hereditary, i.e., it was restricted to a member of one of the families of the principal district kahlons. Many of the nobility were petty chiefs of valleys which had once been independent. There was a *gyalpo* in Nubrá, Gya, Zanskár, Pashkyum, &c.

Government Officers.—The deputy kahlon was called the *kahlon rigsen* or *nonokahlon*: the other officers were the *lonpos*, or governors of towns, and *kharpons*, or commanders of forts. In Léh, also, there were the *makpon* or commander-in-chief, the *chagsot* or treasurer, the *shogam-chagsot* or head collector of taxes, *shakspon* or chief justice, the *khrimpons* or magistrates, *kaka-tadsi* or master of the horse, and the *chagsi-gopa* or kotwál.

Inferior Officers.—The inferior officers were the *mipons* or *gopas*, the headmen of the villages, and the *shogumpa*, or provincial collectors of taxes and customs.

Relations with surrounding States.—The relations with the surrounding States were chiefly confined to political relations with Baltistán and Rudok, commercial ties with Yárkand and Kashmír, and to religious connection with Lhása. The difficulties of the passage of the Karakoram mountains prevented the Chinese governors of Yárkand and Khotán from attempting the conquest of Ladák, and the poverty of the country offered no temptation to the Muhammadan rulers of Kashmír. The relations with these States were therefore friendly. With Baltistán, however, there existed a continual state of border plundering.

Administration of Justice.—The administration of justice was formerly patriarchal. An assembly of five or seven elders was called by the district gyalpo or kahlon, or by the village gopa, to decide cases. More form was observed at the capital, Léh. The complainant laid his case before the lonpo or mayor, who reported it to the kahlon. The shakspon, chief justice, was then directed to assemble a regular court of five or seven members, according to the importance of the case.

Punishments.—The punishments were stripes, fines, and imprisonment; in extreme cases, banishment or death. Death was seldom awarded, and still more rarely carried out. Criminals were either crucified or thrown into the Indus bound hand and foot, and weighted with stones. Banishment, or rather ignominious expulsion from society, preceded by stripes and branding was the usual punishment for murder. For child-murder a woman was sentenced to the loss of one hand in addition to the above expulsion.

Present Government.—The laws of Ladák still continue in force under the Kashmír rule, with the single exception of death for the slaughter of kine. Ladák is now governed by a wazir who is the chief officer of the state for the purposes of civil, criminal, and revenue administration. There are also two Commissioners appointed by the Supreme Government of India and the Kashmír State respectively, styled the British and Kashmír Joint Commissioners. The latter is usually the wazir of Ladák at the same time. The Joint Commissioners control trade routes within specified limits and matters connected therewith. Léh is the headquarters of government. (*Aylmer.*)

History.—The earlier history of the country is mixed up with the usual fables, which endeavour to trace their origin to divine interposition and to dates considerably earlier than the creation of man. It will therefore suffice if we give short notices of facts which are known to have occurred. The first is the invasion of Ladák by the Baltís in the beginning of the seventeenth century. Alí Mír, the chief of Skardú, taking advantage of a state of anarchy in the country, marched upon Léh with a large force, and burnt all the temples and monasteries, together with their valuable libraries. About 1625 there was a second Baltí invasion. The Baltí troops were, however, signally defeated by the Ladákís, under Gyalpo Sinnge Namgyal, at Kharbu. The gyalpo after this added the district of Rudok to his kingdom. About 1670 the Ladákís invaded Khapalu, a dependency of Baltistán. The Baltís, though assisted by the Muhammadan governor of Kashmír, were defeated at Sarirú (locality unknown). Shortly after the success, the Ladákís were called upon to meet an alarming invasion of Sokpos, a Mogul tribe. Being defeated in several actions, they called for the aid of the governor of Kashmír, who despatched a large force without delay. This force crossed the Indus at Khalsi by two wooden bridges, and at Thanskya completely defeated the Sokpos, and drove them out of the country.

From this time the gyalpos of Ladák began to pay tribute to the governors of Kashmír.

In 1834 Guláb Singh of Jamú, having consolidated his power in the newly-acquired province of Kishtwár, sent a large force from this valley to invade Ladák. It was commanded by Wazír Zorawár Singh. The following account of the invasion and conquest of Ladák is given by Basti Rám, thánadar of Léh, who was one of the principal officers of the expedition. The force entered Ladák by the Bhotkol pass, at the head of the Súrú valley. It was here opposed by the Ladákís under Mangul, who were, however, driven from their position. The Dográs halted eight days at Súrú. The troops were prohibited from cutting the corn, which was then ripe. This politic conduct was rewarded by the immediate submission of the district zamíndars. Zorawár Singh now built a fort at Súrú, which he occupied for a month. After this he advanced into the Pashkyum district and was opposed by the Ladákís at the bridge of Pashkyum. The Dográs were again victorious. The Ladákís by a skilful manœuvre effected their retreat across the bridge, which they then destroyed. The Dográ force, however, crossed the river on *masats* without opposition. Pashkyum was now abandoned, and the chief of the place fled to the fort of Sod, where, with the district zamíndars, he determined to hold out. The Dográs after a ten days' siege took the fort by assault, and the gyalpo and about six hundred Ladákís were taken prisoners.

A whole month was now wasted in fruitless negotiations with the district zamíndars. Akabut Muhammad Khán, Gyalpo of Ladák, meanwhile advanced with a force of 22,000 to Mulbekh. He sent envoys to

Zorawár Singh proposing that the Dográs should send confidential agents to treat with the Ladákí chiefs. These were accordingly sent, and were treacherously seized by the Ladákís. In the meanwhile, the kahlon (prime minister), marching by a circuitous route, attacked the Dográs in rear, and took many prisoners. Zorawár Singh now retreated to the fort of Lang Karchu (Kartze), where he remained unmolested four months. He was then opposed by a large Ladákí force under the kahlon, but sallying out of the fort, defeated it. One thousand two hundred Ladákís were taken prisoners, and about four hundred were overwhelmed by the fall of a snow-bed. Among the prisoners were the kahlon and the master of the horse. After this victory the Dográs again advanced upon Pashkyum, and thence *viâ* Shergol to Mulbekh. Halting here fifteen days, they proceeded by Kharbu to Lamayaru, and were there met by an envoy from the gyalpo, suing for peace. Zorawár Singh now advanced upon Léh, where he remained four months. It was finally arranged that the Gyalpo should pay Rs50,000 for the expenses of the war, and a yearly tribute of Rs20,000. After arranging these terms Zorawár Singh fell back upon Lamayaru, but hearing that the chief of Sod had retaken his fort, he advanced on that place by forced marches. The Ladákís retreated, and were surprised and defeated by the Dográs at Súrú. The zamíndars again tendered their submission to Zorawár Singh, who then marched into Zanskár. The chief of this district agreed to pay a tax of Rs3-8 for every house. About this time there was an insurrection at Léh, instigated by Mián Singh, the Sikh governor of Kashmír. Zorawár Singh at once advanced to quell it, and was met by the gyalpo at Shushot. The balance of the tribute, Rs13,000, was now demanded from the Ladákís, and besides this the additional expenses of the army. The government of the country was bestowed upon the kahlon of Banka, and the gyalpo was allowed as a jagír the large village of Tok, opposite Léh. Zorawár Singh having now despatched a force of 15,000 men to Padam, the capital of Zanskár, and taken that place, returned to Jamú. The maharája was much displeased with him for making over the government of Ladák to the kahlon of Banka. A year after, news arrived that the new king had revolted, and that the Dográ garrisons were beleaguered in the different forts. Zorawár Singh at once started off with 3,000 infantry, and in two months arrived in the district of Padam, but, owing to the swollen state of the river, could do nothing for two months more. He then advanced through Zanskár to Léh.

The new gyalpo fled at his approach, but was seized in Spítí and brought back a prisoner to Léh.

The former gyalpo, Akabut, was now reinstated, and Zorawár Singh again returned to Jamú. After a year, about 1839, he re-entered Ladák with 5,000 men for the purpose of seizing the kahlons of Banka and Basgo, who were plotting against the gyalpo. They had been treating with Ahmad Sháh of Baltistán, whom they wished to help in a general rising against

the Dográs. Zorawár Singh seized upon this as a pretext for invading Baltistán. This he did in 1840, and leaving a garrison at Skardú, brought Ahmad Sháh and his favourite son prisoners into Ladák. In May 1841, Zorawár Singh invaded Rudok territory, and plundered the monasteries of Hanlé and Tashigong. Both Rudok and Garo submitted without opposition. On the 7th November, news was heard of the approach of Chinese troops from Lhása. Two detachments of Dográs were surrounded and taken prisoners. Zorawár Singh, with a small force, now gave battle to 10,000 Chinese. He was killed and his troops thrown into disorder. About 700 were taken prisoners, besides which many died from the extreme cold of this bleak, elevated region, and from frost-bite. Amongst the prisoners were Ahmad Sháh of Baltistán and his son, and the kahlon of Basgo. During the winter the Chinese reoccupied the whole of the Garo territory, and in the spring of 1842 invaded Ladák and besieged the new fort at Léh. They were, however, defeated by the Dográs, and fell back upon Rudok, where they took up a strong position. This was turned by the Dográs, and the Lhásan wazír was allowed to retire on the single condition that the old boundary line between Ladák and Chinese territory should be re-established.

In 1846 a slight disturbance in Zanskár was promptly repressed by Basti Rám. Since then the whole country has been quiet. The neighbouring district of Gilgit has been added to the mahárája's dominions, which now extend from the sources of the Shyok almost to the head of the Gilgit river. (*Cunningham*.)

Hot springs are numerous. The principal are those at Puga, Shúshal, Kiam, Gogra, Panamikh, and Changlang. A description of each will be found in the Gazetteer.

Army.—There was formerly no regular army in Ladák. Every family was obliged to furnish one ready-armed soldier at the call of government. The kahlons, lonpos, and gobas also furnished from ten to four men each. In 1834, 22,000 armed peasants collected to oppose Zorawár Singh. A larger number could not well have been assembled, as the number of houses was not more than 24,000. On a call to arms the soldiers were told off for the cavalry or infantry, by simply selecting all those who had horses, or rather ponies, for the former branch. Their arms were swords, matchlocks, and bows and arrows. The *makpon*, or commander-in-chief, was either a member of the royal family, or one of the provincial kahlons. The soldiers were obliged to find their own food. Each man was, therefore, generally attended by another male member of his family, who carried the joint provisions. The forts of eastern Ladák were nearly all castellated monasteries, the defence of which was entrusted to the monks, assisted by the neighbouring peasantry. They were generally perched on high rocks,

and quite destitute of water. In western Ladák there were several castles belonging to petty chiefs, such as Pashkyum and Sod, which were better calculated for defence. The best means of defence, however, consisted in the general inaccessibility of the country during one half of the year, when the passes were closed by snow, and to the power of breaking down the bridges over the Indus and other unfordable streams during the summer. Under the maharája of Kashmír, the country is held by a few garrisons of tolerably well appointed infantry, who are quartered in the different forts erected by Zorawár Singh and his successors, such as those at Léh, and the bridge-head at Kalsi. They are all built on the same plan, and in similar situations, on the banks of streams. The total number of Dográ troops in the country is about 250. There is also a force of militia police recruited from Bhots. About one hundred of these are kept in Léh, and a few in the chief villages. (*Cunningham—Manifold.*)

Passage of rivers.—The rivers are generally crossed by fording. *Gal* is the Tibetán term for a ford. In summer, the morning is the best time for fording, for later in the day the waters are much increased by the melting snows (according to the distance of the ford from the glacier sources of the stream).

Ferry (grukha).—The common people are usually ferried over on a single inflated skin, but great men are usually taken over on a raft, formed by placing a bed on two inflated skins. The Shyok, opposite Satti, is crossed by boat in summer.

Bridges.—There are two kinds of bridges met with in Ladák—

(1) The *shing-zam*, or wooden bridge, made usually of large beams of poplars. Good specimens are to be seen at Léh and Kalsi.

(2) The *chug-zam*, or suspension bridge, is common on the Indus and Shyok, above their junction. It is formed of two stout ropes of twisted birch twigs, about the thickness of a man's arm. The ropes are suspended about 5 feet apart at the ends, but are drawn nearer together in the middle by the weight of the side ropes and roadway. The side ropes are also of birch twig, and in them is laid the roadway. The latter consist of three ropes (of the same size as the suspension ropes) laid side by side. In the best bridges the side ropes are connected by a close wattling of wicker-work from end to end, to prevent passengers, as well as sheep and goats, from slipping through. The *chug-zam* is a very cheap and easy mode of bridging a stream, and is, when new and well constructed, quite safe. The passage of old bridges is, however, often both difficult and dangerous. In them the suspension ropes form a great curve; the sides are frequently unwattled and completely open, and the roadway sometimes reduced to a single rope. (*Cunningham.*)

According to the Administration Report of the Jamú and Kashmír territories for the year 1873 the population was as follows:—

	Men.	Women.	Total.
Hindús	107	...	107
Muhammadans	215	45	260
Buddhists	10,784	9,470	20,254
TOTAL	11,106	9,515	20,621 (<i>Drew</i>)*

It is very unequally distributed. In parts of Rupshu there is only about one person to every 8 square miles. Ladák proper is the most populous district, there being about seventeen persons to the square mile. The Ladákis have a strongly-marked Tartarian or Mongolian countenance, and are stoutly built. They are short and squat, with broad, flat, ugly faces, high cheek-bones, large mouth, and narrow forehead. Nose broad and flat, with wide nostrils and little or no bridge. Eyes small, narrow, oblique, and nearly always black. Ears large and prominent, with particularly long lobes. Hair black, coarse, and thick. It is usually cut quite close in front and at the sides, being collected at the back into a plait or pigtail. Moustaches are nearly always worn, but they are small, and the beard is very scant. The average height of a man is about 5 feet 2 inches, that of a woman 4 feet 9 inches. They are cheerful, willing, and good-tempered, very ready for a laugh, and not quarrelsome, unless excited by *chang* (a sort of beer). They also are outwardly honest and truthful, and though slow, not muddle-headed. (*Cunningham—Drew*.)

Caste.—The great mass of the people are of one race or caste. They intermarry and eat together, and are eligible as members of the national priesthood. But in the northern provinces there is a numerous class called *bem*, or low, which includes all the dancing women and their attendant musicians, also all smiths and carpenters, and, in fact, handicraftsmen of every kind. The old aristocracy and the monks are nearly all of the agricultural class. (*Cunningham—H. Strachey*.)

The Argons are half-castes, the offspring of the connexion which Muhammadan traders and others form with the women of the country. Before a Muhammadan can marry a Ladákí she must become a Muhammadan in name. The offsprings are frequently Muhammadans, but their language is Boti or Tibetán. (*Ramsay*.)

Four races inhabit Ladák, *viz.*, the Champás, Ladákís, Baltis, and Drokpas. The three first belong to the Tibetan race.

The *Champás*, Chang-pa (Northerners), lead a nomadic life on the upland valleys of Rupshu in Changthong. They are a hardy, cheerful set of people and spend their lives in tents. As a rule, they do not intermarry with the

* The total population may now be taken at about 21,000 to 22,000 as resulting from the settlement survey of 1884-85. (*Ney Elias*.)

Ladákis. Their religion is the same, but their young men do not become *lamas*. There are not more than one hundred families of Champás in the country.

The *Khamba* are wandering, professional beggars from the country east of Lhása. They come in summer to Ladák, living in small tents.

Baltis.—Small colonies are found in the lower Shyok valley, also at Shushot, opposite Léh. There is a Balti quarter in the town of Léh.

Drokpas.—A few are found in villages along the Indus.

Dress.—The men wear a thick, warm woollen cloak. It is usually of a dirty white, for they only wash once a year, and never wash their clothes. Coarse woollen or felt leggings are worn, secured by a garter wound spirally round from the ankle upwards. The head dress is either a quilted skull-cap, or a sheepskin cap with the wool inside, and a large flap behind to protect the neck and ears. The old-fashioned bonnet (*típi*) is still a good deal worn. The end overhangs on one side of the head. The boots are of felt, with soles of sheep or goat skin, and are usually ornamented in front with small bits of coloured cloth. (*Cunningham*.)

The Bhot is fond of ornament, and decorates his bonnet with branches of flowers. He wears rings of gold or silver wire strung with beads of red coral or green turquoise in his ears, and carries a big boss of amber or agate suspended as a necklet charm on his breast. From his belt hang the several indispensable items of his travelling equipment. His single-bladed knife hangs on one side, with a flint case *chakmak*; and a pouch-bag, for tea, tobacco, and odds and ends, with his bright iron pipe, hangs on the other. Suspended obliquely across his back, and like a quiver in shape, is his tea-churn.

Women's dress.—The women wear a black woollen jacket with a large striped woollen petticoat of many colours, generally blue and red, reaching below the mid-leg. Over all a sheepskin is worn, with the wool inside, secured in front by a large iron or brass needle. The poorer classes wear the outside of the skin plain, but those in better circumstances cover it with coarse woollen baize, either red, blue, green, or yellow, with a broad border, always of a different colour. Their heads are always bare, the hair being arranged in a border of narrow plaits, which hang round the head, like a long fringe. From the forehead, over the division of the hair, they all wear a long narrow band of cloth studded with coarse, many-flawed turquoises, which hangs down behind as low as the waist. It is usually finished off with a tassel of wool, or a bunch of cowries. The ears are covered by semi-circular woollen lappets, fastened to the hair, and edged with fur, generally of the otter skin, the inside being woollen and the outside brocade. All classes wear besides a profusion of necklaces of cornelian, turquoise, or amber, and they have also massive ornaments of silver and brass, studded with turquoises. The complexion is improved by a process called *shogolo*. This consists of smearing the cheeks and forehead

with the juice and seeds of the ripe berry of the belladonna plant. Much pains are bestowed in arranging the bright yellow seeds effectively, and the result is that the face appears sprinkled with grains of gold, and sparkles with a rich brightness. (*Cunningham—Bellew.*)

Food.—That of the common people usually consists of “sattu,” i.e., thick barley-cake, or of barley-meal, with a broth of turnips, to which are added a few peas and a seasoning of salt and pepper. Meat is seldom tasted by the poorer classes. Tea is drunk two or three times a day by the upper classes. It is made in a strong decoction with soda, and seasoned with salt and churned butter. Three meals are taken during the course of the day, viz., at sunrise, mid-day, and sunset.

Liquors.—All classes are exceedingly fond of spirituous liquors. The principal is *chang*, a sort of beer. This is made from fermented barley and wheat flour, and has a most disagreeable sour smell. It is sometimes distilled, and a clear spirit is obtained, something like whiskey, but of a villanous flavour. The people are allowed to drink *chang*, but all the spirits are prescribed by law. (*Cunningham—Drew.*)

Social customs.—The most remarkable is the system of polyandry which is strictly confined to brothers. The eldest brother marries a wife and she, *de facto*, becomes one wife of all of his brothers. Strange to say, this custom does not lead to domestic trouble. This system prevails, of course, only among the poorer classes. The rich, as in all eastern countries, generally have two or three wives each. This system of polyandry is chiefly due to the advantage which, in cases of extreme poverty, brothers gain by being enabled to live together, and jointly till the small property which they may have inherited. (*Cunningham—Bellew—Manifold.*)

The children always take the name, and obey as head of the family, the eldest brother, who is called the “big father,” the younger brothers being spoken of as “little father.” Polyandry is the principal check on the increase of the population, and is well adapted to this poor country, which could not produce sufficient food for a large population.

Another curious custom is, that the father and mother of a grown-up family retire from active life as soon as their son has married and had a child. They give up their house and land to their son, and go into a small house near at hand, taking only one or two cattle, and retaining just enough land to support themselves. After this is done they have no claim on the son, who becomes legal owner of the family property. (*Drew.*)

The people are very sociable, and every event is made the pretext for a feast, the principal occasions being births, marriages, and deaths. Huge bowls of *chang* form the chief attraction, and merry drinking songs are sung, often accompanied by a fiddle or drum. The funeral feast varies according to the rank of the deceased. For a rich man a large party of *lamas* assembles, and read prayers daily till the body is burned, i.e., fifteen or twenty days after date of decease. While the body is in the house a piece of cloth is

fixed over the doorway, as a sign of mourning. The *lamas* are regaled with food and tea daily. When the body has been burned, they are presented with the clothes and cooking vessels of the deceased. The ashes of a *gyalpo*, or *kahlon*, or other great man, are carefully collected and made into an image of the deceased.

A "chortan" or pyramid is erected on the spot for the reception of an urn, which contains the figure, and also rolls of prayers, beads, wheat, barley, rice, and pieces of the holy *shukpa*, or pencil cedar, and of sandal-wood. In the lofty districts of Rupshu, where no wood is procurable, the bodies of the dead are always exposed on hills to be eaten by vultures and wild dogs. (*Cunningham.*)

Amusements.—Polo is the chief game of all classes.

Buildings.—The finest buildings in the country are the monasteries, or *gonpas*. These are always perched on heights, more or less lofty, and have generally a very picturesque and imposing appearance.

The outer walls are formed by the dwellings of the monks. The interior, if large, is divided by other buildings into several open courts. One room, more spacious and lofty than the rest, is set apart as a temple. The outer walls are whitewashed, and the battlements ornamented with broad bands of red, and surmounted with numerous small flags, and with poles tipped with yaks' tails.

The principal monasteries are those of Lamayaru, Hemis Shukpa, Hemis, and Hanlé.

Houses.—The houses are all very much alike, and usually consist of two stories. The foundations and lower parts are stone, and the upper walls are built of large sun-dried bricks. In the better houses some of the rooms are of considerable size, 25 feet long by 18 feet broad; but they are always very low, never exceeding 8 feet. The roof is supported by wooden pillars. It is formed of poplar spars, laid about 1½ feet apart. The beams are covered with small pieces of poplar branches. The whole is then covered with a layer of leaves and a thick coat of well-beaten clay.

The floors are generally of earth, but the better sort are paved with small slit pebbles. The principal room has generally a balcony, facing either south or west. The doors are mere rough planks joined together by wooden tendons. *Purdahs* are also used. There are no windows, but one or two loopholes admit a little light, and form the only exit for the smoke, there being no chimneys. The houses of the poorer classes are generally of two stories, the lower story being for the cattle. The roofs are coarsely made, and the rooms are small, and very low, sometimes under 6 feet in height. A flight of earthen steps leads to the upper story (*Cunningham.*)

Postal arrangements.—There is a regular postal line between Léh and Srinagar, the former occupying seven days in summer. The post office at Léh

is a British one, and superintended by the British Joint Commissioner. (*Ramsay—Aylmer.*)

Time.—Two modes are used—

- (1) The cycle of twelve years, for common computations, such as a man's age, or the date of any recent event.
- (2) The cycle of sixty years, borrowed from India, which is used both in writing and in accounts.

In the cycle of twelve years, each year is named after a particular animal, such as—

- (1) Byi-lo, the mouse-year.
- (7) Ta-lo, the horse-year.
- (12) Phog-lo, the hog-year.

The cycle of sixty years is much more elaborate. The first cycle is counted from A.D. 1026. The Hindús have a distinct name for each year of the cycle, but the Tibetans have adopted the Chinese nomenclature, which is formed by coupling the names of the twelve animals of the other cycle with the names of the five elements, considered as both male and female alternately. The first element, male and female, is coupled with the first two animals, next with the 11th and 12th animals, and so on; by which the change of names is preserved throughout the whole series. The 14th cycle began in 1806, the 15th in 1866; so 1876, the present year, is the 10th year of the 15th cycle. (*Cunningham.*)

Religion.—The religion is a modified form of Indian Buddhism, and was introduced into Ladák during the reign of Asoka, upwards of 2,000 years ago. In A.D. 899 it was formally abolished, but was finally restored in A.D. 971, and has since continued to be the dominant religion of Tibet.

It is contained in a voluminous work called the *Kah-gyur*, or "Translation of Precepts," because it is a version of the precepts of Sakya made from the Indian language. Sakya Muni, the founder of the Buddhist faith, is usually called *Chom-dan-das* by the lamas, but *Sakya Thubpa*, or the "mighty sakya," by the people. There are several sects of lamas, or monks. The most ancient is the *nyampa*. To it belong most of the lamas in Ladák and Narí. They all wear red dresses. It was founded in the middle of the eighth century. In the fourteenth century the great sect of *gélukpa* was founded. Its founder built the temple of gahldan, and was the first great abbot (*khánpa*) who occupied the gahldan chair, which has been filled by a succession of abbots to this day. The *gélukpa* sect wear yellow dresses. It is now the most numerous in Tibet, and both the Dalar lama of Lhása and the Tashi lama of Tashi-Lhun-po belong to it. Besides these two great lamas of the yellow sect there is a third great lama in Bhután, called the Dharma rája. He is head of the dukpa sect, who wear red dresses.

All who have taken vows of celibacy are called by the collective name of *gedun*, the clergy. A monk is styled *lama*, a nun *djomu*, *tsomu*, or *ani*.

Most of the lamas in the country wear a red coat with sleeves and long skirt, secured by a red girdle. They generally have their heads shaved, or the hair cropped short, and go about bareheaded. The higher lamas, however, wear semi-circular red caps.

The ritualistic instruments are three in number. The bell, the sceptre or thunderbolt, and the prayer-cylinder. The bell is used during the performance of daily service. The sceptre is called the *sera-pun-dze*. It is said to have flown away from India and to have alighted at Sera in Tibet. An annual festival has been established in its honour. The prayer-cylinder, the *mani chhos-khor*, or the precious religious wheel, is a very ingenious instrument. The body of it is a metal cylinder about 8 inches in height, and from 2 to 2½ inches in diameter. The axis is prolonged to form a handle. The cylinder is filled with rolls of printed prayers and charms, which revolve as the instrument is turned round. Every lama carries a *chhos-khor*, which he keeps perpetually turning by a gentle motion of the hand, assisted by a cubical piece of iron fastened by a chain to the outside. Some of them have the sacred sentence *Aum! Mani padme hun!* engraved on the outside.

Cylinders about 1 foot in height are placed in rows round the temples and are turned by the votaries before entering. Still larger ones are sometimes seen near villages turned by water.

Religious Buildings.—The principal are as follows:—The *gonpa*, or monastery. This word signifies a “solitary place,” because monasteries, according to the directions of Sakya Muni, are always built far from the bustle of towns and villages. A general description of a monastery is given under the heading “*Buildings*.” Convents are only separate monasteries walled off from the rest of the buildings.

Lhá khang, “God’s house,” or temple. These consist of single rooms, square and unadorned outside, and filled with images and pictures. The images are generally about half life size, made of unburnt clay and painted.

Lábrang, a lama’s house. Where no monasteries exist, the lamas live in separate houses, called *labrang*.

Chorten, an “offering receptacle.” A dedicatory pyramid erected in honour of Sakya Thubpa or of some of the holy Buddhas. It consists of a square basement, surmounted by four steps, on which stands the dome, or principal part of the edifice, which in shape is an inverted truncated cone. The dome is surmounted by a lofty pinnacle, crowned by a sacred crescent-shaped emblem. These buildings vary from 15 to 30 feet in height, and are carefully constructed of brick, plastered over and painted.

Kagani is a large chor-ten with a roadway leading under it. It is placed at the entrance to villages and houses. (*Drew.*)

Dangten, a “bone-holder,” is a pyramid erected either over the corpse of a lama, or over the ashes of a king or person of consequence. The ashes

are placed in an urn together with numerous relics. Vide "*Funeral ceremonies.*" (Cunningham.)

Mani, a dyke, or pile of stones. These are long and thickly built-up walls, covered with thousands of flat stones bearing the holy inscription "*Aum! Mani padme hun!*" This, according to Klaproth, signifies, "Oh! the jewel in the lotus. Amen!" General Cunningham translates it, "O lotus-bearer *hun!*" Occasionally it is seen on the side of hills, the letters being formed of stones fixed in the earth, and of so vast a size as to be visible at a considerable distance. The *mani*, or sacred walls, are from 4 to 5 feet high, and from 6 to 42 feet broad, varying in length from 10 and 20 feet to nearly half a mile. Very large ones are met with near Léh. They are also seen near villages and by the roadside. The path invariably divides and goes on both sides of the wall, so that the passenger may always keep it on his right. The inscribed slabs covering these walls are votive offerings from all classes of the people. They are bought from the lamas and deposited on the *mani* for the attainment of some particular object, such as the birth of a son, or a good harvest. (Cunningham—Drew.)

Cairns are met with at the summit of almost every mountain pass. They are crowned with the horns of wild sheep, ibex, &c., placed here as votive offerings by shepherds. (Drew.)

Tsha-khang, an image-room, containing images and medallions. The images are sometimes of metal and sometimes of clay, gaudily painted. The room is also furnished with numerous instruments of worship, with lamps, bags of grain, and bowls of butter, the latter sustaining a wick which constantly burns. It is hung with banners, and the walls are often adorned with paintings. The lamas periodically assemble here to worship. The people occasionally pass in and bow, but no women (so Mr. Drew understood), not even the nuns, enter the image-room. The service is performed at sunrise, noon, and sunset. It consists of the recitation or chanting of portions of their scriptures, accompanied by music. The musical instruments used are large sliding trumpets about 6 feet long, large drums, and large brazen cymbals. During the service incense is kept burning, and offerings of fruit, grain, and even meat are made to the figures of Sakya Thubba, &c. (Cunningham—Drew.)

The lamas are jovial and good-natured. They will willingly conduct Europeans over their monasteries, and even into the sacred image-rooms. The superior of a monastery is always appointed from Lhása, but the rest are recruited in the country. With nuns the monastic life is apparently optional, and is only adopted by the friendless and homeless. A woman merely shaves her head and goes to a monastery and becomes a nun; if she wants to go away she lets her hair grow, pays a small fine to the lamas and goes away. (Bellev.)

The monasteries hold large lands and they receive support from the

people. Many of them have libraries. The books are merely long narrow sheets, collected between two boards. The characters are beautifully formed.

Printing.—Printing has long been known and practised in Tibet, but only by engraved stereotype wooden blocks and not by moveable types. New works are rarely undertaken, but the printing of the standard religious works is still carried on with the same old blocks that were in use upwards of a hundred years ago. For the ordinary prayer rolls, a thin brownish paper is used, but a much finer paper is used for books. (*Cunningham.*)

Mask dance by lamas.—Dr. Bellew gives a description of a curious mask dance which he witnessed at the monastery of Hemis: "At length we were conducted to a court in which a company of lamas entertained us with a pantomime performance, the subject of which none of us understood. It was a very grotesque spectacle in imitation, we were told, of Chinese devil-dances. The designs on the rich silken robes of the monks were evidently from the celestial empire. Most of the masks represented the heads of wild animals, and there were some of ogres and demons. The performance consisted of a wild sort of dance round a flagstaff in the centre of the court of the principal temple. The musicians commenced some very lively and discordant music, and the dancers at once set in motion, began to caper and whirl, and fling their limbs about, the whole circle the while keeping its form and revolving round the centre pole."

Moorcroft observes that these dramatic representations usually form part of the ceremonials at religious festivals.

Revenue.—Formerly the chief sources of the revenue were—

- (1) A tax on dwellings.
- (2) A duty on merchandise.

The poorer classes, being unable to pay either in money or kind, were obliged to pay by bodily service as labourers. The duties were partly taken in money and partly in kind. The tax on houses was regulated according to their size, from R7 for a large to R1-12 for a small house. Under the gyalpo's rule there were 18,000 houses paying in all R36,000. The monasteries and crown villages were exempt from this tax.

The following was the gross revenue under the gyalpo's rule:—

	R
House tax	30,000
Customs	18,000
Tax on brokers	5,700
Presents from government officers	5,000
Amount allocated for support of monasteries	8,000
Amount derived from crown villages	4,000
Total revenue,	70,700

The salary of the kahlon, or prime minister, consisted of half the amount derived from the customs, and half of that derived from the tax on brokers, *i.e.*, R11,850.

The gyalpo's income was about R49,000. But his actual income was nearly double this amount, for he was chief trader in his own dominions; and as all his traffic passed duty free throughout Ladák, he always realised between R40,000 and R50,000 a year. His average income from all sources thus amounted to one lakh of rupees (£10,000).

The various charges defrayed by the State were few in number and small in amount, as all the principal public officers had the privilege of trading duty free. The salaries of the paid officers amounted in all to about R20,000 per annum.

The military charges were *nil*, as each family was obliged to furnish one soldier, whenever called upon to do so, and to feed him during his term of service. (Vide "*Military resources.*")

Revenue under Kashmir rule.—Under the present maharája, the revenue in 1887 amounted to about R54,000 a year, of which R42,000 was obtained from the cash assessment on land. The balance was made up by land revenue, payment in kind, by the sale of borax, saltpetre, stamps, &c. The chief officer is the wazír, who is also Kashmir Joint Commissioner under the treaty of 1870. (*Ramsay.*)

Weights and measures.—The weights of Ladák are the *batti* and *man* (or maund)—

1 batti = 2 Indian seers, or 32 chitaks.

8 batti = 1 man of 16 seers.

"The only other Ladákí measure with which I am acquainted is the *khál*. It is the universal measure for all kinds of heavy produce, but more especially for grain. It is of two kinds:—

(1) The *dek-khál* or weight khál.

(2) The *shor-khál* or measure khál.

"The common khál, whether by weight or measure, is the well-known quantity of a sheep's load (*luk-khál*), which is equal to 8 battis or a maund of sixteen seers. This is usually named *khál*, but when larger measures are mentioned, the prefix is always used, such as—

Ta-khál (a horse-load) = 4 maunds, or 64 seers.

Yak-khál (a yák-load) = ditto." (*Cunningham.*)

The following weights and measures are taken from General Strachey's reports:—

Lineal measures.—The smallest in common use is the *sor* or *sormo*.

1 sor = a finger's breadth (the Indian *angul*).

5 sor = 1 lakpa, or hand's breadth.

2 lakpa = 1 bito, or short span with the fore and little finger.

12 sor = tokang, or full span with the thumb.

- 1½ to = skangang, or short cubit from elbow to wrist.
 2 to = 1 tugang, or long cubit with the hand extended.
 (The long cubit, or tu, averages about English 16 inches.)
 4 tu = 1 domgang, or fathom.
 500 dom = 1 gyangtak, or mile (1,000 yards?)
 8 gyangtak = 1 paksat, or league. (No actual computations
 are ever made by the mile and league, journeys being
 reckoned by the day.)

Nyiama = a day's journey.

Phet = ½ day's journey. It is also called tsal-lam, or "breakfast half-way."

Smaller distances are reckoned thus:—

Miktong = eyesight, or as far as one can see a man distinctly.

Dagang = bowshot.

Corn measures.—For corn and salt the Tibetans have a measure of capacity. Those generally used are the *bre* (*vulgo de*), the *bo*, and the *kal*.

20 de always = 1 *kal*.

From 2 to 5 de = 1 *bo*.

There are several varieties of *bre* and *khál*, differing in size, name, and use. The principal are—

Pogbre = ration measure (the smallest).

Punbre = interest measure.

Ongbre = harvest measure, the largest of all, and used for agricultural purposes.

The measures are roughly made of wood, with a separate bottom, and sometimes bound with iron hoops.

Approximate English equivalents.

1 *khál* = about $\frac{2}{3}$ of a bushel.

1 *bre* = about 1½ pints.

1 *bo* (na) = about 3 quarts.

Weights, Troy.—A *skarma* (*i.e.*, *star*) = the grain or minim.

2½ *skarma* = 1 kagang.

4 *ka* = 1 shogang.

10 *sho* = 1 shangang.

50 *shang* = 1 *shilka* or *dotsat*, or Chinese ingot (silver).

The last of these, the *shilka*, is the standard, and weighs about 166½ Indian tolas.

English equivalents.

1 *skarma* = 6 grains.

1 *ka* = 15 grains.

1 *sho* = 1 drachm.

1 *shang* = 1½ oz.

Avoirdupois—

4 shang or pore = 1 nyagang or nega (*i.e.*, mark on steelyard).

20 nega = 1 kal.

10 to 15 kal = a man's load.

The nega = $\frac{1}{13}$ of a Chinese ingot, or about $\frac{1}{3}$ lb.

The kal = 7 lb avoirdupois.

The Tibetans do all their weighing with steelyards. (*H. Strachey*)

Routes.—In Tibetan every road is called *lam*.

Lam-chheu is a highroad.

Gya-lam, a passable road.

The principal road is from Kashmír *viâ* Léh to Yárkand. The only others of any importance, and used by traders, are the roads from Léh to Lhása *viâ* Garo, and to the Panjáb, *viâ* Rupshu, Lahoul, and Kulu.

The following roads have been used by the different invaders of Ladák :—

(1) The route from Skardú to Léh, leading up the Indus valley, by Alí Sher of Baltistán, about 1600.

(2) The Rudok road from the east, by the Sokpos in 1686.

(3) The route from Kishtwár to Léh, *viâ* the Súrú valley, used by Zorawár Singh in 1834.

Besides the above, there are many less frequented and more difficult roads, used chiefly by the people of the country in passing from their own districts into the next, such as—

(1) The road up the Shyok.

(2) The roads leading into Zanskar. These by-paths are called *Lam-than*, or *Lam-dogpo*, *i.e.*, "little roads." (*Cunningham*.)

LADÁK PROPER—Lat.

Long.

Elev.

The central and most populous district of Ladák, from which it is sometimes called Mangyul, or the district of many people. It stretches along the Indus in a north-west direction from Rupshu to the frontier of Baltistán, a length of 120 miles, with an average breadth of 33 miles. Its area is about 4,000 square miles, and the mean elevation of the inhabited portions, as deduced from observations along the Indus, 11,500 feet (10,500 ?).

It is bounded on the north by the Kailas range, on the east by the Indus, south by Zanskár, and west by Purik and Súrú. (*Cunningham*.)

LADO LALDI—Lat. 33° 9'.

Long. 75° 16'.

Elev.

A range of mountains crossed by the road from Jamú towards Kashmír between Landra fort and the village of Bilaur.

This name signifies, in the hill language, the bride and bridegroom; the range is said to be so called from the sad fate that befell a newly-wedded pair of lovers, who perished on the summit. The ascent on the south side is somewhat steep and stony, that on the north being much more gradual.

There is a dāk hut close to the summit, near which water is procurable. (*Bates.*)

LADRIAN—Lat. 33° 10'. Long. 75° 32'. Elev.

A small village in Kishtwár, containing two houses inhabited by Hindús; it is situated a few miles north-west of Doda, below the path leading up the Lidar Khol valley.

LADRŪ—Lat. 34°. Long. 75° 2'. Elev.

A village in the Vihew pargana, situated on the table-land at the foot of the mountains, about 5 miles east of Pampur. It may also be reached from the village of Lalitpúr, on the right bank of the Jhelum, by an excellent road over the table-land; following the base of the mountains, the distance is about 3 miles. There is likewise a good path which crosses the range to the east, communicating with the village of Pastúni in the Trál valley.

The population of Ladrú consists of about thirty families of zamíndars, a mulla, hurkara, blacksmith, carpenter, and two cowherds. There are many fruit-trees about the village, and much cultivation of both corn and rice.

Rather more than a mile north-east of the village, in a gorge on the slope of the Wastarwan mountain, there is a patch of cultivation and a clump of fine trees, watered by a small rill which flows from the Dúdar Nág. This spot was granted in jagír three generations ago to Jiwan Gúsain, a Kashmírí pandit; it is now held by Nund Gopi, his descendant.

LA GANSKIEL or GANSKIEL-LA—

Lat. 33° 8'. Long. 79° 15'. Elev.

A low pass, on the road from Léh to Gartok, about 14 miles south of Chibra. The Indus near here is fordable in summer. In winter it is crossed on the ice. The pass is on the borders of Ladák and Chinese Tibet. (*Moorcroft.*)

LAGMAR—Lat. 33° 17'. Long. 75° 31'. Elev.

A village in Kishtwár, situated on the top of the spur which runs down through the north end of the Lidar Khol valley, between the headwaters of that stream. It contains four houses, which are built of stone and timber, and have flat roofs. The inhabitants are Hindús.

This village is the point of separation of the roads leading from Doda into Kashmír, by the Brari Bal and the Peristán valley.

LAHAN-I-THAL—

A stream which rises in the lofty mountains on the south side of the Tílail valley; it flows in a north-westerly direction, and empties itself into the Kishan Ganga, lat. 34° 37', long. 75° 0', opposite the village of Burnaí.

The sides of the valley in some places are quite perpendicular. There seems to be no sign of a glacier-bed like that in Tilail, but walls of green slate and limestone rocks. The valley is very narrow, only room for the stream at the bottom: the sides are very steep. The southern side of the *nala* is half as high again as the northern.

LAHAN TOUR—Lat. $33^{\circ} 43'$. Long. $74^{\circ} 54'$. Elev. 7,049'.

A hill which rises about 350 feet above the level of the plain, about a mile and a half south-east of Shupion. The hill is composed of amygdaloid trap, and is surrounded by a sort of natural glacis; it is bare of trees, except a few on the top, and one or two here and there on the sides. A most extensive view of the valley of Kashmír, is obtained from its summit.

LAHOUL—

A district lying south of Zanskár and south-west of Rupshu, separated from them by the Bara Lacha range. It formerly belonged to Ladák, but is now attached to British India. The route from Kulu to Léh passes through Lahoul, and enters Ladák by the Bara Lacha pass.

LAH SHÁHPŪR—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 48'$. Elev.

A village in the Lar pargana, picturesquely situated at the foot of the Sofapúr mountain, on the right bank of the Sind river, at the western extremity of that valley. (*Figuc.*)

LAHWAL—

The name applied to the drainage of the Loláb valley; this stream unites with the Kamil, lat. $34^{\circ} 31'$, long. $74^{\circ} 18'$, near the village of Mogalpúr, and forms the Pohru river.

LAKHIMPŪR—

A local division in the eastern portion of the district of Jasrota. Before the treaty of Lahore this division belonged to Guláb Singh, but according to the terms of that treaty it clearly belonged to the British Government. It was, however, made over to Guláb Singh. (*Crawford.*)

LAKHIMPŪR—Lat. $32^{\circ} 28'$. Long. $75^{\circ} 38'$. Elev.

A village in the district of the same name on the right bank of the river Ravi. There is a thána here situated in a small rectangular fort. (*Win-gate.*)

LAKUNG or LUKUNG—*Vide* "LUKUNG."

LAKZUNG—*Vide* "LOKHZUNG."

LALAD—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 30'$. Elev.

A village situated near the mouth of a wide valley between two table-lands about 2 miles south of Sopúr, just to the west of the path leading toward Gulmarg.

The village, which is shaded by a fine clump of chunár and other trees, contains a masjid, and fifteen houses inhabited by zamíndars, a múlla, a dúm, and two pandits.

It produces rice and a little cotton, and other dry crops. Amrgad, which lies at the edge of the morass, just to the north-east of Lalad, on the path from Sopúr towards Gulmarg, was founded about three years ago. It contains about twenty houses, and is surrounded with rice cultivation.

LAL GHULÁM—Lat. $33^{\circ} 40'$. Long. $74^{\circ} 41'$. Elev.

A tower situated on the eastern slope of the Pir Panjál pass, about 2 miles from Alíabád Sarái, where the defile is extremely narrow. The name is also given to the portion of the road between Alíabád Sarái and the tower, where there is a causeway built upon the steep and rugged face of the mountain. This causeway was built by order of Sháh Jahán.

It was owing to the treachery of the two chief men of Shupion, who had been sent forward to this tower to watch the movements of the enemy, that the Sikh army was enabled to penetrate the valley of Kashmír at Shupion, A.D. 1819. (*Vigne—Hügel.*)

LÁL KHÁN KI GARHI—Lat. 34° . Long. $74^{\circ} 32'$. Elev.

A spur which juts out into the south-west side of the valley of Kashmír to the west of Kág. It is said to derive its name from a fort, which was built upon its summit by Lál Khán, wherein he defended himself after his defeat by Azád Khán, the Pathán governor of Kashmír, about A.D. 1788.

LÁL KHOL—

The name of an old canal in the Zainagir pargana, concerning which the following history is related. It is said to derive its name from Lala Reyna, an opulent and benevolent resident in the pargana, by whom it was constructed. On its completion, rice cultivation was successfully introduced into this arid district; but after its designer's death, the canal was permitted to fall into disrepair, and the cultivation failed. King Bádsháh caused the channel to be repaired, and connected it with the Pohru river, and once more rice was successfully cultivated. After this king's death, succeeding rulers permitted the canal to remain uncared for until the year 1917, Samvat (A.D. 1860), when the Wazír Panú again repaired it, and one crop, which yielded 700 kharwárs of rice, was produced. Scarcely, however, were the works completed, when the embankment unfortunately broke, and the waters escaped. Consequent on the expense which had attended the repairs, amounting to Chilki R30,000, no further attempts have been made to utilise the canal, and but very little water is found in its channel.

Rice cultivation in the Zainagir pargana is now confined to a few fields surrounding the villages of Tujjar and Showa.

LALLA—Lat. $34^{\circ} 36'$. Long. $73^{\circ} 58'$. Elev.

A village in Lower Drawár, situated on a flat-topped spur, above the right

bank of the Kishan Ganga. Though it contains but five houses and a masjid, the village covers a considerable extent of ground. It is supplied with water by a stream from the hills. There are a few shady trees about the place, and one or two eligible spots for encamping. Wild figs and vines are found in the neighbourhood.

Below the village there is a rope suspension bridge across the Kishan Ganga, communicating with the village of Boogan, which lies almost opposite. Both rice and corn are cultivated.

LALOR—Lat. $33^{\circ} 15'$. Long. $75^{\circ} 30'$. Elev.

A village in Kishtwár, situated on the top of a spur, above the right bank of the Lidar Khol stream.

It contains seven houses, three of which are inhabited by Hindús and four by Gújars. There are some fine trees about the village, and considerable cultivation. A shepherd's path from this village joins that between Borkan and Rámbán.

LÁLPŪR—Lat. $34^{\circ} 30'$. Long. $74^{\circ} 28'$. Elev.

The chief place, tahsíl, and thána station of the Loláb pargana, is situated in a very fruitful district towards the south-east end of that valley. The houses, which are much scattered, number about sixty, a large proportion of the inhabitants being Hindús. There are also a few sepoys located in the place. A stream flows through the village, furnishing an abundant supply of water. From Lálpŭr to Mogalpŭr, near the junction of the Lahwal and Kamil rivers, is considered two marches, though on an emergency it may be made in one. There is likewise an excellent path to Alsú, near the margin of the Wular lake; the distance is about 9 miles; other paths cross the same range of hills to the south of Lálpŭr. Good encamping ground; supplies abundant. (*Montgomerie—Aylmer.*)

LALU—Lat. $34^{\circ} 35'$. Long. $76^{\circ} 22'$. Elev.

A village said to contain 25 houses in Kargil (Baltistán). It lies at the head of a small valley which joins the left side of the Indus valley in lat. $34^{\circ} 39'$ and long. $76^{\circ} 24'$.

The inhabitants are Muhammadans. (*Aylmer.*)

LAM—

A mountain valley which opens into the north-east end of the Wúllar pargana. It is drained by a shallow stream, which flows into the Arphal stream, near the village of Pastúni. The village of Lam is situated at the western end of the valley.

LAMA GŪRŪ—Lat. 33° . Long. $77^{\circ} 35'$. Elev.

The first march from Lingti (at the junction of the Yunam and Tsarap streams), up the latter river *via* the Pankpo La. Road tolerably good and easy, but beyond this difficult. (*Cavley.*)

LAMA KYENT, i.e., MONK'S VILLAGE—

Lat. 34° 15'.

Long. 78° 12'.

Elev. 12,200'.

A halting-place on the right bank of the Shyok, six marches from Léh by the winter Karakoram route. Travellers either halt here or at Shyok on the opposite bank. (*Drew—H. Strachey.*)

LAMAYURU—

A kardari or collectorate of the provinces of Ladák. It consists of the following villages—Lamalyuru, Wanla, Phutaksa, Yelchung, and Lingshit, the largest being Lamayuru which, including surrounding hamlets, contains 100 houses.

This is a high lying district. There is only a single, somewhat inferior crop.

Phutaksha and Yelchung are separated from Lamayuru and Wanla by the Shingela what is only opened for four or five months in the year. Cash revenue about Rs.2,200 besides taxes in kind.

This district is very impassable. (*Aylmer.*)

LAMAYARU OR LAMAYURŪ—

Lat. 34° 20'.

Long. 76° 50'.

Elev. 11,520'.

A halting-place, situated half-way between Kharbu and Nurla, on the route from Srinagar to Léh, and below the crest of the Fotu La which lies west of it. The rest-house lies under two steep cliffs, on whose summit is perched a large monastery. It contains twenty monks (*lama*) and eight nuns (*chomu*). "Their superior is always appointed from Lhása, but the rest are recruited in the country." There is some cultivation here, a narrow strip lying for some length above the sloping valley bottom. When Moorcroft visited Ladák, there were said to be about 500 monks and nuns attached to this monastery. They do not all reside together, but are dispersed amongst the people. A road goes from here to Zanskár,—Padam, the capital, being eleven marches or 106 miles south. (*Bellew—Moorcroft—Drew.*)

Cowley Lambert says: "This place was certainly the most curious I had yet seen. It is built among sand and gravel rocks, the tops of which are everywhere surrounded by little gods' houses. The inhabitants' houses are built below these."

In 1888 the place with a few outlying houses was said to contain 40 houses, 10 ponies, 55 horned cattle, and 1,000 sheep and goats. (*Aylmer.*)

LAMSA—Lat. 34° 56'.

Long. 77° 35'.

Elev.

A crest crossed between the Saser pass and the Karáwál Díwan at 8 miles from Tutiyaluk and 3 miles above Changlung. Ascent from the latter very steep. (*Trotter.*)

LANAK PASS—Lat. 32° 48'.

Long. 78° 40'.

Elev. 18,100'.

Lies 15 miles east of the southern end of the Tsomorari lake, and is

crossed on the route from Spítí to Changchenmo *viâ* Hanlé. It is in the range forming the watershed between the tributaries of the Indus and the Suttlej. Dr. Thomson crossed it on the 13th September, from a camping ground (Dongan?) 5 miles from its western base and situated on the left bank of a stream flowing down from the pass. "From our encampment the mountains appeared easy of access and rounded in outline, and we commenced the ascent by a nearly level walk across the gravelly plain. At an elevation of over 16,000 feet the vegetation was quite alpine. After a mile we left the ravine (through which the stream flowed) and ascended to the open gently sloping ground on its left. The surface was, as usual, dry and gravelly. We continued nearly parallel with the ravine, and crossed it again a little further on. It was not dry, and its steep, stony banks were covered with bushes of *dama*. Still gradually ascending, we crossed the ravine a third time, where its bed was upwards of 17,000 feet. Leaving it, the ascent became steeper as we advanced. A rounded ridge lay on the right, and we rose nearer and nearer to its crest. The top of the pass was nearly level for several hundred yards, and covered with boulders, principally granite. The outline of the mountains was generally rounded, and they rose gradually in both directions above the pass. View on all sides extensive, but country barren. No villages or trees to be seen. Lake Tsomorari also not visible. No snow on the pass (September), but a steep mountain, half a mile to the right, was still covered with snow to at least 500 feet below the level of the pass. The descent was at first gentle, but very soon became steep to the bottom of a valley in which a small stream was running." Cunningham gives 18,746 as the elevation of the pass. (*Thomson.*)

LANDRA—Lat. 33° 8'. Long 75° 14'. Elev.

A much-scattered village in the province of Jamú, situated about 47 miles north-east of Jamú, on the road towards Rámbán. It contains a fort of no great strength, built on the top of a spur, which juts out over a torrent which flows down through the village. The fort is an oblong structure, about 35 feet long by 80 feet broad, built of stones strengthened by bands of timber, and roofed with mud on a layer of brushwood. At each corner, except the south-east, it has a bastion. The walls, which are loopholed, are highest on the west side, where they have an elevation of about 20 feet; on the north they are about 15 feet high. The east side overhangs the stream, and is inaccessible. The fort is commanded from a distance of about 800 yards to the east, and partially so at about 60 yards to the north. The garrison is said to number eighteen sepoys; just outside the walls, near the banks of the torrent, there is a *baoli* of clear cold water.

LANGA-LACHA—*Vide* "LACHALANG."

LANGBUT LA—*Vide* "RIBBEANG LA."

LANGKARESHŪ—Lat. 34° 29'. Long. 74° 10'. Elev.

A small village in the Uttar pargana, containing four houses inhabited by zamíndars. It lies about half a mile south of Shalúrah, to the west of the path leading from that place towards Sopúr. The village contains a few trees, and is surrounded by rice cultivation, which is irrigated by a small stream.

LANG-KARTZE OR LANG KARCHU—*Vide* "KARTZE."

LANGRPŪRA—Lat. 34° 19'. Long. 73° 34'. Elev.

A small village containing a customs post, situated on the right bank of the Jhelum, about 8 miles south-east of Mozafarabád, on the road towards Baramúla. (*Allgood*.)

LANKA—Lat. 34° 22'. Long. 74° 40'. Elev. 5,187'.

The Lanka island, or Zaina Lunk, lies on the south-eastern side of the Wular lake, near where the Jhelum enters it. This islet, which is the only one in the lake, is the subject of several traditions. According to one of these, the Wular once extended to the vicinity of Sumbal, and the extent, therefore, to be traversed, exposed the boats to sudden gales of wind, and occasioned frequent loss of lives. To prevent such accidents, King Zein-úl-abdín (who reigned in A.D. 1422, and was the eighth and most renowned of the bádsháhs or Muhammadan rulers of Kashmír) determined to form a half-way landing-place, and accordingly had ordered an immense pile of stone and rubbish, derived from the Hindú temples, which had been demolished, to be thrown into the water, and thus formed the substratum of the island, to which, in ridicule of Hindú tradition, he gave the name of Lanka. Another story is, that the capital of Kashmír formerly occupied the site now covered by the lake, but that it suddenly sank, and was submerged by some great convulsion of nature. Zein-úl-abdín, it is added, caused the lake to be explored for some relics of the catastrophe, and the buildings now on Lanka were constructed, by his orders, of fragments recovered from the water.

The island is quadrangular in shape, covering about two acres; its longer sides, north and south, are about 95 yards long, and its shorter, which are east and west, about 75 yards; it is covered with trees, chiefly mulberries, many of which are entwined by grape vines.

Some years ago the island was inhabited, but a fakír now lives there in dismal solitude. The surface of the water around is covered so thickly with the lotus and singhára plants, that the island can only be reached in a small light boat.

A beautiful and extensive view may be had from the Lanka island; but in the later months of summer, mosquitoes swarm in this portion of the lake. (*Moorcroft—Vigne—Ince—Growse*.)

LANKA LA—*Vide* "MARSEMIK LA."

LANKA PAMBAY—Lat. 33° 37'. Long. 75° 5'. Elev.

A village situated at the east end of the Diosur pargana; it contains a few huts surrounded by some cultivation, and lies on the path leading towards the Bringhin—Lannor valley.

LANKA ROCK or PEAK—Lat. 32° 57'. Long. 77° 43'. Elev. about 19,000'.

A boundary mark between Lahoul and Ladák, near Lingti, from which place to the summit is a steep, rough climb of over 4,000 feet. It is a most conspicuous object, and visible from almost every side. (*Cayley.*)

LANNOR—Lat. 33° 36'. Long. 75° 7'. Elev.

This village is situated on the west side of the Bringhin—Lannor valley, a beautiful strath amid the mountains between the Diosur pargana and the Sháhábád valley. It contains ten or twelve wooden houses, which are in a rather ruinous condition, besides two new brick buildings. There is an abundant supply of water from a small stream which flows down from the hills.

LAOCHE LA—*Fide* "KHARDONG PASS."

LAPCHUK—

"The Lapchuk or commercial embassy from Ladák to Lhása is believed to be of very old standing, and before the Dográ conquest it was probably the means of transmitting tribute as well as of keeping up trade, but nowadays it has no political significance. It was established on its present footing in A.D. 1842, when a treaty between Ladák and Lhása was made which determined the existing north-east frontier of Ladák and began the peaceful relations between the two States which have subsisted ever since. The arrangement is that every three years a kafilá should leave Ladák for Lhása, consisting of 270 horse or yak loads of goods, and conducted by a representative of the maharája chosen by the governor of Ladák. For just that number of loads is carriage provided by the Lhása authorities from Garh to Lhása on the outward journey, and from Lhása to the first villages or encampments in Ladák on the return journey. The maharája's representative is always taken from a Ladák (Tibetan) family of eminence, as no other person, not even a Dográ of high rank from the maharája's own court, would be welcomed, probably indeed would not be received into the grand lama's capital. The post of leader of the lapchuk, though held only for one turn, is much valued, as it generally enriches the family, between whom and the maharája's government the profits of the trade are divided. The goods sent from Ladák are dried apricots, which constitute the most bulky part of the consignment, currants, saffron, kottzehin, and textile fabrics from European and Indian looms; on the return the chief goods are shawls, wool, and tea. Complimentary letters signed by the governor of Ladák are sent to the grand lama and his ministers, and to the heads of certain of the monasteries, and with each of them goes a small present, the nature of which is laid down and does not vary. The embassy, which is absent nearly a year, brings back corresponding letters and gifts. The leader transacts his business with the ministers, but pays ceremonial visits to the grand lama. It appears that he is always well treated, and that the arrangements for his journey are carefully made. Besides this triennial embassy, of which the last set out from Ladák in 1871, and the return compliments by Lhása, there is a yearly kafilá from Lhása, consisting also of 270 loads, for which carriage is found by the maharája's government within his border, the reason for this additional party being that as only about a quarter of the whole route lies in the maharája's territories, and as the cost of

carriage falls heavier in proportion on the Tibetan government, the latter looks to reimburse itself by a more frequent venture. The same formalities are observed on either side in regard to this, as to the triennial embassy." (*Girdlestone*.)

"Put in addition to the . . . presents," writes Mr. Elias, "taken by the lapchuk from Ladák, he is also provided with the following, which he pays to the treasurer of Lhása:—

	Co.'s R
10 bags gold dust, value R8 each	80
1½ seers of saffron	50
5 pieces native cloth, each of a separate colour, value about R1 each	5
TOTAL	135

"These three items are known as *sakhtal*, or ground tax, and a receipt is given for them by the treasurer, which the lapchuk brings back to the wazir of Ladák.

"It is difficult to estimate precisely how far the *sakhtal* paid or presented to the treasurer of Lhása is regarded by the Tibetan authorities as *nazar* or tribute; but by the government of Kashmír it is certainly looked upon in the light of a present of ceremony only, and as a return for the provisions, &c., with which the agent and his party are supplied during a part of their stay in Lhása. Further, the last of my informants on this subject (the man who acted as lapchuk to Lhása in 1877-78) says that no mention is made of the Min Sar jagír, either in presenting the *sakhtal* to the treasurer or the presents to any of the other authorities. The treasurer is a servant of the native government, and is appointed by the Deva Jung, or great lama, not by the Chinese officials, and his receipt sets forth that the *sakhtal* has been paid into the Deva Jung's treasury.

"The facts (1) of the treasurer giving a formal receipt, while the other recipients of presents give none, (2) that he sends no return present, and (3) that the word *sakhtal* means literally 'land tax,' would be reasons in favour of regarding the present or payment made to the Lhása treasurer as tribute paid by the maharája's government to Chinese Tibet. But against this must be placed the following considerations: (1) that so far as those best acquainted with the contents of the agreement of 1842 are aware, no mention is made of tribute in return for the Min Sar jagír; (2) that *sakhtal* of similar value, &c., was given by the lapchuks for many years before the agreement was made; and (3) that in those (third) years when no lapchuk goes to Lhása, no *sakhtal* is paid by the maharája's government, though the revenue of the jagír is collected as usual.

"The distinction between presents of ceremony or friendship on the one hand, and tribute as a sign of dependence or vassalage on the other, is frequently very loosely drawn by Asiatics, and the names of their taxes, duties, &c., do not always designate accurately the purpose for which they are levied. Thus, as far as I am able to judge from such enquiries as I have made, I am inclined to think that neither the presents nor the *sakhtal* sent by the maharája's government to the Lhása authorities can rightly be regarded as tribute (or *nazar*) either for the Min Sar jagír or for any other consideration; and further, that the Min Sar jagír is viewed by the Lhása authorities as a local matter concerning the Gartok province only, and entirely separate from the agreement regarding the lapchuk."

Mr. Henvey, the officer on special duty, however, remarked:—

"Whatever the Kashmíris may think of the *sakhtal* and presents, I have no doubt that the Chinese regard them as tribute."

The Minsar village belonged to the rajá of Ladák, who was conquered by the Dográs, who thus became owners of Minsar. But the rajá of Ladák probably paid tribute to Lhása for this village, and now the Dográs have

to send a triennial mission of Ladákís, just as we have to send a Burmese envoy to Pekin. (*Ramsay*.)

LAR—

A pargana in the Patan zilla of the Kamráj division; it comprises the western portion of the Sind valley. The tabsíl station is at Arats.

LAR—Lat. $32^{\circ} 35'$. Long. $75^{\circ} 51'$. Elev.

A small village in the Basaoli district, situated on the top of the spur above the left bank of the Chil stream, about 9 miles north of Basaoli. There is a good deal of cultivation about the place.

LARCH—Lat. $34^{\circ} 21'$. Long. $74^{\circ} 15'$. Elev.

A village situated near the left bank of the Mawar river, on the path leading from Sopúr towards the Karnao valley by the Tútmarí Gali.

LARDO—Lat. $34^{\circ} 14'$. Long. $77^{\circ} 11'$. Elev.

A small village of three or four houses on the left bank of the Indus in the Rardari of Saspul (Ladák). Just above here the Indus is crossed by a shaky bridge. A road leads from Lardo to the Zanskár valley *viá* the Spangling pass, which Ward says is not open before June 15th. (*dylmer*.)

LARIA—Lat. $33^{\circ} 54'$. Long. $75^{\circ} 8'$. Elev.

A village in the Trál valley, situated at the north-eastern extremity of Awántipúr wudar, or table-land, on the path from Súsú towards Trál. It contains a masjid, and twenty houses inhabited by zamíndars, a mulla, a dúm, and a pandit. There is much rice cultivation about the village.

LARIKPÚR—Lat. $33^{\circ} 54'$. Long. $75^{\circ} 8'$. Elev.

A village and ghât situated on the left bank of the Jhelum, a few miles south-west of Awántipúr.

LARÚN—Lat. $33^{\circ} 38'$. Long. $75^{\circ} 25'$. Elev.

A large village in the Nowbúg valley, situated on the left bank of the river, rather more than a mile south of Nowbúg; it contains two masjids and fifteen houses disposed in three clusters. There is a considerable amount of rice cultivation about the village.

LASHIPUTHAR—Lat. $34^{\circ} 19'$. Long. $75^{\circ} 19'$. Elev.

A hamlet situated on the left bank of the Nichinai stream, near its confluence with the Sind, about a mile north-west of the Sonamarg; it contains three houses, surrounded by a little cultivation.

LASIR MOU PASS—*Vide* "THANGLASGO PASS."

LATAPÚR—Lat. $33^{\circ} 58'$. Long. 75° . Elev.

A village situated at the foot of the Sonakrond table-land, on the right bank of the Jhelum, a few miles south-east of Pampúr; it contains a masjid,

and about fifteen houses inhabited by zamíndars. Saffron is extensively cultivated on the plateau between this village and Pampúr.

This village is the representative of the ancient Lalitpúra, founded by King Lalitaditya (A.D. 693 to 729).

There is nothing actually on the spot, beyond its name, to indicate its history; but at the neighbouring village of Ladú, which lies about 3 miles north-east by a good, broad, level path, there are ruins of two temples. (*Growse.*)

LATCHIPURA—Lat. $34^{\circ} 11'$. Long. $74^{\circ} 8'$. Elev.

A village in the Dachin district, situated in the valley some miles north of Gingl. There is said to be a path from this village into the Karnao valley.

LATHÚ PASS—Lat. $35^{\circ} 34'$. Long. $74^{\circ} 33'$. Elev.

A much-used pass between Gor and the Sai valley. It is used by both men and cattle, but is closed by snow from December to March. It issues from the mountains at Damót in the Sáí valley. It may be reckoned as two days' journey from Gor to Damót. Water and firewood are procurable *en route*, but there is no wood below Sulat or above the cave of Boto Baniál. North of the Lathú pass and to the left of the stream are three big caves. One is called Dobai Harái, the other Boto Baniál, the third Naro Baniál. Dobai Harái is close to left bank of the Lathú stream, at about 50 or 60 feet above the foot of mountain. It can shelter 200 goats, and is so used in summer. Boto Baniál is situated about 1 mile north of Dobai Harái, and about 300 feet west of Lathú stream, and nearly 100 above the foot of mountain. Shelter for 150 goats. Naro Baniál lies less than half a mile north of Boto Baniál, about 300' above the base of the mountain: it is the largest of the three caves, accommodating 1,000 goats. The path to each of these caves ascends from the stream, and that to Naro Baniál is rather difficult: there is no access from any other side, the hills being steep and precipitous. (*Ahmad Ali Khán.*)

LAZGUN PASS—*Vide* "DIGAR LA."

LEH—Lat. Lon°. Elev.

A kardari or collectorate of the province of Ladák. It contains ten villages, the principal ones being Léh, Phiang, Pitak, and Sobu. Stok, the large village opposite Léh, belongs to this kardari, but forms the jagír of the heir of the *ex gyalpo* of Ladák.

The total revenue is over 6,000 rupees in cash, besides considerable taxes in kind.

The mean height is about 11,000'. There is only a single crop of wheat, barley, peas, and beans. The number of fruit trees (apricots and apples) is very limited. Vegetables grow well if properly looked after. (*Aylmer.*)

LEH—Lat. $34^{\circ} 10'$. Long. $77^{\circ} 37'$. Elev. 11,538'.

The capital town of Ladák; is situated about 3 miles from the right bank of the Indus, at the apex of a triangular-shaped valley that rises gradually as it recedes from the river. The town lies about 1,000 feet above the river, and occupies the slope, and surrounds the base of a low spur on the east side of the valley, while the centre and west side are occupied by extensive tracts of cultivation. The fields rise in terraces and are watered by little rills drawn from a stream which flows down the centre of the valley. The streets are disposed without any order, and form a most intricate labyrinth, and the houses are built contiguously. A good bazár has, however, been built by the Dográs. "Entering from the direction of Kashmír, we pass through a small gateway and find ourselves in a long wide, and straight bazár, the houses being regularly built and uniformly whitewashed. The most conspicuous building is the royal palace of the former gyalpo, a fine-looking building, 250 feet in length and several stories in height. The outer walls have a considerable slope, as their thickness] diminishes rapidly with their increase of height. The upper stories are furnished with long, open balconies, and the walls are pierced with a considerable number of windows. The beams of the roof are supported on carved wooden pillars, and covered with planks painted in various patterns on the outside. The building is substantial and plain."

Outside the town are several plantations of willow and poplar trees, which make good camping grounds. Small hamlets are scattered over the cultivated portion of the valley, and about a mile south-west of the town is a fort built by the Dográ conquerors on the banks of the Léh rivulet.

The fort consists of a main wall about 25 feet high, square in trace, with bastions at the corners and in the centre of the sides. From outside to outside this is about 300 feet. The barrack-rooms and stores are built against this main wall inside in two stories.

The walls are loopholed and small guns can be placed in the bastions. In the centre of the inner court is a low building.

There is an outer loopholed wall 12 or 15 feet from the main wall, and outside this again is a dry ditch with masonry escarp and counterscarp. It could be flooded fairly easily.

These walls are built of sun-dried bricks and are musket-proof.

The armament consists of six short old guns, about $2\frac{1}{4}$ inches bore. There are no sher-bachas to be seen. The garrison consists of twenty artillery-men, a company of regulars and some irregulars.

The place is often used as a prison.

It is somewhat out of repair.

It would be difficult to assault, but could offer no resistance against a field-gun.

It is commanded within a mile by the hills to the west.

The accompanying sketch is only approximate. (*Agimer.*)

Johnson and Ney Elias reckon the population of Léh at about 2,500 in winter, and 3,000 to 3,500 in summer. It consists of Ladákis, Kashmíri and Turki merchants (most of the latter are only settled here a short time, returning to Yárkand after having disposed of their goods). There is also a hybrid class called *Argons*, mostly of Kashmíri and Ladáki parentage. Wazir Rodha Kishen said that in 1838 the number of houses was 400: the number of shops in the bazár was 130, of which fifty remained open all the year round; the remainder were open during the months of July, August, and September.

The foreign commerce of Ladák is principally one of transit with the town of Léh for a sole mart or entrepôt. The different lines of traffic from Yárkand, Chinese Tibet, Kashmír, and the Panjáb, meet here. Prior to 1868 traders were much oppressed by the exactions and heavy duties levied by the Ladák officials. For the purpose of developing Central Asian trade, a commercial treaty was concluded in 1870 between the Government of India and the Maharája of Kashmír. Since then a Joint Commissioner is appointed annually by each government, vested with certain powers. They remain in Ladák during the trading season, and look after the interests of the traders from different countries, and settle disputes, &c.

The population of Léh varies greatly, as during the trading season there is a great influx of merchants from the Panjáb, Kashmír, and Kashgária, the traders from the south generally exchanging their goods with the men from the north, so that, as a rule, the same trader does not go right through from the Panjáb to Yárkand. The traders arrive about July and most have left by November. The late Mr. Dalgleish, however, left Léh with a caravan of goods for Yárkand in December 1882, and made a successful journey across, but the dangers of so late a start from Léh are considerable. As a rule, the traders do not keep their ponies or mules in Léh, but send them down to Shushot on the Indus, where there is very good grazing during the summer months.

Very good lucerne grass is grown at Léh and neighbouring villages, and is in great demand for ponies. There is a travellers' bungalow next to the British Joint Commissioner's house. (*Aylmer—Manifold.*)

Four roads lead from Léh to Yárkand across the Karakoram range, for the Changchenmo route can, in an extended sense, be regarded as branches of the main line of traffic; indeed, it sometimes happens that a portion of a caravan, consisting of mules, parts company with the main body consisting of ponies, at Aktágh, near Sháhidúla, and proceeds to Ladák *viâ* Changchenmo, while the latter comes down the main route; the Karakoram may be therefore considered to be crossed by—

- (a) The road leading from Léh across the Khardong pass, up the valley of the Nubrá river, and thence across the Saser and Karakoram passes to Sháhidúla.*

* This is the ordinary summer route.

* This is the winter route for such time as the Digar pass is open. There is also a road from Digar to the Nubrá valley, and this is the summer route for such time as the Khardong is closed.

† This is the winter route when the Digar pass is closed. It is along this route that Mr. Shaw advocated the construction of an all-the-year-round road.

(d) The road leading from Léh up the valley of the Indus, and thence

‡ This is the old Changchenmo route.

§ This is the western Changchenmo route discovered by Dr. Cayley.

or from the Lingzithang plain down to the valley of the Karakash river to Sháhídúla. §

According to Mr. Shaw the direct route over the Karakoram *via* Nubrá was much more difficult than the branch route through Changchenmo *via* the Karakash river and Karatagh pass to Waháb Jilga. He wrote:—

“Beyond the Indus there are two sets of roads to Yárkand, which may be classed under the heads of the Karakoram line and Changchenmo line. When I had the honour, in 1869, of submitting to His Excellency the Viceroy a memorandum on the routes, the comparison lay between the old or Karakoram route and that *via* Changchenmo across the high plateaux of Lingzithang and the Soda plain. Now, however, a new and more eligible route has been pointed out by Dr. Cayley and followed by Mr. Forsyth's returning party from Yárkand. If the first-explored Changchenmo road was preferable to the old Karakoram one, there can be no doubt that the line taken by Dr. Cayley and Mr.

Forsyth is distinctly superior

The superiority of the latter route

may be thus summed up. Instead of four high passes|| (two of them covered with glaciers and three minor, though difficult ones, we have four passes altogether, ¶ which are on a par with the easiest of those by the old route, and on none of which are snow or ice to be found in the summer. Instead of the difficult and dangerous fords of the Shyok (at only one of which a

|| (1) Khardong, 17,900 ft.; Digar, 17,980 ft.; or Changla, 17,590 ft.

(2) Saser, 17,520 ft.

(3) Karakoram, 18,550 ft.

(4) Suget, 17,610 ft.

¶ (1) Changla, 17,590 ft.

(2) Marsemik, 18,400 ft.

(3) Changlang, 18,910 ft.

(4) Karatagh, 17,710 ft.

The heights given are taken from the “Ladák Gazetteer.”

boat can be used),** we have no water higher than the knee to cross. Instead of four and a

half days from grass to grass, the

new route has first one camp without grass, and after an interval of four days one or possibly two more on which occasions alone there is a chance of the horses going

an entire day without grazing

The difference in point of roughness and laboriousness between the two routes cannot be expressed by a contrast of numbers

It must, moreover, be remembered that the old route passes through gorges where it is difficult,

and over glacier passes where it is impossible,

to keep the road in order, while the course of the other is chiefly over plains or through wide

streams.

In the winter the Shyok is frozen over. Mr. Shaw's remark must have been applied to the winter route during the first and last month it is open, when the ice has not formed or has broken. Then the Shyok has to be forded frequently, and this is at places very dangerous.

villages While firmly believing in the superiority of the improved Changchenmo line over the old route, one must admit that traffic is the only final and decisive test in comparing two roads. With equal artificial advantages the best of the routes will certainly, in the end, be picked out by those who habitually use them But we are far from having reached that stage yet. Not a single native caravan has yet traversed the latest line *viâ* Changchenmo There has not yet been time for them to do so Thus the only Changchenmo route as yet practically known to merchants is that which the neglect of certain Kashmir officials strewed with the dead bodies of some 200 horses during Mr. Forsyth's upward march But even setting aside this terrible and unnecessary mortality, the state of all the new routes up to the present season has been this. Each merchant and caravan has had to discover the route afresh, partly assisted, it is true, by hearsay descriptions, and partly by half-obliterated traces of predecessors. In those wind-swept regions of shifting sand or of gravel, there are no marks to direct the traveller, who must feel his way along, nearly at random. Even if he succeed in taking the right line, it is odds but he misses the right camping ground, near the grassy side-valley or hill-slope, which affords the only chance of grazing for his cattle for the next 20 miles Let us compare this with the case of the well-known old route by the Karakoram, where custom has made the traders at home in every yard of the way. Each blade of grass within grazing distance contributes to the support of the animals. Camping grounds are so arranged as to make the most of the few advantages of the road. It is obvious that until the traders' knowledge of the new route in some measure comes up to their knowledge of the old, the former will not have a fair chance. For this purpose both road and camping grounds must either be distinguished by unmistakeable and permanent marks (a difficult thing in such a country), or else each party must be accompanied by men thoroughly acquainted with the route Again, another point on which the artificial advantages are

* The two cases differ, and it is doubtful whether such a traffic would spring up on the Changchenmo route.

In the case of the Karakoram route we have the Saser pass close to the low-lying and fertile valley of Nubrá, and there are villages and cultivated lands 60 miles beyond Leh and within 28 miles of the Saser pass.

On the Changchenmo line, villages and cultivation cease a few miles above Tankse, which is 55 miles from Leh. There is a small patch of cultivation at Lukung on the Pangong lake, but for practical purposes the country beyond Tankse may be said to be uninhabited, save by a few Tartar shepherds, who wander about from place to place grazing their cattle.

† Village on south side of Pangong lake, about 12 or 16 miles from Lukung camping ground.

not equal is the assistance afforded to the caravans by the country people. The men of Nubrá reap an annual harvest by sending their yaks, with provisions, across the Saser pass to meet the traders On the new route this mutually advantageous traffic has not yet sprung up,* and the losses incurred by the villagers whose cattle were employed 1870 will not encourage them to begin. Again, till such time as the Tankse and Pangong † people find out the advantage of doing it themselves, the Joint providing supplies in the Changchenmo valley. ‡ In short, it seems that we have the choice between an inferior but frequented road, and a superior but undeveloped and (at present) unfrequented road. If the Joint Commissioners are confined to the former, the trade loses the prospective advantages promised by the adoption of a better line. If the latter is exclusively chosen, their jurisdiction would, at least for some years, be confined to an empty tract, while the trade would be flowing unprotected through a parallel channel. One horn of the dilemma is entirely avoided, and the other partially, by fixing on a line which, while taking in the whole of the better route, also includes the terminus, §

Commissioners must take their place in

‡ The provision of supplies along a regularly frequented road is a mere matter of time and money, but the point for consideration is, could supplies be furnished along the Changchenmo route at prices which traders could afford to pay, i.e., without resolving not to come again by that road? I am inclined to think they could not, at any rate at places more distant than Gogra.

§ The to of Leh is, I presume, referred to. or a most important point of the old and usual road. At the same time, it would probably be wise to reserve liberty of changing on to the other road if at a future time it be found that the great test of traffic withholds its sanction from the new route."

The Karakoram route is, however, preferred by most traders. It has the great advantage of shortness from Léh to Sháhídúla *viâ* the Khardong-Saser passes, being 240 miles; while *viâ* Changchenmo the distance is 316 miles, and where grain has to be carried for the feed of animals this is of the utmost consideration. The only people who really use the Changchenmo route are the Panjáb mule-men, who do not feed their animals on gram, but let them subsist on such grass as they can pick up; the mass of trade is, however, carried on ponies, and they being fed on gram, distance becomes of primary consideration. On this route traders are obliged to hire yaks to carry their loads over the Khardong (glacier)

* In the middle of summer, when the Digar pass is free from snow, they might go *viâ* Digar instead of *viâ* Khardong, but the Digar is very steep on the Léh side, and, as a matter of fact, traders always prefer, if possible, to go by Khardong to hire yaks for the two marches between Léh and Khardong village.

pass.* These yaks are hired at Léh and discharged at Khardong village, and the hire paid is Rs 2 per yak. From Khardong to Changlung (or Nubrá) the road is fairly easy; the next two marches, *vis.*, to Tutyalak

over the Changlung pass (also called Karáwal Diwan), and to the Shyok river, over the Saser pass, are long, hard marches. Laden horses can

† The Saser glacier is not very difficult for horses to cross, as it is not very steep, and is covered with snow.

and do pass over this road,† but, as a rule, traders wish to spare their horses as far as possible, so that

they may be better able to endure the fatigues of the onward journey from the Shyok to Sháhídúla. For this reason yaks are hired at Panamikh, one march on the Léh side of Changlung, which is a very small village, where yaks are not obtainable.

For the journey from Panamikh to the Shyok the hire is Rs 4 per yak. It may, therefore, be considered that in going by the summer road, Rs 6 per horse-load is expended on yak hire between Léh and the Murghi *nala*. When coming from Yárkand to Léh the case is different, for no yaks remain for hire at the Murghi *nala*, and traders are therefore obliged to make their horses carry their loads over the Saser pass; but on arrival at Khardong village, they hire yaks at Rs 2 each to carry their goods to Léh. Thus the total expenditure on yak hire for the double journey to and from Yárkand *viâ* the Saser route is Rs 8 per horse-load. (*Ramsay.*)

LEH PASS—*Vide* "Khardong Pass."

For details of trade, *vide* Trade Reports. (*Cunningham—Drew—Cayley.*)

LEHINDAJAR—Lat. 33° 55'. Long. 75° 16'. Elev.

A small village inhabited by Gújars, situated on the mountains on the west side of the Dachinpara pargana, on the Bhúgmur path leading into the Trál valley.

LELAM—Lat. 34° 39'. Long. 73° 59'. Elev.

A village situated on the mountain-side, above the right bank of the Kishan Ganga, almost opposite Karen. It contains five houses. There

are also two houses surrounded by fields on the path below the village; this hamlet is called Kaser, and is the highest point where rice cultivation is met with in the valley of the Kishan Ganga.

LEPTRA—

A valley, the southern prolongation of the basin of the Tsomorari lake. (*Vide* "PIRSA RIVER." (*H. Strachey*.)

LERI—Lat. $33^{\circ} 37'$. Long. $73^{\circ} 59'$. Elev.

A village in the Kotli district, lying about 9 miles north of that town on the road to Púñch. It possesses a very fine spring, which rises in a *baoli* by the side of the path, from which a considerable rivulet is formed. There are about twenty-five houses in the village, the inhabitants being all Muhammadans. Dry crops, including a little cotton, are grown.

LIDAR—

The Lidar, or the "Yellow" river, is formed by two mountain torrents which, flowing from the north and north-east, unite near the village of Palgám, lat. 34° , long. $75^{\circ} 22'$. The eastern stream trickles from the snow on the southern slopes of the Panjtarni mountains, and, as the Gratinpúra, flows into the Shísha Nág, which is connected with another small lake called the Zamti Nág, fed by a glacier; from this latter lake the peculiar white colouring matter of the Lidar seems to be derived. Leaving the Shísha Nág the stream flows in a westerly direction, joining the northern branch, which rises on the northern slopes of the Gwashbrari, or Kolaho, mountain, and is joined by a stream flowing from the Tar Sar and Chanda Sar. After the junction of these torrents, just south of the village of Palgám, the river flows on a rapid and unnavigable stream in a south-westerly direction, separating the parganas of Dachinpara on the right bank from Kaurpara on the left. In its passage through the lower part of the valley, the river separates into numerous channels, and on gaining the vicinity of Islamabad, its rapidity ceases with the rockiness of its bed, and at the places of junction with the Jhelum, just north of that town, its dull and muddy streams are scarcely less than that of the Jhelum itself. (*Vigne—Montgomerie—Ince.*)

LIDAR—

This valley opens into the south-east end of the Kashmí valley, giving passage to a river of the same name. It extends in a northerly direction from near Islamabad to Palgám, a distance of about 22 miles, and includes the parganas of Dachinpara and Kaurpara. At Palgám the valley divides into two defiles, which stretch obliquely: one towards the north-west, pointing towards the Sind valley, which may, it is said, be reached by a footpath following the course of the Lidarwat stream; the other towards the north-east, leading up to the Shísha Nág, and the sacred cave of Amrnáth.

At its lower end the valley is 3 or 4 miles wide, but at its upper

end only a few hundred yards; it is bounded on both sides by mountains, which are increasingly lofty, especially in its upper half, and, when the altitude admits of it, they are covered with dense forest. Cultivation does not extend beyond 3 miles north of Palgám. There is a road along the valley, which follows the left bank of the river as far as Palgám, and then takes the eastern defile towards the Shísha Nág and the Amrnáth cave. This path is practicable for ponies, and is yearly traversed by pilgrims of both sexes, some of whom are very decrepit.

It is possible, though a matter of some difficulty, to reach the Sind valley from the Amrnáth cave, by following the course of the Panjtarni stream, but only in the early spring when the snow-bridges are firm.

Jacquemont states that he found copper ore in the Lidar valley. (*Vigne—Cunningham—Montgomerie—Ince.*)

LIDAR KHOL—

The torrents which form this stream take their rise on the slopes of the mountains bounding the south-eastern extremity of the Kashmír valley, uniting near the village of Lagmar. The stream then flows in a southerly direction through a narrow valley, emptying itself into the Chandra Bhága, lat. $33^{\circ} 9'$, long. $75^{\circ} 32'$, a few miles west of Doda. The Lidar Khol is not fordable south of Lagmar; the road from Doda to Rámbán crosses it by a *kailal* bridge at the village of Ganiki, and there are similar bridges at the villages of Karoti, Manzami, beneath Lagmar and Borkan, and at Gay, on the eastern branch; there is also a rough bridge of the *tangeri* description between the villages of Kai and Gotala. The district drained by the stream is called the Siráz valley; it is principally inhabited by Hindús, and is said to form part of the Rámbán pargana.

LIDARMONT—Lat. $33^{\circ} 45'$. Long. $75^{\circ} 11'$. Elev.

A village and ghát situated on the right bank of the Jhelum, about 2 miles north-west of Islamabad, just above the junction of the southernmost branch of the Lidar.

LIDARWAT—Lat. $34^{\circ} 10'$. Long. $75^{\circ} 17'$. Elev. 9,500', approx.

The name given to that portion of the valley of the Lidar river which is situated near its source, at the junction of the stream which flows from the Tar Sar and Chanda Sar. The valley here opens out and is in places densely wooded. Above is the valley of Kolahoi, and to the west there are routes to the Sind valley, and also to Trahál and Pámpúr. (*Wingate.*)

LIKAR—Lat. $34^{\circ} 18'$. Long. $77^{\circ} 15'$. Elev.

A village of seventy or eighty houses in the kardari of Saspul (Ladák). It is situated on a torrent of the same name, which joins the Indus just above the village of Saspul. There is a monastery here built three hundred years ago, which contains one hundred monks and nuns, and belongs to the yellow-capped sect of lamas (*Aylmer.*)

LIKCHE—Lat. 33° 44'. Long. 77° 58'. Elev.

A small village on the right bank of the Indus, a few miles above Upshi, and about 40 miles above Léh. The road from here to Léh for the first 4 miles is not practicable for laden animals. It crosses two lofty spurs by a succession of stone steps rudely put together. Four miles above the village, the Indus is crossed by a rickety wooden bridge, which is generally washed away in summer. (*Reynolds—Aglmer.*)

LILAHAR—Lat. 33° 57'. Long. 74° 59'. Elev.

A village situated on the left bank of the Jhelum, between Awántipúr and Pampúr.

LILAM—Lat. 34° 28'. Long. 74° 10'. Elev.

A village situated at the north end of the Machipúra pargana. The founder of this most flourishing village was Sirfráz Khán, a native of Yúsafzái, who was in the service of Shaikh Ghulám Dín, and first settled in Lilam in A.D. 1846, when the whole of the neighbourhood was a jungle. (*Montgomerie.*)

LIMBAR—Lat. 34° 10'. Long. 74° 13'. Elev.

A village in the Dachin district, situated on the slopes of the mountains above the right bank of the Jhelum. There is a footpath from this village leading over the hills into the Karnao valley.

LIMSORA—Lat. 33° 9'. Long. 74° 59'. Elev.

A village in the Ríasí district, situated some miles north-east of that town; it lies in the jungle near the left bank of the Chenáb, which is crossed by a rope bridge to the north of the village, below Kubhi. (*Vigne.*)

LINGTI OR SARCHU—Lat. 32° 55'. Long. 77° 33'. Elev.

A camping ground at the junction of the Yunam and Lingti streams. It is passed on the route from Kulu to Léh, and lies about 11 miles north-east of the Bara Lacha pass, on the boundary between Lahoul and Ladák. No rest-house or supplies of any sort.

The Phalang Danda, another boundary mark near here, is called Lingti by the people of Kulu. (*Vide "PHALANG DANDA."*)

LINGTI PLAINS—

Lie above Lingti, and though presenting a fine level expanse of grass, with abundance of fuel (*dama* or Tibetán furze), have no surface water, and cannot be irrigated, so that in this dry climate cultivation would be impossible. (*Cayley.*)

LINGTI STREAM—

Rises near the Bara Lacha pass, and following south-east joins the Yunam

river a little below the Phalang Danda, and close to the Lingti (or Sarchu) camping ground.

The junction is on the borders of Ladák and Lahoul. (*Cayley.*)

LINGZITHANG PLAIN OR AKSAI CHIN—General Elev. 17,300'.

A barren, elevated, and uninhabited region, lying between the range that runs parallel with the Changchenmo valley on the north and the Lokhzung range. Portions of it are crossed by the three routes leading from the Changchenmo to the Karakash valley. (*Vide "Routes."*)

Near the Nischu camp the plateau has an elevation of 18,630 feet. The plains are undulating, the hills being low, and with such easy slopes that a horse may be galloped over them anywhere. (*Johnson.*) It bears traces of having been the bed of a large lake, and at present contains two salt lakes, which in July covered areas of about 16 and 60 square miles respectively, and are probably much larger in April and May on the melting of the snows.

The burtsi or wild lavender (*Artemisia*) is the only vegetation, and that is not found abundantly. It is used both for fuel and fodder. The only animal usually seen here is the Tibetan antelope, though the wild yak may also be found in places. Mirages are frequently visible.

A high wind begins to blow almost daily at 10 A.M. from the west or south-west. It increases to a hurricane towards the afternoon, then gradually subsides, and by midnight the air is again still. Travellers have not unfrequently been killed by this wind, which at times is so cold as to destroy vitality in a very short time. In addition to this, both men and cattle suffer very much from the rarity of the air. Drew says that "the plain extends north and south for 16 or more miles, and that the distance from west to east must be 50 or 60 miles. On the south are the low sloping hills lying north of the Changchenmo valley, on the west are bolder hills and even snowy peaks; in these there is a gap leading down to the Shyok river. The Lokhzung range is the northern boundary. This begins on the west with two peaks between 21,000 and 21,000, and continues at from 18,000 to 19,000 feet, a range of irregular hills, steep, rocky, and peaked. To the east-south-east the plain at first seems boundless, but again from some points summits of mountains become visible, which probably belong to an enclosing ridge." On the 12th September the plain was white with snow.

"The soil is all clay, covered with flinty stones and rough agates." Not a vestige of grass.

LIRROW—Lat. 33° 39'.

Long. 75° 1'.

Elev.

A small village situated near the right bank of the Veshau, about 3 miles west of Kulgám. (*Ince.*)

LISI—Lat 33° 11'.

Long. 75° 31'.

Elev.

A hamlet in Kishtwár, containing but two huts inhabited by Hindús. It

is situated on the hill-side, above the left bank of the Lidar Khol, close to Bagu.

LISSÚ—Lat. $33^{\circ} 40'$. Long. $75^{\circ} 26'$. Elev.

A village situated in a small, well-wooded valley, which opens into the east side of the Nowbúg Nai, a little north of the village of Nowbúg. It contains two houses, and is watered by a torrent from the hills.

LITTAR— $33^{\circ} 49'$. Long. $75^{\circ} 3'$. Elev.

A village situated in the Showra pargana, of which it is the tahsíl station. It lies to the north of the Zainapúr wudar, on the left bank of the Rembiára.

LOANG—Lat. $32^{\circ} 46'$. Long. $75^{\circ} 50'$. Elev.

A village in the Basaoli district, situated above the right bank of the Siowa river, about midway between Bani and Sertal Marg, the encamping ground at the foot of the southern slopes of the Chatardhar pass. The village, which lies under the mountains at some distance from the river, contains about thirteen houses inhabited by a mixed population of Hindús and Muham:madans. There are some trees about the village, and plenty of space for encamping; supplies are procurable, and water is obtained from a stream. The village contains two small Hindú temples shaded by a stunted chunár tree; one is dedicated to the Diota Basku, and the other and larger to Sib Bábé Adam, the father of mankind.

LOCHAN OR LOTSAM—Lat. $34^{\circ} 27'$. Long. $77^{\circ} 18'$. Elev.

A village of six houses situated on the right bank of the Pashkyum river (or Wakha-chu), and passed between Kargil and Shergol on the route from Srinagar to Léh. The river here scoops its way through a narrow passage in the serpentine rocks. Path near village narrow and difficult. (*Bellev.*)

LOHÁT—Lat. $34^{\circ} 42'$. Long. 74° . Elev.

There are two villages of this name in Upper Drawár, Hairi or Upper Lohát, and Bani Tali or Lower Lohát. They are both situated on the left bank of a considerable torrent, which flows into the Kishan Ganga river. The lower village lies on the right bank of the river, just north of the confluence of this torrent, on the path leading up the valley. The upper village is said to be distant about 4 *kos* from the lower, and contains a masjid and twelve houses inhabited by zamíndars, a mulla, a blacksmith, and a carpenter. In Tali Lohát there are only two houses, surrounded by a long strip of cultivation on the river-bank. The encamping ground lies on the right bank of the torrent, near a mill; the space is confined, but pleasantly shaded by trees; some caves in the rocks forming the bank of the Kishan Ganga would afford a considerable amount of shelter. The torrent which flows by these villages is called the Bussok stream; it is not fordable, but is crossed by a *kadal* bridge at Tali Lohát. There is said to be another bridge

at the upper village, and a third at the Munnar Dok or pasturage, still higher up the valley.

A path leading into the Kághán valley by the Jotari pass, lies up the course of this stream, by which it is said the village of Burrawai may be reached in four marches, at such times as the pass is practicable.

LOKHZUNG OR LAK-ZANG, *i.e.*, THE "EAGLE'S NEST"—

Lat. 35° 1'. Long. 79° 31'. Elev. 17,200'.

A camping ground on the most easterly of the routes leading from the Changchenmo valley to the Karakash. On a solitary rock about 200 feet high Dr. Henderson saw the remains of an enormous nest, "probably of some raptorial bird, for the ground underneath was covered with fragments of bone, &c., &c." A little water, fuel, and grass here. Thermometer fell at night to 7° F. on the 15th July. The camp is situated in a valley in the Lokhzung range. Montgomerie gives 16,400 as the elevation of the camp, trigonometrical survey gives 16,340. (*Henderson—Drew.*)

LOKHZUNG RANGE—Lat. Long. Elev.

Runs from west-north-west to east-south-east and divides the Lingzithang plains on the south from the Kuenlun on the north. Its length is 60 miles, its width from 15 to 20 miles. It is a region of rocky hills, with flat, dry, stony, valleys between them—not one continuous range, but a series of parallel ranges, which are broken through by valleys leading from the southernmost edge of the hill tract to the north-east. The breaks in the different ranges are not opposite each other, but in echelon, so that each valley zig-zags, and ultimately leads out on to the Kuenlun plains. The highest peak is on the west, 21,000 feet, the average height of the range being from 18,000 to 19,000 feet. The path traverses the range from Tso Thang (salt lake) to Thaldat, where there is another salt lake, a two days' march. (*Drew.*)

LOLÁB—Lat. Long. Elev.

A pargana comprising a beautiful and very fertile valley, situated on the north-east side of Kashmír; the tahsil station is at Lalpúr. The valley is oval in shape, and its surface is elevated and undulating; it stretches about 15 miles north-west and south-east, varying in breadth from a few hundred yards to about 3 miles. It is traversed by a considerable stream called the Lahwal, and is intersected in all directions by its numerous tributaries, which flow down from the surrounding hills, which are clothed by dense forests of deodar. North of the Sharibal mountain the valley is thickly covered with jungle, and has little cultivation. On the north side the wudar or table-land is very strongly marked, and in two places it extends across the valley, the road passing through a narrow defile. This table-land is covered with a thick pine forest, and a few Gújar families are its only inhabitants. There are extensive tracts of pasture ground in the

valley under the hills and along the sides of the spurs, and large numbers of ponies are grazed in the district. The Loláb valley contains about thirty villages, which are mostly situated in the midst of groves of chunár, walnut, apple, cherry, *alúcha*, and peach trees.

There are eleven small lakes in the district, having an average depth of 3 or 3½ feet. They are covered with weeds, and afford great shelter to waterfowl.

Vigne, in his description of the Loláb valley, observes that there is in the middle a large flat and circular space, a valley within the valley, the snuggest and most retired-looking region imaginable. This part of Loláb is about 5½ miles in diameter, and a morass, that appears to have been formerly a lake, occupies the centre; the sides are verdant, and more or less covered with jungle.

He noticed a curious fact connected with the natural history of this part of the country, which would go far to prove that this singular punch-bowl is the most sheltered district in Kashmír. As evening drew nigh it was astonishing to observe the number of birds of the corvus genus who came to pass the night on its plain; ravens, crows, and jackdaws were seen in almost every direction, excepting the north, whither they do not repair, the country being comparatively barren. They appeared in the air above the mountain-tops, all moving towards Loláb as a centre, and then suddenly, as they came in sight of their resting-place, darted downwards with surprising velocity, crossing each other in their zig-zag, irregular flight, as if they had been influenced by terror, or the fury of a driving hurricane. As they neared the ground, they gradually slackened their speed, circled over its surface for a moment, and then alighted in such countless numbers, that the ground in some places was literally blackened with them. (*Vigne—Montgomerie.*)

LOLPÚR—Lat. 34° 6'. Long. 74° 35'. Elev.

A village in the Bangil pargana, of which it is the tahsíl station. It lies 10 miles west of Srinagar, and 8 miles north-east of the village of Firozpúr, and forms the usual stage between these places, on the route by the Firozpúr pass.

LONDING OR LUNG DUNG—Lat. 35° 45'. Long. 79° 25'. Elev.

A camping ground on the most westerly route from Changchenmo valley to the Karakash, 17 miles north of Patsalung. Nearly 10 miles of the road between the two camps is covered to a depth of many feet with sulphate of magnesia. "It caused a glare which was most painful to the eyes, and irritated the face and hands. On the surface of the plain the salt had effloresced and become an impalpable powder, which rose in clouds as the horses waded through it, sometimes up to the knees. Underneath it was hard and crystalline, and crackled under the horses' feet. At intervals there were lakes of strong brine. Fortunately we got over this plain

before the wind rose, for later in the day clouds of salt were raised by the breeze, and we saw the remains of a former caravan which had probably been destroyed in this way." Camp at end of salt plain in a valley, where there is a little grass, and water is obtained by digging. Karakash valley 10 miles north of camp. (*Henderson.*)

LONG KONGMA—Lat. Long. Elev.

A camping ground in the Lung Chu valley, between the Kongta La and Lung Bu-na.

LONG KONGMA RIVER—*Vide* "LUNG CHU."

LONG PARMA—*Vide* "LUNG BURMA."

LOS—Lat. 35° 23'. Long. 74° 55'. Elev.

A village at the junction of the Parashind and Astor rivers.

With the neighbouring villages of Popul, Dachi and Hapak, it contains thirty houses. (*Aylmer.*)

LOTSUM—*Vide* "LOCHAN."

LOWER—Lat. 33° 32'. Long. 75° 25'. Elev.

A small village situated towards the upper extremity of the Bring valley, on the right bank of the Tansau stream.

The road leading towards Kishtwár, by the Marbal pass, becomes hilly and difficult for riding immediately after leaving the village. In the neighbourhood of Lower the cultivation is luxuriant and the hills beautifully wooded. (*Hervey.*)

LÚDAR MARG—Lat. 33° 48'. Long. 74° 38'. Elev.

A collection of shepherds' huts, situated on the slopes of the Panjál range, to the east of the Sang Safid pass; it lies close to the pathways leading from the Kashmir valley, by the Choti Gali pass. The marg forms a convenient place for encamping, for which it offers every advantage, being open, grassy, and watered by the Sang Safid stream. Forage and fuel abound, but no supplies are procurable. (*Allgood.*)

LÚDURA—Lat. 34° 15'. Long. 74° 26'. Elev.

A large village, situated on the right bank of the Jhelum, at a bend of the river between Sopúr and Baramúla. This village stands on high ground, and is shaded by fine trees.

LUGHJUNG—*Vide* "LYAKJUNG."

LÚILPÚRA OR LÁLPÚR—Lat 34° 1'. Long. 74° 37'. Elev.

A village in the Birwa pargana; it lies on the path about midway between Makaháma and Drang, and is situated on the west side of the sloping spur.

In the centre of the village, surrounded by a brick wall, is the zíarat of Saiad Muhammad Sahib, and near it a well-built filature. There is a masjid in the village, and twenty-five houses inhabited by zamíndars,

a mulla, carpenter, blacksmith, a potter, and a cowherd. There are many fruit-trees about the place, and much rice cultivation.

LUJYEN—Lat. $34^{\circ} 2'$. Long. $74^{\circ} 55'$. Elev.

A small village lying on the left bank of the Jhelum, about 4 miles south-east of Srinagar. It is famous for its manufacture of the coarse matting, which is used for the awnings of boats and other purposes.

LUKKING—Lat. Long. Elev.

A halting-place at north base of the Shinkul pass. No supplies, coolies, or fuel obtainable.

LUKUNG OR LAKUNG—Lat. $34^{\circ} 0' 6''$. Long. $78^{\circ} 29'$. Elev. 14,130'.

A camping ground on the Changchenmo route, situated 2 miles north of the western end of the Pangong lake. A few huts here, and a small patch of cultivation. Also a stream which flows into the lake. (*Trotter*.)

LUKUNG STREAM—*Vide* "WATA."

LUMKANG—Lat. $34^{\circ} 20'$. Long. $79^{\circ} 12'$. Elev. 17,501'.

A camping ground in the Changchenmo valley, 18 miles north-east of Kiam, and 4 miles south of the Lumkang pass. Road from Kiam crosses the stream immediately north of the hot springs, and then over a low spur at 8 miles, from whence it runs up the Lumkang ravine, which joins the one from the Kepsang pass 3 miles above Kiam. A little grass and burtai here. Tibetan antelope very numerous. (*Johnson*.)

LUMKANG PASS—Lat. $34^{\circ} 30'$. Long. $79^{\circ} 10'$. Elev. 19,500'.

Top of pass 8 miles north of Lumkang camp. Road lies up gradual ascent, and then descends gently down the ravine to Nischu. No snow (end of July). (*Johnson*.)

LUNDPUR—Lat. $33^{\circ} 54'$. Long. $75^{\circ} 3'$. Elev.

A village situated on the left bank of the Jhelum, a few miles south of Awántipúr.

LUNG BURMA OR LONG PARMA—Lat. Long. Elev.

A good camping ground in the Lung Chu valley, 31 miles from Shúsha and 24 miles from Tankse. At $4\frac{1}{2}$ miles from Shúshal cross the Konkta La. Road stony; fuel and grass plentiful. (*Trotter*.)

LUNG CHU RIVER, OR LONG KONGMA, OR LONG YUKMA—

Rises near the Kongta La, and flowing north-west through the Lung Chu valley enters the Shyok just above the village of Shyok. In December Trebeck found the valley thinly covered with snow, and the rivulet running along its south-western edge was frozen, but skirted by grass, in which two hundred yaks were pasturing. Large droves of yaks and sheep were seen here pasturing in the side valleys, or moving down to the Indus valley for the winter. Just above Tankse the Lung Chu is sometimes called

the Harong river. Below Tankse it is joined by the Durgu stream from the west. (*Trotter—Moorcroft.*)

LUNGNI—

The name of a stream which drains a narrow valley in the lofty mountains forming the boundary between the Dachinpara pargana and Maru Wardwán. It flows into the Lidar, lat. $33^{\circ} 58'$, long. $75^{\circ} 21'$, between the villages of Bhatkôt and Mundra. A good pathway leads from Ledros in the Lidar valley to Jooknis in the Wardwán valley through the Lungui. (*Ward.*)

LUNGTUNG—Lat. Long. Elev.

A halting-place on the left bank of the Zanskár river, 165 miles from Léh and above Padam. No supplies; fuel very scanty.

LUNKHA OR LANKAR—Lat. $34^{\circ} 5'$. Long. $78^{\circ} 38'$. Elev.

A camping ground on the Changchenmo route, one stage from Panglung, on the south side of the Marsemik or Lankar La. There is a sarái here. Steep but not difficult ascent to top of pass. A little water. Trotter says there is only an uninhabited stone hut here. (*Trotter—Cayley.*)

LUNKHA—Lat. $35^{\circ} 5'$. Long. $76^{\circ} 32'$. Elev. 8,650', approx.

The most easterly village of Khapalu (Baltistán), situated on the left bank of the Shyok. It contains five houses. Camping ground very confined. It is passed on the Léh-Skardú road. Two roads lead from it to Surmu,—namely, the Khapalu road, which goes over the foot-hills and which is good; and the river road, which goes down the left bank of the Shyok, and is very difficult and quite impassable for baggage animals. (*Aylmer.*)

LUR—Lat. $33^{\circ} 56'$. Long. $75^{\circ} 20'$. Elev.

A village in the Dachinpara pargana, situated on the right bank of the Lidar. It lies on the path from Bij Behára towards Ganeshbal, at the point where the valley narrows very rapidly at the entrance to the wooded hills which intervene between the valley of Kashmír and the snowcapped mountains in the immediate vicinity. (*Hervey.*)

LURAO—Lat. $33^{\circ} 59'$. Long. $75^{\circ} 8'$. Elev.

A considerable village in the Wúllar pargana, situated on one of the main branches of the Arphal stream, about 4 miles north of Trál. The stream, which is about 25 feet wide, with a depth of $1\frac{1}{2}$ or 2 feet, flows with a moderate current; it is crossed by a bridge made of slabs of stone.

The village contains a masjid, the zíarat of Saiad Muhammad Sahib, Bukhári, and about sixteen houses inhabited by zamíndars, a múlla, a dúm, a cowherd, and a carpenter. Corn is cultivated about the village, and also a little rice.

LURGAM—Lat. $33^{\circ} 58'$. Long. $75^{\circ} 8'$. Elev.

A considerable village in the Wúllar pargana, situated rather more than

3 miles north of Trál, on the path towards Arphal. It contains a thána, and is the residence of the naib thánadar. The population numbers twenty-five families of zamíndars, two banias, a dúm, mulla, mochi, cowherd, a carpenter, and a potter.

LUTAB—Lat. $24^{\circ} 34'$. Long. $73^{\circ} 53'$. Elev.

A village situated on the north side of the Karnao valley, just to the west of the fort.

LYAKJUNG OR LUGHJUNG—Lat. $34^{\circ} 35'$. Long. $77^{\circ} 40'$. Elev.

A village of eleven houses on the left bank of the Nubrá river, situated close to its junction with the Shyok. It is passed on the summer route by the Karakoram between Satti and Panamikh. The Shyok is visible for 10 miles below the junction, flowing through a wide gravelly plain as far as the large village of Hundar. (*Thomson.*)

LYONHUDAR—

A tributary of the Kamri Dara, or Kala Pani, as it is generally called, joining it from the south-east, about 14 miles north of the Kamri pass. The valley watered by it is uninhabited, but capable of cultivation. There is a path up this valley to the Dorikun route. It is said to be two stages, and to open in June. (*Barrow—Aylmer.*)

M

MACHAI PEAK—Lat. $34^{\circ} 25'$. Long. $73^{\circ} 50'$. Elev. 19,630'.
South of the Omba La.

MACHALU—Lat. $35^{\circ} 16'$. Long. $76^{\circ} 28'$. Elev. 8,600', approx.
A collection of villages in Baltistán at the junction of the Saltoro river with the Hushé stream, on the right bank of the latter. Thomson calls the combined stream the Machalu river. With the neighbouring village of Tallis it contains over two hundred houses. (*Aylmer*.)

MACHEL—Lat. $33^{\circ} 25'$. Long. $76^{\circ} 23'$. Elev. 9,700'.
The highest village of any size in the Bhutna valley. At this village the Bhots predominate, though there are a few families of Hindús. The Bhots seem to have been long settled in the upper part of the valley. Machel is 22 miles north-east of Atholi. (*Drew*.)

MACHIĤĀMA—

A pargana in the Patan zilla of the Kamráj division; it comprises a district lying to the south-west of Srinagar. The tahsíl station is at Sybúg.

MACHIPŪRA—

A pargana in the Kamráj division of Kashmir; the tahsíl station is at Handwara.

This was not one of the original parganas formed by Dīwan Todamul, but was separated from Loláb, and constituted a pargana during the Sikh occupancy of Kashmir. It is a very well watered and well wooded district, and contained, when surveyed between the years 1856 and 1860, seventy-five villages, with seven hundred and sixteen houses.

A great portion of this area is well cultivated, rice being the staple produce, and barley in places. The table-lands, where clear of forest, are principally used as grazing grounds. (*Montgomerie*.)

MACHIPŪRIA—

A class of people living in Machipúra, produced by the intermarriage of colonists from the west of Pesháwar with the Kashmiris. They are divided into two classes, Machipúrias proper and Khaibaris; the former sprang from an earlier colonisation. (*Drew*.)

MAD—Lat. $33^{\circ} 12'$. Long. $78^{\circ} 46'$. Elev. 14,000'.
See "NIMA MAD."

MAGABSANGAR—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 17'$. Elev. 7,074'.

The name of the most considerable hill lying towards the north end of the ridge between the Machipúra and Uttar parganas. (*Montgomerie*.)

MAGHAM—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 17'$. Elev.

A large village situated on the left bank of the Dangerwari stream, at the

foot of the range of hills dividing the Machipúra and Uttar parganas ; it lies about 8 miles south-east of Shalúrah, on the road towards Sopúr.

In the middle of the village there is a large expanse of green turf, shaded by some fine old trees, which is suitable for an encampment. The village contains a spring, and there are about twenty-five houses inhabited by Muhammadan zamíndars, including a potter, carpenter, blacksmith, mochí, and a bania, and also one pandit.

The zíárat of Siddik Sani is picturesquely situated on the crest of the spur, just north of the village.

MAHIYE, or MAIYA, or MYA—

Lat. $33^{\circ} 20'$.

Long. $78^{\circ} 50'$.

Elev. 13,800'.

A camping ground on the right bank of the Indus, opposite the junction of the Puga rivulet, and 12 miles below Nima Mad. It is passed on the route from Léh to Garo. A route also branches off from here north to Shúshal, over the Thato La. The Indus valley opens out to a width of about three quarters of a mile, the river flowing by in a gentle stream, with a velocity of about $2\frac{1}{2}$ miles per hour. Below here the river flows through a narrow defile or gorge called Rong. No shelter at the camping ground, and no wood or grass. A little pasture on the opposite bank. Cattle must swim across the stream.

Mahiye is a deserted hamlet. (*Reynolds—Drew.*)

MAINAGAM—Lat. $34^{\circ} 9'$.

Long. $74^{\circ} 28'$.

Elev.

A large village containing about forty houses, situated above the right bank of the Ningil stream, about 3 miles north of Kountra, on the path towards Sopúr. There is much rice cultivation about the village, and a few corn-fields.

With the exception of the patwarí, who is a pandit, all the inhabitants are Muhammadan zamíndars, including a mulla, dúm, mochí, a carpenter, a blacksmith, and a potter.

MAINJIGON—Lat. $34^{\circ} 30'$.

Long. $76^{\circ} 10'$.

Elev.

A village said to contain thirty houses in the Kartzé division of the Drás ilaka (Baltistán). It lies on the left bank of the Suru river, a few miles above Kargil fort. Among the inhabitants there is a blacksmith. (*Aylmer.*)

MAINSTI—Lat. $35^{\circ} 10'$.

Long. $74^{\circ} 50'$.

Elev.

A small village situated on the left bank of the Kamri stream (Astor). It stands high above the river and contains eight houses. (*Aylmer.*)

MAIRA—Lat. $38^{\circ} 4'$.

Long. $73^{\circ} 47'$.

Elev.

This village, which is known as Dedar Baksh-ka-Maira, is situated on a chur or island in the Jhelum, which is crossed by the road from Mirpúr to the Gatiala ferry. It lies about 10 miles south of Mirpúr. The inhabitants are Muhammadan zamíndars.

MAITWAN—Lat. 33° 42'. Long. 75° 54'. Elev.

A small village containing six houses, situated on the right bank of the Farriabádi stream, about 14 miles north-east of Maru or Petgam. The traveller cannot depend upon obtaining either coolies or supplies at this village. This is the last village up the valley, and has an able-bodied population of about ten men only. (*Robinson—Ward.*)

MAKAHAMA—Lat. 33° 4'. Long. 74° 38'. Elev.

A village on the Machiháma pargana, situated about 11 miles west of Srinagar, on the road leading towards the Tosha Maidán pass. It is divided into two mahallas or districts, Bun Makaháma and Pet Makaháma, and is consequently sometimes called Hardu ("both") Makaháma.

In Bun Makaháma, which lies to the east, there is a masjid and the zíarat of Reshi Sahib, and fifteen houses inhabited by zamíndars, a mulla, and a dúm. In Pet Makaháma, situated on the right bank of the Suknág to the west, there are fifty families of zamíndars, five shál-báfs, four pandits, two banias, two mullas, a carpenter, potter, blacksmith, and a baker. There is also a government store-house for grain in this part of the village, and the residence of the zilla officer. Makaháma is the head-quarters of a body of about three hundred sepoys, of whom thirty or forty are located in the village, and the remainder in the surrounding district. There is much rice cultivation about, and both coolies and supplies are obtainable.

MAKAM—Lat. 34° 8'. Long. 74° 27'. Elev.

A village situated on the left bank of the Ningil stream, opposite Bun Kountra; it contains the zíarat of Fista Rishi Bába Sahib, and eight or ten houses. Rámzán, the zilladar of the Kruhin pargana, resides in this village.

MAKAM—Lat. 34° 13'. Long. 74° 30'. Elev.

A village in the Kruhin pargana, situated about 4 miles south of Sopúr; it lies at the foot of a table-land just west of the path leading towards Kountra. It contains a masjid, and eight families of zamíndars, a mulla, a dúm, a carpenter, and a potter.

The zíarat of Water Bába Sahib is situated at the edge of the *wadar*, just above the village.

Fruit-trees abound in the village, and there is much rice cultivation about it.

MAKAM—Lat. 34° 35'. Long. 73° 57'. Elev.

The zíarat of Bába Abdulla, a masjid, and a house, are all clustered together on the top of a small hill, some little distance from the right bank of the Kishan Ganga, about 2 miles south-west of Lalla, in Lower Drawár.

There are a few fruit-trees in the place, and a solitary chunár, the first that is met with by the traveller descending the valley of the Kishan Ganga.

The revenues from the surrounding fields are devoted to the support of the masjid and shrine.

MAKRI—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 31'$. Elev.

A village situated on the left bank of the Kishan Ganga, about 2 miles north-east of Mozafarabád, on the path towards Títwál; it lies on the right bank of a torrent, and contains a masjid, and ten houses inhabited by zamíndars and a Saiad.

There are some rice-fields about the village, and corn is also cultivated

MALAN—Lat. $33^{\circ} 17'$. Long. $75^{\circ} 29'$. Elev.

A village in Siráz, a district of Kishtwár; it lies on the hill-side between the middle and westernmost branches of the Lidar Khol stream, on the path from Doda towards the Hinjan Dhar pass into the Peristán valley.

The village is surrounded by cultivation, and contains five houses inhabited by Hindús. By the side of the path, just north of the village, there is a *baoli* of cold, clear water, shaded by cedar trees.

MALIGAM—Lat. $33^{\circ} 22'$. Long. $75^{\circ} 21'$. Elev.

A village in the Banihál district, situated on the steep hill-side some distance above the right bank of the Sanderi or Pogal stream; it contains eight families of Muhammadans, of whom three are Gújars.

This village lies near the foot of the Nandmarg pass leading into Kashmír. The most convenient encamping ground is about 2 miles to the east of the village, at the Gújar settlement of Basú or Borson, near the commencement of the ascent; at this spot fuel and water are procurable, but supplies and coolies must be obtained from the village, or from Peristán.

MÁLÍK—

A people who live in the higher part of the Darhal valley and other parts of Kashmír. It is a Muhammadan title given by Akbar. The málíks were appointed by that king to the charge of the passes that led into Kashmír. Villages were granted to them to be held by the tenure of this service; they were to defend these passes and appear in the field, when required, with from a hundred to five hundred men; the charge became hereditary, and these málíks of Darhal, as well as those on the other frontiers of Kashmír, doubtless represent the original officers of Akbar. Those at Darhal, though in some respects resembling the rest of the Chibhálís, still have something distinctive in their appearance; for instance, their beards are long and waving. They give their daughters in marriage to the Jarals of their neighbourhood. (*Drew.*)

MÁLÍKSERI—Lat. $34^{\circ} 46'$. Long. $74^{\circ} 11'$. Elev.

A scattered hamlet in Upper Drawár, situated on the right bank of the Kishan Ganga. There are one or two timber-built houses in the village

with pent roofs; the rest are flat-roofed huts. The inhabitants comprise six families of zamíndars, a mulla, and a carpenter.

A small stream from the hills flows down through the village.

MÁLIKSHÁH } 1st camp—Lat. $35^{\circ} 59' 3''$. Long. Elev. 15,960'.
 OR **AKTÁGH** } 2nd „ Lat. $36^{\circ} 0' 11''$. Long. $78^{\circ} 3' 20''$. Elev. 15,330'.

A camping ground about 30 miles north of the Karakoram pass, and on the right bank of a tributary of the Yárkand river. The Karakoram route meets that from the Changchenmo valley (*viá* Karatágh pass) at this camp. There are also two routes from here to Yárkand—

1.—The winter or Kargia route, which follows the course of the Yárkand river north-west.

2.—The summer route by the Suget pass north.

The former was, a few years ago, infested by Kanjúti robbers between this and Kulanuldi.

Between this and the Suget pass lies an elevated and stony plateau, perfectly desert.

No wood or grass here. Water also not obtainable from the end of October to the end of April, owing to the stream being thickly frozen over. (*Trotter—Johnson—Bellew.*)

MALINGAM—Lat. $34^{\circ} 32'$. Long. $75^{\circ} 12'$. Elev.

This village, which is called also Malikoi (koi meaning “ground” in the Dárd language), is situated on the Malin Nar stream, on the right bank of the Kishan Ganga, towards the eastern end of the Tilail valley. It contains a masjid, and seven houses inhabited by zamíndars.

MALOR—Lat. $33^{\circ} 8'$. Long. $75^{\circ} 31'$. Elev.

A village situated on the left bank of the Chandra Bhága, almost opposite the junction of the Lidar Khol. There are about twelve houses in the village, the inhabitants being principally Hindús.

MALOTI—Lat. $33^{\circ} 3'$. Long. $75^{\circ} 40'$. Elev.

A considerable village in Badrawár, situated above the left bank of the Bin Kad stream, about 8 miles south-west of Kallain; it contains about twenty-four houses; most of the inhabitants are Muhammadans.

MALPURA—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 18'$. Elev.

A village situated on the south-east side of the Uttar pargana. This village, with its neighbours, Gúnapúra and Krishpúra, make up the land called Nagar. At one time there was a large town here, which, for some reason, has been divided into three villages. (*Montgomerie.*)

MALPURA—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 40'$. Elev.

A village in the Porús-púr pargana, situated at the edge of the morass near the left bank of the Suktág; it contains eight families of zamíndars, two shál-báfa, and a dúm.

MALPŪRA—Lat. 34°. Long. 74° 36'. Elev.

A village in the Birwa pargana, situated on a sloping spur about a mile east of Kág; it is inhabited by seven families of zamíndars and a pírzáda.

MALSHABÁGH—Lat. 34° 13'. Long. 74° 50'. Elev.

A village situated at the south-west extremity of the range of mountains forming the southern boundary of the Sind valley, about 7 miles north of Srinagar, on the Drás road. Below the village the remains of a beach may be traced in masses of shingle on the side of the hill. (*Ince*.)

MALWAS—Lat. 33° 9'. Long. 75° 33'. Elev.

A village situated on the mountain-side, above the right bank of the Chandra Bhága, about 3 miles west of Doda; it contains eight houses inhabited by Muhammadan zamíndars.

MAMUS—Lat. 34° 38'. Long. 76° 10'. Elev.

A village on the left bank of the Drás river in Khurmang (Baltistán). With Mamusthang it contains twenty-one houses. (*Aylmer*.)

MANAS BAL—Lat. 34 15'. Long. 74° 44'. Elev.

A lake in the valley of Kashmír situated about 12 miles north-west of Srinagar, in the same direction as the Wular lake; it lies on the north side of the Jhelum, with which it is connected by a canal which opens into the river, at a small village about a quarter of a mile below Sumbál. This canal is about a mile long from its mouth to its junction with the lake; it is about 20 yards wide, and varies in depth according to the height of the river. About 100 yards from the Jhelum it is crossed by an old stone bridge of a single arch, which is 13 feet wide and very convex.

The Manas Bal lake is oblong in shape, and its direction is almost east and west. Its length is 2 miles, and breadth seventenths of a mile. It is the deepest of all the lakes in Kashmír, being in some parts upwards of 40 feet. In Hindú legends it is represented as unfathomable, and it is related that one holy man spent several years in making a line long enough to reach the bottom, but at length, despairing of success, he threw himself into the lake and never rose again. The water, which is clear, soft, and of a deep-green colour, is chiefly derived from internal springs; when the water is low, many of these may be seen around the margin of the lake, and some of them are like miniature fountains ejecting small columns of sand. Water-plants abound in the shallower parts, particularly the white and red lotus, which begin to flower early in July, and some of them are exceedingly fine, the leaves being 24 inches in diameter, and some of the petioles 12 feet long. The view from the entrance of the lake is very beautiful. On the north there is an elevated table-land composed chiefly of *kankar*, and below it, and near the edge of the water, is the small village of Manas bal. Above and beyond are the ruins of the Bádsháh Bágh, consisting of an old palace which was never

finished, and a garden built by the Emperor Jahángír for his wife, the lovely Núrmahál; beyond these again is the small village of Bagwanpúr, whence supplies may be obtained. On the south there is a low range of hills extending from the lofty mountains on the north-east; the conical peak called the Aha Tung is 6,290 feet high, and is visible from many distant parts of the valley.

Beyond it, at the foot of the range and upon the margin of the lake, is the large village of Kandabal, which contains a great many lime-kilns. To the east there is a range of very high mountains, which are mostly bare and rugged; at the foot of them, and beyond Kandabal, there is a fine cataract formed by the stream called Amrawati, falling over the white and steep limestone cliff into the lake below. A few feet from this fall, and standing in the water, there is a small Hindú ruin, whose four sides are each about $6\frac{1}{2}$ feet wide; it has a pyramidal roof, which is about 12 feet above the bed of the lake, and there is an opening at the south side, which has the usual trefoil archway. A bank of fossil limestone commences near it, and is continued along the foot of the mountains towards the Wular lake, and above it the limestone strata, which rest against the boundary mountain, are raised and twisted into every variety of curve. At the east end of the lake there is a fine grove of chunárs, and other eligible spots for encamping; behind the grove there is a stream of very cold water, which is conveyed from the Sind river, and near it is an orchard belonging to a fakír, which produces most excellent fruit. (*Moorcroft—Hügel—Vigne—Montgomerie—Hervey—Ince.*)

MANAWAS—Lat. $33^{\circ} 13'$. Long. $75^{\circ} 30'$. Elev.

A small village in Siráz, a district of Kishtwár, lying above the right bank of the Lidar Khol stream; it contains three houses inhabited by Hindús.

MANCHATTAR—Lat. $34^{\circ} 36'$. Long. $73^{\circ} 58'$. Elev.

A village in Lower Drawár, situated on a flat strip of land on the left bank of the Kishan Ganga, just above an island in the bed of the river; it contains two families of pírzádas and one of Gújars. Up the valley of the Raowta stream, which flows into the Kishan Ganga, on the north side of the village, there is said to be a masjid and a zíarat, and a shepherds' path leading into Kashmír.

MAND—Lat. $32^{\circ} 54'$. Long. $75^{\circ} 3'$. Elev.

A small village in Jamú; it lies just west of the road between Dansal and Krimchi. It contains about twenty mud-built houses, and is surrounded with cultivation.

MANDAL—Lat. $34^{\circ} 27'$. Long. $73^{\circ} 37'$. Elev.

A village situated on the right bank of the Kishan Ganga, about 12 miles north-east of Mozafarabád; it is situated on the left bank of the Pakote stream opposite the village of Draw, on which account it is frequently called Mandal-Draw. A *kadal* bridge crosses the narrow rocky bed of

the stream between the two villages. The population of Mandal comprise six families of Muhammadan zamíndars of the Serari clan, four Kashmírís, a carpenter, a washerman, and a weaver. There is abundance of space for encamping on the terraced fields which descend from the village to the level of the stream.

The village of Bhúnja, in Kághán, may, it is said, be reached from Mandal in two stages, by a path lying up the valley of the Pakote stream.

MANDAL—Lat. $33^{\circ} 12'$. Long. $75^{\circ} 31'$. Elev.

A small village in Kishtwár, containing three houses, situated on the left bank of the Lidar Khol stream, just north-west of Bagu.

MANDAL—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 35'$. Elev.

There is only one house in this place, which lies above the left bank of the Kishan Ganga, about a mile north-east of Núraserai, on the path between Mozafarabád and Títwal.

MANDARLIK—Lat. $34^{\circ} 50'$. Long. $78^{\circ} 5'$. Elev. 13,300'.

A camping ground on the winter route by the Karakoram, situated on the right bank of the Shyok, nine marches from Léh. (*Drew.*)

MANDI—Lat. $33^{\circ} 48'$. Long. $74^{\circ} 18'$. Elev.

A very considerable village or small town in a narrow valley enclosed by steep and grassy hills of no great elevation, situated in the district of the same name, just south of the confluence of the Gagrín and Dali Nar streams, about 12 miles north-east of Púñch by a good and level path. The village stands for the most part on a level strip of ground on the left bank of the river, which is crossed by a *kadal* bridge at its southern extremity; on the right bank is situated a summer residence of the rája of Púñch, the thána, and other government buildings. There are some few trees about the place, but no cultivation, the inhabitants being entirely engaged in the trade between Púñch and Kashmír, principally in ghí, puttús, and blankets, which are exchanged for prints, salt, and other commodities. There is here a custom-house and establishment, and a garrison of fifteen sepoys.

There are about eighty houses in all in the village, including fifteen shops in the bazár, one of which is kept by a Hindú. Among the inhabitants are two butchers, a dyer, a leather-worker, and a potter. With one or two exceptions, the inhabitants belong exclusively to the Shíá sect of Muhammadans. Coolies may be obtained here, and supplies are plentiful; in addition to the waters of the river there is a spring in the village called the Hyl baoli. Space being somewhat confined, and shade deficient, travellers frequently make their camp at the neighbouring village of Rájpur, about a mile further up the river.

MANDIPURA—Lat. $33^{\circ} 34'$. Long. $75^{\circ} 15'$. Elev.

A large village situated on high ground in the centre of the Sháhábád

valley, above the left bank of the Sándran river opposite Dur or Sháhábád from which it is separated by the broad bed of the stream.

MANDRKAR—Lat. $34^{\circ} 45'$. Long. $74^{\circ} 11'$. Elev.

A small village in Upper Drawár, containing three houses, situated amidst beautiful scenery on the right bank of the Kishan Ganga; it lies on the left bank of a small stream, which is crossed by a *kadal* bridge.

The fields of this village join those of Dasút to the north-east.

MANECHUN SUMDO—Lat. $32^{\circ} 40'$. Long. $78^{\circ} 20'$. Elev.

In the Pankpo valley west of Tsomorari lake. General Strachey in June 1846 passed two large permanent snow-fields here, in places 4 or 5 feet thick. They were 3 or 4 miles apart at an elevation of about 16,000. The valley bottom was a mile wide, and exposed to the sun all day, and 2,000 feet below the snow-line on the neighbouring mountains. (*H. Strachey.*)

MANG OR MÁN—Lat. $33^{\circ} 50'$. Long. $78^{\circ} 30'$. Elev. 13,940'.

A small village of six houses on the western shore of the Pangong lake. It is a halting-place on the route from Spítí to Changchenmo (*viâ* Pangong lake). A small stream enters the lake here. It has its source in a glacier in the mountains west of the lake. Pasture and fuel plentiful. A little barley is grown here. (*Drew—Godwin-Austen.*)

MANGAL DEV—Lat. $33^{\circ} 6'$. Long. $74^{\circ} 20'$. Elev.

A small fort near Naoshera, on the summit of a rocky precipitous hill most difficult of access—one of the small forts which are numerous in the low hills on both sides of the Chenáb, erections of the period when each little tract had its own ruler, and each ruler had to defend himself against his neighbour. (*Drew.*)

MANGANPŪRA—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 38'$. Elev.

A small village in the Khuihama pargana, situated on the northern shore of the Wular lake; it lies on the road from Bandapŭr to Sopŭr. (*Ince.*)

MANGANWAR—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 25'$. Elev. 8,728'.

A peak in the range between the north-west end of the Zainagir pargana and the Loláb valley. There is grazing ground on the surrounding hills for five or six hundred sheep for six months, but more than that number go there annually for a shorter period. (*Montgomerie.*)

MANGAR—Lat. $32^{\circ} 44'$. Long. $75^{\circ} 52'$. Elev.

A small village in the Basaoli district, situated on the slopes of the mountain to the north of Aso, above the left bank of the Siowa river.

MANGIL—Lat. $33^{\circ} 51'$. Long. $75^{\circ} 35'$. Elev.

A village lying at the mouth of a little valley opening into the Maru Wardwán, about 3 miles north of Inshin; it is situated on the right bank of a torrent of the same name, which is crossed by a *kadal* bridge.

The houses, five in number, are roughly built of timber, and have pent shingle roofs. The road to Inshin lies along the left bank of the Maru Wardwán river; it is quite level, but wet and sloppy when the snows are melting. A path follows the course of the Mangil stream leading into the Zajnai valley; it is described as being rough and steep, but preferable to that from Afith by the Kúzuz stream.

Sangam, a pasturage in the Zajnai valley, is said to be distant 6 *kos* from Mangil by this path.

MANGKANG—*Vide* "MONKANG."

MANGLA—Lat. 33° 8'. Long. 73° 36'. Elev.

A small fort on the left bank of the river Jhelum in the Mináwar district, of the same class as Mangal Dev (*q.v.*).

MANGNAR—Lat. 33° 45'. Long. 74° 7'. Elev.

A village in the Haveli pargana, near Púnc; it is situated on the slopes of the hill above the left bank of the Súran river, nearly opposite the junction of the Bitarh. There are about forty houses in the village, with a mixed population of Hindús and Muhammadans. Both rice and dry crops are produced.

MANÍ—

Long and thickly built-up stone-heaps or walls, covered with thousands of flat stones bearing a holy inscription. Generally found at villages in Ladák; also often found constructed on road-sides. The passer-by always keeps the Maní on his right hand, the path dividing, and going on both sides of the structure. (*Drew.*) (*See "LADAK—Religion."*)

MANJOTAH—Lat. 34° 25'. Long. 73° 44'. Elev.

A village situated some distance above the right bank of the Kishan Ganga, on the path between Kalegran and Balagran; it lies in a narrow valley which is drained by a small stream. The houses, some thirty in number, are scattered throughout this valley. The inhabitants are Gújars.

MANKAM—Lat. 33° 10'. Long. 75° 32'. Elev.

A village in Kishtwár, containing seven houses inhabited by Hindús; it lies about 6 miles north-west of Doda, on the path leading up the valley of the Lidar Khol, towards the Brari Bal.

MANKOT—Lat. 33° 38'. Long. 74° 6'. Elev.

A village and fort in the province of Púnc, situated on the right bank of the Mandal stream, on the direct path between Púnc and Kotli.

MÁNKOT—

The original name of Rámkôt (*q.v.*).

MANSAR—Lat. $32^{\circ} 42'$. Long. $75^{\circ} 11'$. Elev.

A small but very pretty lake in the province of Jamú, situated about 17 miles east of the city; it lies amid low hills, and is about a mile in length, and not quite half a mile in width; it is said to be very deep. This lake is considered a very holy place, and Hindús come from afar to pay their vows and perform their ablutions in its waters. There is a village of the same name a little to the north-west. Mansar is probably an abbreviation of Manása, the mind-born, and Sarovara, or Sara, a lake, *i.e.*, the lake produced by the mind or will of Brahma the creator. (*Figne.*)

MANZAMI—Lat. $33^{\circ} 16'$. Long $75^{\circ} 31'$. Elev.

A village in Kishtwár, situated above the left bank of the Lidar Khol, about 7 miles north of Bangú, on the path towards the Brari Bal; it is supplied with water from one or two streams which flow down from the mountains. The inhabitants number five families of Gújars, three Kashmírís, and a Hindú. The houses are scattered among the fields, which extend for a considerable distance.

A small temple dedicated to Piparran, the tutelary deity of the neighbouring mountain, occupies a prominent position just above the path. Below the village the Lidar Khol is crossed by a *kadal* bridge.

MAPANÚNABÁD—Lat. $34^{\circ} 46'$. Long. $75^{\circ} 4'$. Elev.

A government store-house and dak post situated on the right bank of the Búrzil stream, about 19 miles north-east of the Gúrais fort on the high road towards Skardú. It is said that foot-passengers and coolies lightly laden can reach the Shingo valley from this place by way of the Nagai stream, but no regular road exists. This place is said to derive its name from Rája Mapanún of Skardú, who planted a village here, which has entirely disappeared.

MAPOTHANG—*Vide* "THALDAT."

MARAPI—Lat. $35^{\circ} 24'$. Long. $75^{\circ} 49'$. Elev.

A pargana of the ilarka of Shigar (Baltistán.) It contains sixty-three houses.—(*Aylmer.*)

MARBAL—Lat. $33^{\circ} 30'$. Long. $75^{\circ} 32'$. Elev. 11,550'.

A pass between the south-eastern extremity of the Kashmír valley, and the province of Kishtwár; it is open for about the same time as the Pír Panjál pass, and is practicable for horses; but the last 2 miles on either side are rather steep and difficult. The summit of the pass is about 34 miles south-east of Islamabad, and 40 miles north-west of the town of Kishtwár.

When Sháh Shújáh, *ex* Amír of Kábul, was a fugitive at the court of Rája Tej Singh, of Kishtwár, he, with the assistance of the rája, collected 3,000 or 4,000 men and attempted the invasion of Kashmír; the rája forced the Marbal pass, and penetrated as far as the Tausan bridge, where he attacked

the advanced force of the Kashmír army, obtaining some success; but notwithstanding this, on hearing that Azím Khán, the Pathán governor, was pushing towards him at the head of his troops, Sháh Shújáh abandoned the enterprise, and beat a hasty retreat, alleging, as the reason for his retrograde movement, a fall of snow on the mountains. (*Vigne—Hervey.*)

MARCHA—Lat. 35° 0'. Long. 76° 35'. Elev. 8,800', approx.

A village of about twenty houses, on the right bank of the Shyok in Chorbát (Baltistán). (*Aylmer.*)

MARCHALONG—*Vide* "MARSALANG."

MARG—A Kashmír word signifying a high level plain or open valley.

MARGAN—Lat. 33° 44'. Long. 75° 32'. Elev. 11,600'.

The Margan or Ikpatran pass lies at the northern extremity of the Nowbúg strath, and is crossed by a path leading into the Maru Wardwán valley. The summit is situated about 10 miles north-east of Nowbúg, and a like distance south-west of Inshin, in Maru Wardwán. The pass, when free from snow, may be traversed on horseback for the whole distance, excepting in a few difficult places.

The first part of the ascent from Nowbúg is through an alpine forest, above which it finally rises; on the summit the path lies on a flat of 2 or 3 miles in length, and three-quarters of a mile in width, covered with grass, but above the limit of forest, and bounded on each side by mountain peaks regularly disposed, and rising many hundred feet above it. A view of the noblest description is obtained from the commencement of the descent on either side. The lesser hills and spurs from the Panjál are seen as mole-hills on the plains of Kashmír; the villages are scarcely distinguishable, and the valley itself, from no point of view, appears more deeply sunk in the surrounding mountains; and the Panjál range, 50 miles distant, circling from one side of the horizon to the other, is nowhere seen to rise around with more grand and mural effect. On the east side, towards Tibet, the prospect is entirely of mountain-tops, rising like the waves of a vast ocean without a single object that presents the idea of a level spot of ground.

The two very remarkable peaks of Kún Nún, or Ser and Mer, rise very conspicuously above the others in the distance; they appear to have been originally one and afterwards divided. One is covered with snow; the other is dark, being so steep and scarped that the snow will not lie upon it. On the other side of the row of peaks that bound the north side of the ascent of the pass, there is a fine tank about 100 yards square, fed by a spring from which a stream descends towards the Bring river.

Vigne calls this pass Na-búg-nyh, from the valley lying on its south side. (*Vigne—Hervey.*)

MARGUND—Lat. 34° 15'. Long. 74° 58'. Elev.

A small village in the Lar pargana, lying to the north of the path above the right bank of the Sind river. (*Allgood.*)

MARI NÁG—Lat. 34° 39'. Long. 74° 15'. Elev. of Survey Station 11,828'.

The name of a point in the ridge to the north-west of the Loláb valley. There is a path along the ridge from the direction of the Schárt valley; that part lying to the east of the Mari Nág is fair; to the west it becomes very bad on account of the slate rocks. (*Montgomerie.*)

MARKHA—Lat. 33° 50'. Long. 77° 25'. Elev.

A village on the right bank of the river of that name, 10 miles above Skew. It is passed on the route from Padam to Léh (*viá* the Riberang pass). It belongs to the kardari of Hemis, Ladák. (*Moorcroft—Aylmer.*)

MARKHA RIVER OR SKEW—

A tributary of the Zanskár; rises near the Riberang pass, and flowing north-west joins the Zanskár river at Skew. (*Moorcroft.*)

MARKIM—Lat. 33° 50'. Long. 76° 50'. Elev. 12,100'.

A village in the Zanskár district, lying about 12 miles east of the Bard-ar (or Umasi La) pass, and between it and Padam. It is passed on the route from Kishtwár to Léh *viá* Zanskár, and is situated on the right bank of a tributary of the Zauskar river. A fine grassy plain here. (*Thomson.*)

MARKUNJA—Lat. 35° 25'. Long. 75° 49'. Elev.

A pargana in the ilaka of Shigar (Baltistán). It forms part of what is generally known as the village of Shigar. It contains sixty-three houses, and is the residence of the Shigar rája and his family. Chota Markunja beyond it contains forty-one houses more. (*Aylmer.*)

MAROL—Lat. 34° 45'. Long. 76° 17'. Elev.

A small village of eight houses, situated on the right bank of the Indus in Khurmang (Baltistán). It is inhabited by Brokpas (*q.v.*) (*Aylmer.*)

MARPO LA—Lat. 34° 31'. Long. 75° 44'. Elev.

A pass between Drás and the Shiugo valley. A road leads *viá* the Mirpo La, the Shiugo valley, and the Deosai plains to Skardú. It is said ponies can do the journey in summer, but with difficulty, owing to the flooded condition of the rivers. (*Aylmer.*)

MARSALANG OR MARCHALONG—

Lat. 33° 50'. Long. 77° 45'. Elev. 12,200'.

A village on the left bank of the Indus, 22 miles above Léh. A rest-house and supply depôt here. Camping ground and travellers' house at Atta Bágh, near Atta. The routes from Léh to Kulu and Garo pass through this place, the Indus being crossed by bridges at Shushot and Marshalang.

There is also a temporary wooden bridge, 34 paces long, here, over which a road leads to Chimré, where the Changchenmo route is joined. Some very substantial-looking houses in the village. Extensive cultivation on an alluvial platform on both sides of a deep ravine, through which a stream flows from the west into the Indus. The latter in September was a rapid stream, varying from 40 to 100 feet in width.

Considerable plantations of poplar and willow about the village. It contains about twenty houses. Roads lead up the left bank of the Indus to Upshi, and up the Shang valley and over a pass to Gyá. (*Moorcroft—Cayley—Thomson—Aylmer.*)

MAR SAR—Lat. $34^{\circ} 9'$. Long. $75^{\circ} 9'$. Elev.

A lake situated on the south side of the range of lofty mountains forming the watershed between Kashmír and the Sind valley. This sheet of water is about a mile long, by half or three quarters of a mile broad, shaped like the segment of a circle, the chord resting at the base of the spur to the south. It is covered with a coating of congealed snow until very late in the season. On the south-west side the mountains tower in perpendicular shelves of rock from the water's edge; to the north they are rocky, but less precipitous, and to the north-west rounded and of inferior elevation.

This lake is the source of the Arrah river, which flows from its south-east corner, an inconsiderable stream, but soon increases in volume.

There are two paths from the Trál valley leading to the Mar Sar lake, one by the village of Narastán, the other by Zostán; the former is to be preferred. There is also said to be a good path from the lake to the Dachinpara paigana by way of Lidarwat.

MARSEMIK LA OR LANKAR LA—

Lat. $34^{\circ} 10'$. Long. $78^{\circ} 40'$. Elev. 18,420'.

Is crossed between Chagra and Rimdi, on the Changchenmo route, and lies about 14 miles east of the western end of the Pangong lake. The ascent for $5\frac{1}{2}$ miles to Lankar is very slight, then steeper, but not difficult to the top of the pass. Gradual descent down valley turning due north, which at $3\frac{1}{2}$ miles joins a valley from west at Rimdi.

This pass, though very high, is by no means difficult in summer. It is free from glaciers, and generally clear of snow during the summer and early autumn. Some neighbouring peaks, 500 to 1,000 feet higher than the pass, were covered with snow on the 15th July. Kiang, napoo, *ovis ammon*, and perhaps wild yak, to be found on the hills about here. (*Trotter—Thomson.*)

MARTUND—Lat. $33^{\circ} 45'$. Long. $75^{\circ} 16'$. Elev. 5,817'.

The ruins of the Hindú temple of Martund, or, as it is commonly called, the Pandu-Koru, or the house of the Pandus and Korus, the Cyclops of the East, are situated on the highest part of a *karewá*, where it commences to rise to its junction with the mountains about 3 miles east of Islam-

abád. Occupying undoubtedly the finest position in Kashmír, this noble ruin is the most striking in size and situation of all the existing remains of Kashmír 'grandeur. The temple itself is not now more than 40 feet in height, but its solid walls and bold outlines, towering over the fluted pillars of the surrounding colonnade, give it a most imposing appearance. There are no petty confused details, but all are distinct and massive, and most admirably suited to the general character of the building. Many vain speculations have been hazarded regarding the date of the erection of this temple, and the worship to which it was appropriated. It is usually called the "house of the Pandus" by the Brahmins, and by the people "Mar-tund" or the sun, to which the temple was dedicated. The true date of the erection of this temple, the wonder of Kashmír, is a disputed point of chronology; but the period of its foundation can be determined within the limits of one century, or between A.D. 370 and 500.

MARU OR PETGAM—Lat. $33^{\circ} 40'$. Long. $75^{\circ} 46'$. Elev.

This village is situated towards the south end of the Maru Wardwán valley, in a comparatively open country; it is composed of a few log-huts inhabited by peasants, who gain a living by farming and tending cattle.

Maru contains a custom-house. From this village there is a path to Súrú and Zanskár, through the defile to the eastward, which is traversed by the Farriabádi stream.

Vigne was informed that by following this road he would arrive at a hot sulphureous spring on the second day's journey. (*Vigne.*)

MARU WARDWÁN—

The name of a long and narrow valley lying to the south-east of Kashmír, from which it is separated by a lofty range of mountains; its direction is nearly north and south, its length being about 40 miles, and its average breadth not more than a quarter of a mile; that part lying between Maru and Wardwán being merely a narrow defile, whose sides are very steep and covered with a jungle, chiefly of fir trees. It is bounded by high and rugged mountains, which almost entirely exclude the sun from its lower portions.

The river which intersects it is a considerable stream which swells to a mighty torrent during the melting of the snows. It rises at the northern extremity of the valley, on the borders of Súrú, and flows south until it joins the Chandra Bhága just above Kishtwár, receiving in its course several tributaries from the numerous minor valleys which open on each side of it.

The upper portion of the valley is called Wardwán, and the lower Maru. The village of Inshin, in the middle of the valley, is distant about 8½ miles north of Kishtwár; and thence to Súrú, by the Blot Khol pass, is about 76 miles, or five marches. There are various paths communicating between the Maru Wardwán valley and Kashmír; the principal are those

lying over the Margan and Hoksar passes; by the former Islamabad is distant 67 miles from Lushin, and by the latter 51 miles from Maru or Petgam.

The Maru Wardwán valley contains several thinly-populated villages; the houses, which are double-storied, are roughly built of timber, and have pent roofs. It forms a portion of the Udampur district.

Very little difference is observable in the dress and appearance of the inhabitants of this valley and of those of Kashmír, but they seem to share some of the prejudices of the Tibetáns, as Vigne relates that he was told that after a death among the inhabitants of the Maru Wardwán valley, none of the deceased's relatives will touch milk until the arrival of a particular day. All the natives of the valley are, with scarcely an exception, Muhammadans. The climate is very rigorous, and rain or snow falls throughout the greater part of the year; the stony fields produce but one harvest in the twelve months, and that is limited to a scanty crop of *trám̄ba* and *grikmañ*, and for five months of the year the inhabitants are absolute prisoners to their houses, the snow lying 10 and 15 feet deep, entirely blocking up the lower stories of the habitations. Pollard trees, which elsewhere furnish abundant supplies of fodder for the cattle during the winter months, are very scarce, and such trees as do grow are small and stunted. Despite these disadvantages a considerable number of ponies are bred in the valley, and taken to Súrú, where they find ready sale or barter. A good pony, between three and five years old, fetches, it is said, about R20 (British currency). The vendor prefers to be paid in cash, but has frequently to be contented with tea; in this case he receives a *dámú* (a weight equal to three seers) of tea, which is valued at R17; on this he is required to pay an import duty of R2 at the customs post at Súnkis, at the north end of the valley. If fortunate, he disposes of his tea to an itinerant merchant in the valley, otherwise he must continue his journey to Islamabad or Srinagar before he can sell it for the R20 it is supposed to be worth in Kashmír; in either case, when the labour and risk are considered, it is apparent that the transaction brings little or no profit.

The geological formation of the Maru Wardwán valley is gneiss, mica slate, and a silicious grit.

The Maru Wardwán valley is mentioned by Abul Fazl in the *Ayín-Akhberi* as the Murwar Dhun.

MARWAR—

A river which rises on the east side of the Tútmarí Gali, on the range of hills lying between the Karnao valley and Kashmír; it flows in an easterly direction through the parganas of Hamal and Machipúra, joining the Pohru, lat. $34^{\circ} 22'$, long. $74^{\circ} 25'$, about 8 miles north-west of Sopúr. Balaogúnd is the ordinary point to which large boats can ascend the stream; but when the river is full, or after much rain, they go as far as Pohru. (*Montgomerie.*)

MASHERBRUM—Lat. 35° 39'. Long. 76° 23'. Elev. 25,627'.

A mountain in Baltistán. It also gives name to a glacier which runs down from it to the Hushé river.

MASHO OR MATHO—Lat. 34° 0'. Long. 77° 42'. Elev.

A village said to contain one hundred houses, in the kardari of Hemis (Ladák). It lies near the top of a sloping alluvial fan 3 miles to the left of the left bank of the Indus, just above Shushot. Part of the village forms a jagír belonging to the family of the *ex* gyalpo of Ladák. (*Radha Kishen—Aylmer.*)

MASPŪRA—Lat. 33° 46'. Long. 74° 49'. Elev.

A village situated in a valley amid the hills, about 5 miles north-west of Shupion, on the path towards Chrár.

MASSABOWAN—Lat. 34° 27'. Long. 74° 19'. Elev.

A small village situated at the south-east end of the Uttar pargana. In the maharāja's records it is noted as forming part of Jagerpúr, which adjoins it. (*Montgomery.*)

MATAYAN OR MATEN—Lat. 34° 25'. Long. 75° 35'. Elev. 10,700'.

The first village on the Ladák side of the Zoji La, 16 miles from Baltal and 15 miles from Drás. It is situated on the right bank of the Gumbhar, a tributary of the Drás river, and at the base of a very steep mountain, which rises in precipices several thousand feet above the village. The camping ground is 2 miles above, and opposite the village. No trees here but a good deal of cultivation, chiefly barley. Wild rhubarb and onions found near here, both very good eating. There is a very miserable rest-house here, and water and supplies can generally be obtained in small quantity. (*Bellew—Drew—Johnson—Ramsay.*)

MATELLI—Lat. 33° 36'. Long. 73° 59'. Elev.

A village in the Kotli district, situated above the left bank of the Púnch Tóí, about 8 miles north of Kotli, just above the path to Púnch. It contains about twenty-five houses, and is inhabited by Muhammadans.

MATSIL—Lat. 34° 40'. Long. 74° 29'. Elev.

A village lying in the mountainous district between the north end of the Kashmír valley and the Kishan Ganga; it is situated in a narrow valley at the confluence of the Dúdi stream, which flows from the east, with the Poshwarru from the south-east. The united waters form the Matsil, a considerable stream which empties itself into the Kishan Ganga, lat. 34° 48', long. 74° 27'. As it approaches the Kishan Ganga, the banks of this stream are said to become very precipitous and cannot be traversed. The village of Matsil was founded some years ago by the present lambardar, who migrated from the village of Satti in Gúrais. The population now numbers eight families of Muhammadan zamíndars, four fakírs, two pírzádas, a shepherd, and a barber. Most of the houses are built in a line on the right

bank of the Dúdí stream, which is shallow and fordable, and is also crossed by a *kadal* bridge. To the south of the village, the mountains are clothed with forest; those to the north are covered with grass, with here and there a few pine trees. In the valley to the south of the village there is a somewhat spacious marg or plain watered by the Poshwarru stream.

The village lies in the midst of an extensive grazing country, which during summer is visited by large numbers of Gújars and shepherds. The lofty ranges of mountains are intersected by numerous well-watered valleys affording pasture to herds of cattle, while upon the hill-tops the shepherds find ample grazing grounds for their flocks of sheep. The summer population of this district comes mostly from the Loláb valley, to which there is an excellent path by the village of Kroras, which lies on the Schárt stream, about 15 miles south-west of Matsil. There is said to be a more direct path to a village called Korhama, but it is described as being very rough.

Matsil, in the Dárd language, means "a fish," and the name is said to have been given to the district on account of the abundance of fish that used to be found in its streams before the valleys became so much frequented.

In bye-gone times the Matsil district suffered from frequent incursions of the Chilásis, for which reason its rich pasturages were but little visited; it now forms part of Gúrais. Neither coolies nor supplies can be depended upon. The most part of such little cultivation as does exist lies to the east of the village, above the right bank of Dúdí stream. When the crops are in the ground, it is difficult to find a vacant space for encamping; a narrow strip of ground by the bank of the Dúdí stream is the most eligible situation.

MATTAN—

A pargana in the Anatság zilla of the Miráj division; it comprises the district lying to the north and east of Islamabad. The tahsil station is at the village of Mattan or Bawan.

MAZADI—

A small clear stream, which, flowing from the south-west, joins the Nakpo-chu (blackwater) above Sankho. It was forded with difficulty on the 30th June by Moorcroft. (*Moorcroft*.)

MAZAKOI—Lat. 34° 34'. Long. 75° 3'. Elev.

A village in the Tilail valley, containing four houses, situated on a bluff above the left bank of the Kishan Ganga. There is a rope suspension bridge across the river between Mazakoi and the village of Jurnial, to the north-west.

MAZENO PASS—Lat. Long. Elev. 18,500', approx.

A pass between Astor and Bunar (Chilás), at the head of the Rupal valley. It is said that it opens in June, but on emergency can be crossed in May. It is quite impassable for ponies, and difficult for men on foot, steps having

to be cut in the ice in order to ascend. In former times it was used by Chilásf raiders.

From the now uninhabited village of Rupál, at the foot of Nanga Parbat, the route first lies over an ice-field, about 2 miles long. Leaving this the track lies sometimes over and sometimes on one side of a glacier for about 12 miles, when the summit of the Mazeno pass is reached. Toshó, another pass, lies 2 miles to the west, and these two routes to Bunár join a few miles down the Diamirai valley, which leads into the Búnar valley. Being very difficult, the Mazeno pass is but little used. (*Tanner—Ahmad Alé Khán—Aylmer.*)

MECHI-HÓI—Lat. $34^{\circ} 25'$. Long. $77^{\circ} 35'$. Elev. 10,850'.

A postal hut near the Zoji La under a glacier known as the Mcchi-hoi glacier. (*Drew.*)

MEGH—

A low caste of Dográs, descendants of the earlier pre-Aryan inhabitants of the hills who became enslaved on the occupation of the country by the Hindús. They are the scavengers of the towns and villages. Of Dúms and Meghs there are a large number in Jamú, and they are scattered also over all the country inhabited by the Dográs. They are employed in the same way as the Dúms (*q.v.*).

The Meghs hold a position, as regards the Dúms, somewhat like that of the Brahmins among the Hindús; they are not only counted by them as higher, but are looked up to with some special respect. (*Drew.*)

MEIRA—Lat. $34^{\circ} 8'$. Long. $73^{\circ} 39'$. Elev.

A small village in the Chikar district, lying 13 miles north-east of the Kohála bridge, on the old road from Marí towards Baramúla; it is prettily situated on rising ground surrounded by cultivated fields, which are arranged in terraces.

There is a travellers' bungalow in the village, and supplies are procurable. (*Allgood—Knight—Ince.*)

MENDI—Another name for Rondú in Baltistán.

MENDOLA or **MUNDOL**—Lat. $33^{\circ} 41'$. Long. 74° . Elev.

A village in Púnch, which gives its name to a pargana; it is situated on the right bank of the Púnch Tóí river, about 13 miles south-west of Púnch. It has a mixed population of Hindús and Muhammadans, inhabiting about one hundred houses, which are scattered for a long distance by the bank of the river. Towards the southern end of the village the river is crossed by a ferry.

The interesting ruin of a Hindú temple, situated on the bank of the river, nearly opposite the ferry, is called in the neighbourhood Dehra; it is of similar construction to the ruined temples in the valley of Kashmír.

MENDOLA—Lat. $33^{\circ} 43'$. Long. $74^{\circ} 1'$. Elev.

A village in Púnch, in the Haveli pargana, situated on the slopes of the

hill above the left bank of the Púñch Tóí. It numbers about thirty houses inhabited by Muhammadan zamíndars.

MERA—Lat. $34^{\circ} 20'$. Long. $73^{\circ} 33'$. Elev.

A village situated on the right bank of the Jhelum, a few miles south-east of Mozafarabád, on the road to Baramúla; it is remarkable only for its huge cypress trees and its acacias. (*Hügel*.)

MERABÁGH—Lat. $32^{\circ} 57'$. Long. $75^{\circ} 8'$. Elev.

An extensive garden with a Hindú temple and a *baoli*, situated about 2 miles south-west of Krimchi, by the side of the path towards Dausal.

MERAGÚND—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 42'$. Elev.

A village situated on the left bank of the Suknág, to the south of the road between Srinagar and Patan. The stream may be forded when the waters are low. The Muragúnd contains a masjid and twenty-five houses; all the inhabitants are Muhammadans of the Shía sect. Rice is extensively cultivated about the village.

MERÁRA—Lat. $33^{\circ} 2'$. Long. $75^{\circ} 42'$. Elev.

Merára is considered to form part of Ronda, situated on the hill-side above it; it lies on the right bank of the Nerú river, about 6 miles north-west of Badrawár. There are ten houses in the two villages, of which Merára contains but one; all the inhabitants are Hindús.

METMU—Lat. $33^{\circ} 44'$. Long. $75^{\circ} 23'$. Elev.

A small village in the Kuthár pargana, containing three houses inhabited by zamíndars; it is situated on the streams flowing from the Saogam valley.

METSIJ—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 22'$. Elev.

A hill in the range between the Kuthár and Kaurpara parganas; it is crossed by an excellent road between the villages of Gowran and Brar which is practicable for horsemen and laden cattle; neither the ascent nor descent is described as being at all steep. From Gowran the path lies by the Gújar village of Vál and Papaharan; it then crosses the Sháhkúl canal by a *kánal* bridge to the village of Brar; the whole distance is said to be 5 *kos*.

MÍÁN—

All Dográs belonging to the family of the maharája are called "Míáns." They follow no trade, nor will they turn their hands to agriculture. For a Míán to turn his hand to the plough would be a disgrace. Most of them have a bit of land, either free, or nearly free, of land tax, which they get others to cultivate on terms of a division of the produce. Their dwellings are generally isolated, either at the edge of, or within, the forest or waste; they are so placed for the sake of hunting, which is their natural and favourite pursuit. But their profession, that to which they all look for a livelihood, is, as they say, "service;" by this they

mean the service of their chief or of some other ruler, either military service, or for attendance not involving menial labour, or anything that can be called labour. They make good soldiers: they are faithful to the master who employs them, and they have a tendency to be brave. The sword is their favourite weapon, and they are handy in the use of it, while those of them who have had the practice of sport are good shots with a matchlock. In the art of leading, the Míáns fail. They have seldom those qualities which are necessary for the making of a good superior officer. Warmth of temper, quickness of action, and absence of tact rather than steadfastness and power of combination and of conciliation, are their characteristics. At the present time some few families of Míáns begin to take to the plough, but not many, for the old system is recognised by the maharája, and so far encouraged by him that, other things being equal, a Míán is most likely to get advancement in the government service. Till of late years it was an almost universal custom amongst the Míáns to destroy every female infant born to them. Not until the British occupation of the Punjáb did female infanticide begin to cease. A necessary sequence was that the men of that caste had to take a wife from some other caste. Thus arose the custom of Míáns intermarrying with the castes below them, generally with working Rájputés and Thakurs. A result of this must be that Míán blood is kept less pure, and their race less isolated, than is the case with the castes below. It is probable that the Míáns, as a race, have derived advantage from this bringing in of fresh blood. When the girl is brought home to the house of the Míán as a bride—a bride may be from six to eight years old—she never again enters her former home; this regulation of the Míáns was evidently made in order that as little intercourse as possible should be kept up with the family with whom they had been obliged, so to say, to become connected. (*Drew.*)

MINAWAR—

A district of the Jamú province, skirting the plains and lying between the Chenáb and Jhelum rivers. Its chief towns are Mináwar, Bhimbar, and Mirpúr. It has a population of 193,004, of whom 82,298 are Hindús, 102,890 Muhammadans, and 7,816 belong to various other casts. (*Drew.*)

MÍNÁWAR.—Lat. 32° 47'.

Long. 74° 28'.

Elev.

A town in the district of the same name, lying about 1½ mile from the right bank of the Tawí river. (*N.B.*—This Tawí river is the one which flows through Rájauri and Naoshera.)

MINÁWAR.—Lat. 35° 43'.

Long. 74° 30'.

Elev. 5,050'.

A prosperous village of thirty houses at the eastern end of the Gilgit plain, and about 8 miles from that place. It stands on the left bank of a stream, which flows north to the Gilgit river a mile or so distant. Fruit-trees abundant. Abundant space for encamping and good water (*Barrow.*)

MINGRAM—Lat. 34° 27'. Long. 73° 39'. Elev.

A large village situated in a valley some distance above the right bank of the Kishan Gauga, about a mile east of Palla.

The village extends for a considerable distance along the path, and is well supplied with water from a stream; the principal houses are clustered in a line on the east side of the valley. Both rice and corn are cultivated, and there are many shady trees about the place; at the Mingram-ka-takia, by the banks of the stream at the north end of the village, there is a grove of fruit-trees, and a single chunár.

Mingram contains a masjid, and about forty-two houses, which are mostly inhabited by Muhammadan zamíudars of the Serari clan; there are also six families of weavers, a potter, and two oil-sellers.

MIR—Lat. 33° 4'. Long. 75° 10'. Elev.

A village in the Jamú district, which forms the stage between Krimchi and Landra, on the high-road between Jamú and Kashmír; it consists of a few houses, which are widely scattered on the hill-side. Good water is procurable from a small torrent, but it is doubtful whether either coolies or supplies are to be obtained without previous arrangement. There is a small enclosure by the side of the path for the accommodation of the maharaja and his family when travelling.

MIR—Lat. 33° 54'. Long. 75° 8'. Elev.

A village situated about 2 miles south of Trál, on the path towards Súrú; it is divided into Bun Mir and Pet Mir, and contains in its upper and lower divisions about sixteen houses.

The zíarat of Khwája Abdul Rahím, on the high land to the east of the village, forms a conspicuous object in the landscape.

MIRÁJ OR MIRÁZ—

The name of one of the two great divisions of Kashmír; it comprises three zillas, which are partitioned into twenty-five parganas, *viz.* :—

Pargana.	Tahsil station or chief place.
<i>Zilla Anantnág.</i>	
1. Anantnág	Islamabád.
2. Sháhábád	Dura or Dár.
3. Díosur	Kulgam.
4. Bring	Hokra.
5. Kuthár	Achibál.
6. Mattan	Mattan.
7. Kfourpara	Sir.
8. Dachinpara	Kanelwan.

Pargana.	Tahsil station or chief place.
<i>Zilla Shupion.</i>	
9 Batd	Shupion.
10. Supersumun	Shupion (not in the pargana, but the tahsil station).
11. Ardwin	Mohuupúra.
12. Showra	Littar.
13. Zainpúr	Safanagar.
14. Shukrá	Aribel.
15. Chrát	Múran.
16. Saremozebala	Bij Behára.
<i>Zilla Shahr-i-Khás.</i>	
17. Wállar	Trál.
18. Bibu	Pampdr.
19. Yech	Kralpúra.
20. Nagám	Kusba Nagám.
21. Phak	Batapúra.
22. Khod Khist	Khás Shahr.
23. Atsun	Bagwánpúra.
24. Bulda	} These are very small parganas and have no tahsil stations, being close to Srinagar.
25. Arway	

It has been conjectured that Miráj is derived from Maya Ráj, the territory of Maya or Lakshmi, the mother of Kama, the god of love, and the wife of Vishnu. (*Elmslie.*)

MIRAK—Lat. 33° 40'. Long. 78° 30'. Elev. about 14,000'.

A straggling village on the western shore of the Pangong lake, 7 miles from Mang and 3 miles from Karkpet. Wood abundant and good grazing. (*Drew—Reynolds.*)

MIREG—Lat. 33° 55'. Long. 75° 34'. Elev.

A village in the Maru Wardwán valley, situated on the left bank of the river, about 2 miles north of Basman. It is said to contain about twenty houses; among the inhabitants are a mulla and a blacksmith. This village is now noted for the very excellent potatoes it produces, which are sold at the rate of six seers for a rupee. They are said to have been introduced two or three years ago, a traveller making the villagers a present of two or three, and instructing them in their cultivation.

MIRKANIA—Lat. 34° 25'. Long. 73° 32'. Elev.

There is only one house in this place, situated in a narrow gorge drained by a small torrent, about 4 miles north-east of Mozafarabad, on the path towards Titwal.

MIR MALIK DARA—Lat. Long. Elev.

A valley in Astor to the west of the Kamri Dara, into which it drains at Rattú. It contains two villages, namely, Mir Malik (about ten or twelve houses) and Batwashi (three or four houses). The population is not over a hundred souls. The inhabitants are Dards of the Bota stock, and practically identical with those of the Kamri Dara (*q.v.*). Up this valley there is a good deal of pine wood and cultivation; at its head there are two passes leading into the Kel valley; that through the Sakmal ravine is much the easier.

In this valley there are said to be twenty-eight houses, fifty head of cattle and six hundred sheep and goats. (*Ahmad Ali Khán—Barrow—Ward—Aylmer.*)

MIRPA TSO—Lat. 33° 30'. Long. 78° 35'. Elev.

A camping ground 11 miles south of Shúshal, on the western route from that place to Nima Mad (on the Indus), and at the foot of the Shúshal pass. There is a fresh-water lake here, a short distance from which fuel is to be found. No provisions; four days' supply should be taken in at Shúshal. Two miles south of the lake, between it and Yahle, the Thato-La (or Nurpa) is crossed. The water of the lake is undrinkable. There is a good spring on the western side. (*Reynolds—Maurice.*)

MIRPÚR—Lat. 33° 11'. Long. 73° 49'. Elev. 1,236'.

A town of considerable importance in Naoshera; it lies on the left bank of a broad watercourse in an arid plain, which is everywhere intersected with deep ravines and water-channels. As there are numerous wells in the town itself and in the immediate vicinity, the green fields and trees by which they are surrounded form a pleasing contrast to the parched appearance of the neighbourhood.

Mirpúr is distant about 22 miles north of the cantonment of Jhelum, 10 miles south of Chaomuk, and about 39 miles south of Kotli by the direct path, and 46 miles by way of Sensar; the latter part of the direct route is very rough and unfit for laden cattle.

The town stretches from east to west, occupying the high ground between the bed of the stream which flows by the north and a smaller watercourse which lies along its south face; both these channels are usually dry, except during the rainy season. The streets are comparatively wide; those, however, leading down to the bed of the stream to the north are very steep, some being paved with stone steps. The houses are well built, and, with few exceptions, are of brick, plastered.

There is a tahsil and a kotwálí, also a baradári. This latter building is situated just outside the town to the east, and has a tank and some few trees near it; it is usually occupied as a government office, but may be made use of by travellers on application to the proper authorities. To the south of the town is a fort; it does not appear to be of any strength, and is now appropriated as a debtors' prison.

There are numerous Hindú temples in the town, of which the most famous is called the Roganat Sami; it was built by order of the maharaja,

and is situated on the bank of the river-bed to the north of the town; there are also ten masjids and five zíárats. There are said to be 2,000 Hindús in Mirpúr, including a few Sikhs, who have a temple near the baradári, and 600 Muhammadans, including 200 Kashmírís. In the Hindú portion of the town there are three hundred shops, twenty-five goldsmiths, twelve washermen, twelve barbers, twelve potters, ten carpenters, two blacksmiths, a maháján, and a Brahmin. In the Muhammadan portion, ten goldsmiths, ten carpenters, thirteen blacksmiths, thirty coolies and twenty-five horse and cattle-keepers, twelve washermen, ten dyers, ten butchers, fifteen sweepers, twenty-five potters, thirty-five chokídars, one tinman, and six musicians. Among the principal inhabitants is Sardár Uttar Singh, a pensioner of the British government. The town is supplied with water from five tanks and thirty wells; there is also a small spring called the Bugutwala baoli. Though not noted for its manufactures, Mirpúr carries on a considerable trade between the Panjáb and neighbouring hills. From its elevation and position the climate must assimilate to that of the Panjáb.

The surrounding country is bare and sparsely cultivated, the ground sloping up gradually to both north and south; on the north side of the town, on the other bank of the watercourse, are numerous wells surrounded by gardens and fields, whose cultivation gives employment to some two hundred gardeners, who are stated to live for the most part in Mirpúr.

MIRPÚR—Lat. 34° 27'.

Long. 73° 52'.

Elev.

A village in the valley of the Kishan Ganga; it is situated on the left bank of the river, almost opposite to, but a little north of, Báran, and is separated from the village of Purni to the south by a small stream called the Narhaji; a path leading across the mountains to the Karnao fort lies up the bed of this stream. Below the village are the remains of a bridge across the Kishan Ganga, which has been carried away. A few pine trees are scattered about; both rice and dry crops are grown, the fields being disposed in two ledges above the river-bank. There are about twenty houses in the village, including a Gújar, a blacksmith, three of the Bolloch caste, and fifteen of the Kuki caste of Hazára descent. There is a masjid in the village, and the takia of Kalandar Sháh.

M'RU—Lat. 33° 45'.

Long. 77° 45'.

Elev.

A village of seven or eight houses on the left bank of the Gya rivulet, passed between Gya and Upshi, on the route from Kulu to Léh. The valley here is well cultivated. Camp in a plantation of poplars.

Below here the Gya ravine is very narrow, and the stream is crossed four times on small wooden bridges of rough planks. The road has been much improved of late years.

After heavy rain the stream gets rapidly in flood and the bridges are often carried away, and the road rendered impassable till the water subsides. The fords are deep and dangerous after rain, or when much snow is melting.

During the summer months the main road from Léh to Gya goes by the "Shang" valley, and then over the high ridge dividing the Shang from the Gya ravine. (*Manifold—Thomson—Cazley—Aylmer.*)

MISHWAR—Lat. $33^{\circ} 46'$. Long. $74^{\circ} 50'$. Elev.

A small village lying in a little valley amid low hills on the north side of the path between Shupion and Chrár. There is much cultivation about the village.

MOGAL MAIDÁN—Lat. $33^{\circ} 42'$. Long. $75^{\circ} 42'$. Elev.

A small village situated about 16 miles north-west of Kishtwár on the road towards Kashmír by the Marbal pass. It consists of a few houses lying on a plain less than 100 yards long, above the left bank of the stream. The neighbourhood of this village is sparsely populated and cultivated, and few supplies are procurable. (*Allgood—Hervey.*)

MOGALPŪR—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 29'$. Elev.

A village in the Bangil pargana, situated in a little valley on the south-east side of the Haistlak wudar, or table-land, on the left bank of the bed of a torrent which dries in summer. There are two divisions in the village, which contains altogether eight houses inhabited by zamíndars; there is also a masjid and the zíárat of Saiad Kamal Sahib. The village is supplied with water from a spring. Dry crops are cultivated on the table-land above the village, and rice in the plains below.

MOGALPŪR—Lat. $34^{\circ} 31'$. Long. $74^{\circ} 17'$. Elev.

This village, which is sometimes called Dragmula, is situated in the Uttar pargana, just south of the junction of the Kamil and Lahwal rivers. The distance from Mogalpúr to Lálpúr, in the Loláb valley, is two marches, though on an emergency it may be made in one. (*Montgomerie.*)

MOHU OR MOWA—Lat. $33^{\circ} 29'$. Long. $75^{\circ} 7'$. Elev. 10,790'.

The name of a pass over the Panjál range, between the south end of the valley of Kashmír and the Banihál district. It is used only by coolies, as the Banihál pass being so close and easier, all laden ponies go by that route; but ponies can, and in a few instances do, traverse this pass. There is a road which branches off from the village of Mohu, on the south side of the pass; it crosses the Danik Marg range, and, passing through the village of Krowa, joins the Banihál road a little above the village of Deogol. (*Montgomerie.*)

MOHUNPUR—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 31'$. Elev.

A village in the Bangil pargana, situated on the right bank of the bed of a stream which almost dries in summer. It includes Báábá Khipúra, which lies close to it, and contains the zíárats of Saiad Hashim and Abdul Hasan, a masjid, and about eleven houses inhabited by zamíndars. There is a small garden in the village, and much rice cultivation around it.

MOHUNPŪRA—Lat. 33° 41'. Long. 75° 1'. Elev.

A village in the Ardwin pargana, of which it is the tahsíl station.

MOLÁÍ—

A Muhammadan sect amongst the Dálds, corresponding very nearly with the Núr Baksh (*q.v.*) in Baltistán.

The name must have its origin from the Arabic *Maula*, God; they thus calling themselves the "Godly." In matters of prayer and fasting they follow the Suní ways, but in creed are Shías, and, like them too, will drink wine. (*Drew.*)

MONAIYAN—Lat. 34° 38'. Long. 74° 1'. Elev.

This village is said to contain about seven houses. It is situated in the Drawár district, a few miles south-east of Karen, on the path towards the Kashmír valley.

MONDA—Lat. 32° 57'. Long. 75° 46'. Elev.

A village situated on the left bank of the Nerú river, at the confluence of the Halúni stream, a few miles south of Badrawár. It contains sixteen houses, of which twelve are inhabited by Hindús and four by Muhammadans. The village stands on high ground; below it the Halúni stream is crossed by a *kadal* bridge. From the neighbourhood of this village a channel conveys water into the town of Badrawár.

MONDOL—Lat. 33° 9'. Long. 76° 32'. Elev.

A village situated on the right bank of the Chandra Bhága, just west of the junction of the Lidar Khol. It contains about ten houses inhabited by Hindús.

MONGRAN—Lat. 35° 40'. Long. 75° 53'. Elev.

A village on the left bank of the Braldu river (Baltistán). It contains nine houses. (*Dylmer.*)

MONKANG OR MANGKANG, OR CHIBRA MANGKANG—

Lat. 33° 55'. Long. 79° 3'. Elev.

A camping ground, 19 miles north of Hanlé, at some distance from the right bank of the Hanlé river. It is also called Chibra Mangkang. The Indus is about 20 miles north from here. (*Montgomerie.*)

MONKANG OR MANKANG—Lat. 35° 53'. Long. 79° 5'. Elev.

A camping ground on the left bank of the Hanlé river, about half-way between Hanlé and the Indus. (*Cunningham.*)

MONKANG PLAIN—

Extends from Hanlé north-west for about 30 miles along the course of the Hanlé river. It is covered pretty thickly with *dama* or Tibetan furze, which grows here to the unusual height of 3 and even 5 feet. On the west is a low range of hills, on the east a very lofty range separating the Hanlé valley from the Indus. (*Cunningham—Thomson.*)

MONTIGÚND—Lat. $33^{\circ} 34'$. Long. $75^{\circ} 14'$. Elev.

A small village in the Sháhábád valley, lying in a hollow shaded by clumps of trees. It is situated about 2 miles west of Dur or Sháhábád.

MORADPÚR—Lat. $33^{\circ} 20'$. Long. $74^{\circ} 22'$. Elev.

A village in the province of Naoshera, on the right bank of the Tawí, about 5 miles south of Rájaorí. It was one of the resting-places on the ancient road by which the emperors of Delhi went from Lahore to Kashmír, and under the Mogul rule was a place of some note, but the sarái is now a very unpicturesque ruin; its narrow rooms are converted into stables, and a fine clump of trees is all that remains of the garden. (*Hügel*.)

MORECHU OR MORTSO—Lat. $33^{\circ} 15'$. Long. $77^{\circ} 50'$. Elev.

A camping ground in the Kiang plain, passed between Sumkiel and Rukchen, on the route from Kulu to Léh. A small pond of fresh but bad water here, but in summer it often dries up. Owing to this scarcity of water on the Kiang plain, the route by the Zara valley is often taken instead. (*Cunningham*.)

MORSE KHOL—

The name of a stream which flows into the Maru Wardwán river, lat. $34^{\circ} 1'$, long. $75^{\circ} 43'$, near the north-east extremity of the valley. The path from Maru Wardwán to Súrú by the Kwaj Kúr Pansál lies up the bed of this stream.

MOZAFARABÁD—Lat. $34^{\circ} 22'$. Long. $73^{\circ} 31'$. Elev. 2,470'.

An important town, lying about 42 miles north-east of Abbottábád, and 114 miles north-west of Srinagar, by way of Baramúla; Kashmír may also be reached by paths traversing the Karnao valley. The town is situated in an open valley at the end of the range of mountains forming the watershed between the Kishan Ganga and Jhelum, on the left bank of the former river, and about $1\frac{1}{2}$ miles north of their junction.

The mountains, which are almost bare of trees, descend into the river in a succession of sloping plateaus; the town stands on the second of these slopes, about 200 feet above the level of the river, towards the southern end of a tongue of land formed by a lap of the stream.

At Mozafarabád the waters of the Kishan Ganga have lost something of the murky hue peculiar to them, but they are still far from clear.

The river is about 60 yards wide; the banks are steep and rocky, and strewn with large boulders. The current is very swift, but the natives are accustomed to cross on *masaks* at the bend of the river to the south of the town.

There was formerly, at the narrowest point, a wooden bridge, which was torn away in a moment by a heavy flood which occurred in A.D. 1823, while Harí Singh, Nalwa, was endeavouring to get possession of the town for Ranjit Singh. This bridge was a subject of much interest in the war of 1803, between Muktyár-úd-Daula and Abdulla Khán. It has not

been rebuilt, but its place is supplied by a rope suspension bridge of the *jāula* kind, which is situated to the north of the town, about half a mile above the fort. At this spot, where the water is smooth and the current comparatively moderate, a ferry-boat plies, except during the months of January and February, when the boatmen state that the river falls so low that the passage is interrupted.

Baron Hügel mentions a second ferry as crossing the river below the town, exactly opposite the kal'a, where the country is rather flat, but adds that it is seldom used.

At the ferry and bridge a small toll is levied; the charge varies from an anna downwards, according to the presumed means of the traveller.

A new bridge (suspension) has been erected about a mile below the town. It is practicable for laden animals.

Mozafarabád contains a thána and is the head-quarters of the zillah of the same name. The residence of the hakím or governor is situated on the south side of the town, which extends in a northerly direction, and consists for the most part of a long street of shops. It is now in telegraphic communication with Srinagar *via* Domel.

The houses are nearly all single-storied buildings, and have flat roofs, most of the streets are paved with smooth round stones. But little attention is paid to sanitation, though the supply of water is plentiful and good, as, not to mention the cold but somewhat discoloured waters of the Kishan Ganga, clear streams flow down from the hills on both the north and south sides of the town, and on the banks of the latter stream below the town there are a cluster of springs, besides one which rises by the edge of the river just under the baradári. This building, which is double-storied, containing five rooms, is pleasantly situated in a small enclosure, about a quarter of a mile below the west side of the town, a few feet above the Kishan Ganga.

To the north of the town the ground rises, hiding the fort, which is situated at the north-west end of the grassy plain embraced in the bend of the river. The fort is commanded from this rise at a distance of something less than half a mile. The ridge is covered with trees and scrub jungle, and is partly occupied by gardens and partly by old graveyards; from the ridge the plain sinks down towards the fort, a glacis reversed, having its superior slope away from the walls. The fort is situated at the edge of the river, the walls overhanging the banks; it is an oblong masonry structure lying north and east, of considerable dimensions, measuring between 300 and 400 yards in length by about 150 in breadth, and having bastions at intervals along the walls; the main entrance is at the south-east corner. The whole building is kept in excellent repair, and is said to be well supplied with artillery stores and provisions.

The garrison of the keep consists of about one hundred men; it furnishes

a guard of twenty-five men at the residence of the governor on the south side of the town.

Behind the fort, under the south wall, is the cantonment, a large square walled enclosure shaded by some trees; it is usually occupied by two regiments.

Besides the slope to the south, which has been mentioned as being of superior elevation, the fort is commanded by the plateau at a distance of about half a mile to the east, and the right bank of the Kishan Ganga being the higher, it is likewise commanded from the north and west at short ranges of about 500 yards. On the north-east side of the fort on the right bank of the river, there is a large clump of trees which shades the shrine of Pir Haibut.

As access to the fort is not permitted, the dimensions and ranges which have been mentioned are merely rough approximations.

The sarái, built by Alí Mardán Khán by command of Sháh Jahán, lies about a mile south-west of the town, on the right bank of the Kishan Ganga, some 500 yards from the water's edge, and rather more than that distance from the confluence of the Jhelum. The entrance faces the west.

The sarái is a large, square, walled enclosure, with a bastion tower at each corner, and is of similar pattern to those met with on the Pir Panjál routes. It is not now inhabited, or apparently used, lying some distance from the present high-road, but it seems to occupy a better defensive position than the fort, being not so immediately commanded.

The road to Marí takes the direction of the confluence of the Jhelum and Kishan Ganga rivers, which is situated about $1\frac{1}{2}$ mile to the south of the town; the first part of the way is rough and stony; it then passes the temple of Jalálábád, which commands the road, occupying the summit of a flat-topped mound between the pathway and the Kishan Ganga. The temple is a small modern building, enclosed by a square wall of undressed stones, about 15 feet high; the entrance faces the roadway.

The path then lies through a small stream to the banks of the Jhelum, which is crossed by an iron cantilever bridge and by a rope suspension bridge some little distance above the junction of Kishan Ganga. There is said also to be frequently a ferry-boat at this point, which plies at favourable seasons when the current moderates.

The Kishan Ganga flows into the Jhelum almost at right angles below the village of Domel. There is a small wooden temple and a fakír's house at the point of land between the two rivers, to which the shore slopes gently down. The current of the Jhelum is swifter than that of the Kishan Ganga, and its waters are much warmer. The right bank of the united rivers is the higher. There is good fishing at Domel, and an excellent dak bungalow.

The population of Mozafarabád numbers about 1,200 families, the proportion of Muhammadans to Hindús being as seven to five. Among the Muhammadan section are about 250 Kashmíri families, shopkeepers and weavers, 200 Gújars, and 40 Saiads, who are Turks of Bukhára; the remainder are of various trades and occupations. Of the Hindús, about 300 are shopkeepers, and the rest mostly zamíndars and general traders. The principal merchants and bankers are Habib Khoja and Chet Singh. Pír Labadin, the chief of the Saiads, holds a jagír from the government, of ten or twelve villages.

Mozafarabád contains the zírats of Saiad Míra Sahib and Pir Sultán, and five masjids; there are also three Hindú temples, which are supported by the government. There is a considerable trade between this place and the Panjáb; the exports are chiefly puttú, ghí and cattle, for which British goods and salt are imported, and also grain, whenever the local supplies fall short of requirements.

The following are the usual bazár rates per British rupee, which is the only currency in circulation at Mozafarabád :—

Atta, kanak	16 seers.
„ makai	20 „
Ardáwa	25 „
Rice, according to quality	8, 10, 12 „
Meat	10 „
Fowls	4, 6, 8, according to size.
Fuel	2 maunds 20 seers.
Ghí	2 „
Salt	4 „
Milk	16 „
Oil	3 „
Butter	3 „
Sugar	1½ „
„ inferior quality	4 „

A little corn is grown in the neighbourhood of Mozafarabád, but most of the arable land is devoted to rice cultivation. A few vegetables may be obtained, and a little fruit, of which the peaches are of good quality.

The climate of Mozafarabád during the summer months is very hot, and in the months of August and September fevers are prevalent; the inhabitants, however, enjoy a remarkable immunity from flies and mosquitoes. In winter the snow does not lie.

The authority of the governor of Mozafarabád extends over the valley of the Kishan Ganga, and as far as the Púñch boundary and Baramúla, including the districts of Karnao and Chikar.

Mozafarabád offers a rich field for the researches of the geologist; mountains of tertiary formation rise up to the limit of perpetual snow, and on them are piled in wondrous masses broken and dismembered heaps of stones. In many places whole mountains look as if they had been riven through and

through, and the spectator beholds the vast clefts, 1,000 or 2,000 feet in depth, as fresh as if the violent convulsion of Nature had taken place only yesterday. A little lime is manufactured in the neighbourhood from stones taken from the beds of the streams.

Mozafarabád is the modern name of the ancient Hindú Shikri, and was given to it, according to the Brahmins, two hundred years ago by the Muhammadans.

It was formerly a ráj, which comprised the whole extent of territory between Baramúla on the east and the boundary of the Kubúri ilaka on the west; but on the death of Sultán Ahbat Khán, it was divided between his two sons (the second son being blind). Mirza Khán, the eldest, received the present Mozafarabád district as his portion, and transmitted it to his only son, Hasan Ulla Khán, whose eldest son, Zabardast Khán, dying without issue, left the ráj to his brother, Mozaffar Khán, who resigned in favour of his eldest son, Hasan Khán, who had a son named Abdulla Khán. The ilaka was about 40 miles long from the range on the east to the little village of Mír Jumál-ú-dín, which formerly was claimed by both the Mozafarabád and Kathuri rájas and led to many fights between the two parties; the village, however, was at last given by common consent in *dhurmarth* to a fakír, and formed the boundary between the two states.

The breadth of the ráj was about 30 miles from the Dúnab Tibba on the south to the Karnao boundary on the north. It was considered the most productive of the Bambá states, as it contained a considerable area of fertile land, which produced chiefly rice, and yielded first-rate pasture for cattle.

The town of Mozafarabád was completely demolished during the war with the Sikhs, who burnt all the houses belonging to the Muhammadans; these in their rage vented their spleen on their Hindú neighbours as soon as the troops moved, and completed the destruction so wantonly begun. The town, however, was afterwards in a great measure restored, and the Sikh governor regularly colonised it, chiefly with Sikhs and Hindús. After this the Mozafarabád rája paid a *nazarána* of R7,000 to the Lahore government, and the district is said to have yielded nearly the same amount to the rája. The Lahore soldiery were accused of having committed every sort of atrocity on the inhabitants and their property during the Sikh occupancy of the district, and their violent conduct left an indelible feeling of mingled hatred, distrust, and thirst for revenge. (*Vigne—Hügel—Lumsden—Wingate.*)

MÚDAPŪR—Lat. 33° 44'. Long. 74° 1'. Elev.

A village which lies on the road about 7 miles west of Púnch, near the point where the paths to Parral and Kotli separate. It contains about twenty houses inhabited by Muhammadan zamíndars, a fakír's makán and garden, and the Kamal Posh zfarat.

It is well supplied with good water from a spring, and from a stream which flows down from the hills just east of the village. This is a favourite

fishing station in the season, the Púñch Tóí river flowing just below the village through numerous pools and rapids.

MUDGÚND—Lat. 33° 46'. Long. 75° 23'. Elev.

A village in the Kuthár pargana, situated on the right bank of the Arpat, about a mile south of Gowran; it contains three houses inhabited by Kashmíris.

MUGLIB—Lat. 34° 5'. Long. 78° 15'. Elev.

A small village about 12 miles north-west of the western end of the Pangong lake, and passed on the Changehenmo route between Tankse and Lukung. No cultivation here, but good pasturage. General Strachey says that white marble is found near here. Gypsum is found between Muglib and the Pangong lake. This is the last village met with between Léh and Yárkaud. Provisions should be taken in at Tankse. (*Trotter—Henderson.*)

MULBEKH OR MOULBI—Lat. 34° 23'. Long. 76° 25'. Elev.

A monastery and village situated on the right bank of the Paskhyum river (or Wakha-chu), and passed between Shergol and Kharbu on the route from Srinagar to Léh. It is 4 miles from Shergol, and is perched on a cliff about 200 feet high. A little beyond Mulbekh a large figure called *Chamba* is passed, cut in the rock on the road-side. The village contains thirty houses. (*Bellew—Henderson—Aylmer.*)

MULLING OR MALING—Lat. 33° 15'. Long. 77° 15'. Elev.

A village in the Zanskár or Maling district, on the right bank of the Zanskár river, and 182 miles from Léh. Supplies and fuel procurable.

MÚNDA—Lat. 33° 33'. Long. 75° 16'. Elev.

A cave situated on the side of the Panjál range to the south of the Sháh-abád valley. It may be reached through a defile from the neighbourhood of the village of Baddarmún. Moorcroft thus describes his visit to this cave :—

“Continuing to ascend the hills, we managed, although the ground was rough and broken, to ride to within 400 feet of the top. There we alighted, and crossing a thick bed of snow, came to the entrance of the cave of Múnda. The opening was only high enough to admit a man on his hands and knees, and a stream flowed from it sufficient to turn a mill. Taking torches with us, we crawled into it, and at about 5 yards came to a part sufficiently lofty to allow us to stand. Our attempt to advance was, however, frustrated by the bottom being entirely filled with water more than mid-deep, the depth of which, as ascertained by a stick, increased as it receded. As far as we could discern, the passage continued for above 20 yards, with a height of from 6 to 8 feet. How much farther it penetrated the mountain, we could not ascertain, but it seemed likely that it was nothing more than a natural drain for the waters of the mountain. These had now accumulated in larger quantity than usual, as the mouth of the cave had been blocked up with snow. It had been partially cleared away for our visit by order of the málik, but the quantity was too considerable to be wholly removed, unless after some days’ labour.”

MÚRAN—Lat. $33^{\circ} 52'$. Long. $74^{\circ} 54'$. Elev.

A village in the Chrát pargana, of which it is the tahsíl station.

MURGHI or **MURGHAI**—*Vide* "BULAK-I-MURGHAI."

MURGU NÁLA—A valley on the winter road from Léh to Yárkand, midway between Léh and Daolat Beguldi.

MURHÁMA—Lat. $33^{\circ} 50'$. Long. $75^{\circ} 8'$. Elev.

A large village shaded by fine trees, situated on the right bank of the Jhelum, just above the confluence of the Veshau and Rembiára rivers. It lies about 3 miles north-west of Bij Behára, and is about seven hours' journey by boat above Awántipúr. At this village there is a ferry. (*Hervey—Ince.*)

MURKOT—Lat. $34^{\circ} 38'$. Long. $74^{\circ} 54'$. Elev.

A village in the Gúrais valley, lying a little distance from the left bank of the Kishan Ganga, about 300 yards east of the fort and bridge. It contains a masjid and about twenty timber-built houses, and is supplied with water by a rill which flows from the Burai spring, on the slopes of the mountains to the south.

The usual encamping ground is on the plain on the west side of the village, between it and the fort; but there is no shade. Coolies and supplies are obtainable under the orders of the nawáb, who resides in the fort.

MUSHNAI—Lat. $34^{\circ} 31'$. Long. $73^{\circ} 53'$. Elev.

This place consists merely of a cattle-shed, surrounded by a few fields, situated on the left bank of the Kishan Ganga, in Lower Drawár.

MUSTÁGH PASS—Lat. $35^{\circ} 49'$. Long. $76^{\circ} 15'$. Elev. 19,000', approx.

There are two passes bearing this name on the route leading from Baltistán to Yárkand, both leading into the same valley on the northern side of the Great Mustágh or Karakoram range, which forms the main axis of the Himalayas. The two passes are about 12 miles apart.

Godwin-Austen, writing in 1860, says :—

"Many years ago, the main traffic lay up the Baltoro glacier, and turned off up a lateral ravine to the left, and so over the Mustágh pass, some 12 miles to the east of the pass now in use. This former pass became impracticable owing to the great increase of snow and ice, and Ahmad Shah ordered a search to be made for some other way over, when the present passage was fixed upon."

The new pass now, however, has become impracticable on account of the accumulation of ice on a glacier opposite the camping ground of Skin-mang. But it is quite possible that in a few years this may again become practicable, as in these parts the glaciers alter very rapidly.

The old Mustágh pass can be crossed with the aid of long ropes, and axes to hew steps down the ice-slopes. But it is extremely difficult, and no one would use it except in a case of absolute necessity.

An account of the passage of this pass will be found in the Royal Geological Survey Proceedings of 1888. (*Godwin-Austen — Young-husband.*)

MUSTÁGH RANGE AND PASS OR "ice mountain"—*Vide* "KARAKORAM." MOUNTAINS.

N

NACHIANI—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 34'$. Elev.

The name of a mountain in the range at the north-west end of the Khurahama pargana. On the hills between Nachiani and the Panchipura mountain, lat. $34^{\circ} 38'$, long. $74^{\circ} 27'$, there is some exceedingly fine pasturage, and in the months of July, August, and September, some four to five thousand or more head of cattle are brought up from the Lolab and other adjacent valleys to feed, but on account of the scarcity of water on this range of hills they rapidly extend their feeding ground farther north, as far as Hant, where there is plenty of water, and easterly as far as the Haramuk. Usually these hills are covered with snow, and the pasturage is not in order till at earliest the middle of June. (*Montgomerie*.)

NACHILANA—Lat. $33^{\circ} 22'$. Long. $75^{\circ} 13'$. Elev.

A small village situated about $3\frac{1}{2}$ miles north of Ramsu, on the road leading towards the Banibal pass. It lies on the left bank of the Mohu stream just above the junction of the Banibal.

NAERUNG OR NIRA—Lat. $33^{\circ} 50'$. Long. $76^{\circ} 55'$. Elev. 11,850'.

A village in the Zanskár district, a little distance from the right bank of the Zanskár river, and lying on the route from Padam to Léh between Púch and Yelchung, and at the north base of the Naerung La. Extensive cultivated lands here, and juniper trees common in the neighbourhood. A stream runs by the village. Abrupt and stony descent to river, which here flows through a narrow rocky channel, and is crossed by a wooden bridge, without hand-rails, about 40 feet long and nearly 50 feet above the water (2nd July). (*Thomson*.)

NAERUNG LA OR NIRA PASS, OR TAKTI PASS, OR PANCHE PASS—Lat. $33^{\circ} 45'$. Long. $76^{\circ} 55'$. Elev. 16,000'.

Is crossed between Púch and Naerung, on the route from Padam to Léh. From the Púch side the ascent may be made up either the right or left branch of a ravine. The former is the longer but easier road, the road up the ravine on the left being steep. The top of the ridge is rounded. The mountains on the right and left are about 1,500 feet higher than the pass. A good deal of vegetation on the top, and snow in large patches on its northern face (July 1st). Extensive view to north of a range of mountains tipped with snow. Descent to Naerung village abrupt and stony. (*Thomson*.)

NAGAI—

The name of a stream which takes its rise on the slopes of the lofty mountains forming the north-east boundary of the Gúrais valley, and joins the Búrzil, lat. $34^{\circ} 47'$, long. $75^{\circ} 8'$.

The valley of the Shingo river may, it is said, be reached by a path following the course of this stream.

NAGAM—Lat. Long. Elev.

A pargana in the Sháhir-i-Khas zilla of the Miráj division; it comprises a district lying to the south of Srinagar. The tahsíl station is at Kusba Nagám.

NAGÁM—Lat. 33° 56'. Long. 74° 50'. Elev.

A village lying a short distance from the right bank of the Dúdh Ganga, about 11 miles south of Srinagar, on the road towards Chrár. It is the tahsíl station of the Nagán pargana and a market-place, and is usually called Kusba Nagám. There is a good encamping ground above the village, and supplies and forage are procurable. A root called *mazet*, used in the almond-coloured dye, is said to be found in the neighbourhood of this village, and at Pampúr. Most of it, however, comes from Ladák, where it is called *tsot*. (*Allgood—Elmslie*.)

NAGAR—

An independent Dárd state, lying north of the Rákápúsh mountain and south of the Hunzá river. Though considerably smaller than Hunzá, it has a larger population owing to the greater amount of cultivable ground, it being situated so as to get the full benefit of the summer sun and being fertilised by the numerous streams from the great Rákápúsh mountain. The population is about 10,000 souls. They are less warlike than the Kanjútis, and less addicted to raiding, while slavery is unknown. The people are Shíás and belong to the Yashkín or Búrishki stock. The ruler, as in Hunzá, is known as the Thum, and the family as Moghlotai from an ancestor named Moghlot. Two sons of this family live in Kashmír territory, where they hold jagirs.

The country is famous for its apricots, which are exported in large quantities to the Panjáb. The Nagar streams are said to be rich in gold. Nearly opposite Hunzá the Matsil or Húpar river, a considerable stream, joins the main river from the south-east. The fort of Nagar and the Thum's house are on the left bank of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. This valley forms the eastern boundary of Nagar. That part of Nagar which faces Hunzá is divided into four districts, each with its fort, *vis.*, Shaiar, Askúrdas, Chitorkún, and Swaiar. The river between Hunzá and Nagar flows between perpendicular cliffs, 300 feet high and 600 feet apart at the top, which can only be scaled in a few places and are carefully guarded. There is a twig bridge opposite the fort of Hidrabád; at the head of the Matsil valley is the difficult and dangerous road over the Hispar pass (*q.v.*) into the Shigar valley. When Kashmír authority was temporarily expelled from Gilgit between 1852 and 1860, communication with Nagar was maintained by this road. In the prosperous times of the Shín rule, the *thums* of Nagar acknowledged the Rás of Gilgit as their feudal superiors, and tradition relates that the villages of Nilt, Gulmit, Toll, and Pusant, which now belong to Nagar, were given as dowries to different *thums*, who married daughters of the Trak-

hané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nagar. Between Hunzá and Nagar a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Though possessing a common origin, the people of Nagar are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Hunzá, at whose hands they have suffered many disastrous defeats. Since 1868 Nagar has been tributary to Kashmír, to which it makes an annual payment of twenty-one tolas of gold and two baskets of apricots.

The revenue of Nagar, Mr. Girdlestone states, is derived from the Khán's share of grain, native cloth, oil, goats, and gold dust. It is estimated at R7,000 per annum. The language is *Búrishki*, or *Khajúna*, as Mr. Drew calls it, and according to him the people are called Khajani. The villages in Nagar lie very close to each other, and for 20 miles are almost continuous. (*Biddulph—Girdlestone—Drew.*)

NAGAR—

The Nagar district lies on the opposite side to Hunzá of the Hunzá river. It is bounded on the north by this river; on the south by the Rákapashi, or Shaltar snow range, the peaks of which reach as high as 25,500 feet; on the east by the Hispar glacier; and on the west by the Chaprot snow range, with an altitude of about 19,000 feet. There are twenty-eight permanent villages in the Nagar district, of the same construction as those of Hunzá, but on the outskirts of which people returning in and for the warm months build temporary huts. In Nagar itself there are 1,000 houses, with one or two families in each, and in the other portion of the district 2,500 more; in all 3,500, and, roughly estimated, 15,000 inhabitants.

Jafar Ali Khan is the rája of the district, an aged man of some 70 years, with ten grown-up sons, one of whom, Uzar Khan, who is always with his father, is the heir-apparent. The others have been given jagírs. Jafar Ali Khan owns some territory in Gilgit, which is looked after by one of his sons, Alidad Khan. On the banks of the Hunzá river are four villages of the Nagar district, already included in the twenty-eight, Chaprot, Chalt, Budalas and Bar, ruled by another of the ten sons, Iskandar by name, under the orders of the Gilgit man. At Chaprot and Chalt 200 Gilgit sepoy are stationed, who are rationed by the Nagar people at one seer of grain per soldier, without payment. In time of necessity Nagar can produce 6,000 fighting men, but with no regular training; and one cannon and two *sher-bachas* are kept in the fort, which may resist small arms, but not artillery. The usual matchlock, sword and shield are used.

Sulphur is produced, particularly towards the village of Pisan and the Barpu glacier.

In times of peace there is great amity among the people of Nagar, who are happy and obedient to existing orders, and in time of battle they fight in a body, being more at home with swords than guns. They are Muhammadans of the Shí'a sect, and by profession cultivators. Their language is different to that of Gilgit, but resembles that of Hunzá. Unlike the people of Hunzá they do not believe in their women having fresh air and admiring the beauties of nature, but keep them in *purdah*. In each village there is a *masjid*, and one or two *malam saras* (penitentiaries) where they do penance for ten days, beginning with the new moon of the *Muharram* season; and during this time, which is one of mourning, no flippancy of any kind is permitted, particularly marrying and giving in marriage. Polo, of a kind, on horseback, is a great pastime on all gala days, so much so that a plot of ground, well looked after, is kept for this purpose only.

The taxes are not unlike those imposed in Hunzá, but much more leniency and justice is shown. The rája receives 4,000 maunds of grain, 1,000 goats, and about two seers of gold annually from the ryots. Fruit and grain crops are similar to those of Hunzá, save in Húpar (consisting of five villages) and Hispar; where, owing to their great elevation, very little is produced.

The total extent of cultivated land in Nagar does not exceed 100 square miles. Owing to difficulty in crossing the Hunzá river and the absence of co-operation on the part of the Nagar people, no traders from the north visit here. Kashmir and Nagar exchange mutually.

The cattle resemble those of Hunzá, and number some 20,000 cows and bullocks, 100,000 goats and sheep, and about 300 horses.

There is one blacksmith in the district.

Rivers.—The Nagar river takes its rise at the Hispar glacier, and joins the Hunzá at Sumair village: from here to the lower end of the glacier is a distance of 25 miles, and the glacier continues up the valley for another 30 miles. From April to October the river is impassable, being from 150 to 250 feet broad, 5 or 6 feet deep, and very rapid. In winter the breadth and depth are reduced to a third. The bed is very rocky, and gold is obtained from it. Only one *nara* (rope bridge) is carried over this river, and this has been described in the report on Hunzá. On the 12th August 1889, the rope of the *nara* at Budalas broke, and five persons, four of whom were officers of the Kashmir force (a *commadan* and three *havildars*), fell into the torrent. The fifth, a sepoy, was picked up badly bruised, but living; but the four former were never seen again.

The streams that flow down from the Rákapashi or Shaltar range, and join the Hunzá river at nearly right angles, have very steep banks, which are bridged, and the road has to pass over and through mud and stone

gateways, which makes it impossible to cross elsewhere. These gateways are locked in time of any disturbance, and this plan is also adopted in the Hunzá district over the streams that flow down the south side of the Bar-bar range into the Hunzá river.

Passes.—No road exists over the Rákapashi or Shaltar snow range, but to the south-east of Nagar there is the Hispar pass, about 17,000 feet in altitude, across which no cattle of any kind, with or without loads, can be taken. The pass is simply a footpath leading into Skardú and used only in the months of June, July, and August.

Roads.—From Nagar *viá* Gúlmati to Chalt, 38 miles, by a good road along the left bank of the Hunzá river, which is crossed by a *nara*. It is a made road, with wooden bridges over the small streams which horsemen can cross without dismounting. In three days light luggage can be conveyed by coolies from Nagar to Chalt.

Another road leads from Nagar to the Hispar pass *viá* Húpar and Rash hill, 48 miles. This road is good to Húpar, 6 miles; but from thence to the Rash Phari lake equestrians have literally to dismount and pick their way. I have seen this road as far as Hispar village, and have the balance from native information. From Húpar, Hispar village can be reached either by the direct road, 27 miles, or along the Nagar river, 22 miles; both ways being equally difficult.

From Nagar to Hunzá, 10 miles, the people cross the Nagar river by a *nara*, ascend a 2,000-foot pass called Daung between the Nagar and Hunzá rivers, the latter of which is crossed by another *nara*, and on to Hunzá.

I heard that there is some sort of a track from the village of Hispar over the glacier of the same name that leads to Yárkand, but I cannot vouch for this information being correct.

The height of Nagar is 7,500 feet, of Húpar 8,900 feet, and of Hispar village 10,000 feet, approximately. The snow-fall is similar to that about Hunzá.

Fruit ripens in the months of July and August.

(*Ahmad Alí Khán, 1889.*)

NÁGAT— $34^{\circ} 3'$. Long. $74^{\circ} 51'$. Elev.

The name of a nambal or morass lying to the south-east of Srinagar. Its water communicates with the Jhelum through the Kachgul *nala*, which flows in almost opposite the Shaikh Bágh. The high-road from the capital towards Pámpur passes this morass.

NAGBANI—Lat. $33^{\circ} 45'$. Long. $74^{\circ} 50'$. Elev.

A stage $7\frac{1}{2}$ miles north-west from Jamú, on the Aknúr road.

NÁGBARAN—Lat. $34^{\circ} 7'$. Long. $75^{\circ} 7'$. Elev.

The name of a grassy valley situated amid the lofty mountains lying between the valley of the Sind river and Kashmír. The path from the village

of Zostán towards the Mar Sar lake traverses the east side of this valley, crossing the Arrah stream, which is sometimes bridged.

NAGDAR—Lat. $34^{\circ} 40'$. Long. $73^{\circ} 59'$. Elev.

A considerable village in Upper Drawár, situated on the slopes of the hill high above the left bank of the Babún-ka-katta stream. It is said to contain a masjid, and about twenty-five houses inhabited by zamíndars, including a blacksmith, a carpenter, and a potter. The Kághán valley may be reached from this village by a path lying up the course of the stream.

NAGR—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 36'$. Elev.

A small village containing six houses inhabited by Hindú zamíndars; it is situated above the right bank of the Chandra Bhága, at the edge of the cultivated plateau below the town of Doda, about 300 yards east of the fort.

NAGROTA—Lat. $32^{\circ} 48'$. Long. $74^{\circ} 57'$. Elev.

A village in the province of Jamú, lying a little more than 6 miles north-east of that town, on the high-road towards Kashmír.

The village, which contains a Hindú temple, about twenty mud huts and three or four banias' shops, is built on a little rise surrounded by moist, swampy ground. On the north side of the village there is a low ridge, offering a suitable place for encamping. Water is obtained from wells, a stream, and a tank; the two latter sources of supply fail during the dry season.

NÁÍ—A caste of Dográs; barbers.

NAIDGAM—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 42'$. Elev.

A hamlet in the Machiháma pargana, consisting of two houses situated on a small stream, about 2 miles west of Sybúg, on the south side of the road from Srinagar.

NAID KHAI—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 37'$. Elev.

A village situated in the morass on the north side of the Norú canal; it is one of the centres of the boat-building trade.

NAIHARAI—

The name of a very small pargana in the Kamráj division of Kashmír. The 'ahsíl business is transacted at Shalúrah, which, however, lies outside the limits of the pargana.

NAIL—

A considerable stream which flows through a narrow valley and empties itself into the Púñch Tói by its left bank, just north of Kotli, lat. $33^{\circ} 32'$, long. $73^{\circ} 57'$. It is fordable, and is crossed by the path from Kotli to Púñch, which follows the bank of the Púñch Tói; that by the Nandheri and Sona Galis lies up the valley of the Nail stream for some miles.

NAINDI—

The name of the eastern portion of a canal which leaves the Veshaf river near Túrsan, and irrigates the southern portion of the Saremozebala pargana,

flowing into the Vesháú again, lat. $33^{\circ} 49'$, long. $75^{\circ} 7'$, just above its junction with the Rembiára. The western branch of this canal is called Ninnar. (*Montgomerie.*)

NAKKA—Lat. $34^{\circ} 28'$. Long. $73^{\circ} 52'$. Elev.

A small hamlet in Lower Drawár, situated in the valley of the Rugworian-ka-katta stream, to the west of the path which follows the course of the Kishan Ganga.

NAKPO-CHU or "Black Water"—

A tributary of the Súrú river. It is formed by the Mazadi and Omba streams. Flowing east it joins the Súrú river at Sankho. Its waters are very muddy, and discolour those of the Súrú for some distance along its left bank. Moorcroft forded it with some difficulty on the 30th June a little below the village of Omba. It here rushed with great force through a broad stony bed. (*Moorcroft.*)

NAKPOGODING PASS or **LANAK PASS**—

Lat. $32^{\circ} 45'$. Long. $76^{\circ} 45'$. Elev. 18,000'.

Lies north of the Tsomorari lake, and is crossed between it and the head of the Puga rivulet. Trebeck crossed it from the north on the 14th June, and says that all his party suffered much inconvenience from difficulty in breathing. The descent to the south side was comparatively easy. (*Trebeck.*)

NALTAR—

A glen draining to the Hunzá river between Gilgit and Chaprot. In it are the two small hamlets of Naltar and Bichgari. North of it rises the Naltar mountain, 19,320 feet high. (*Biddulph—Trigonometrical Survey.*)

NALTI—Lat. $32^{\circ} 57'$. Long. $75^{\circ} 45'$. Elev.

A village in Badrawár, consisting of a cluster of houses situated on a knoll on the left bank of the Halúni stream, between 4 and 5 miles south of the town of Badrawár, by the path leading towards the Chatarúhar pass. There is a Hindú temple in the village, and the fields extend a long way down the hill-side. The inhabitants are all Hindús, numbering six families of Thakurs, and six Sipis, or Megs. Below the village a substantial bridge crosses the Halúni stream.

NAMBALNAR—Lat. $34^{\circ} 6'$. Long. $74^{\circ} 28'$. Elev.

A hamlet situated in a green and narrow glen, which is traversed by a small stream; it lies about 2 miles south of Kountra, on the path leading towards Bapumrishi. It contains the zíarat of Gafur Rishi, and about sixteen houses inhabited by zamíndars. There is a little corn cultivation about the village, and some wild fruit-trees.

NAMIKA LA—Lat. $34^{\circ} 22'$. Long. $76^{\circ} 35'$. Elev. 13,000'.

Is crossed between Shergol and Kharbu, on the route from Srinagar to Léh. The ascent from the west is very gradual, and is 5 miles long. A

spring of fresh water about half-way up. An easy descent down to the Kanji river and Kharbu.

Doctors Bellew and Henderson estimate the elevation to be 11,900 and 12,000 feet respectively. (*Drew—Henderson.*)

NAMTSE OR NIMCHU—Lat. 33° 40'. Long. 77° 0'. Elev. 13,050'.

In the Zanskār district. It is a halting-place on the route from Padam to Léh, and lies between Zangla and Pangatse, south of the Chelang Labho pass. (*Drew.*)

NANDAN SAR—Lat. 33° 34'. Long. 74° 34'. Elev.

The name of the most northerly of a cluster of mountain tarns lying on the north side of the Panjál range, between the Darhal and Búdí passes, about 8 miles south of Alíabád Sarái. The old Mogul highway into Kashmír skirted the western shore of the lake, which is 1 mile long and half a mile wide.

A small stream called the Ladi flows from it joining the Rembiára below Alíabád Sarái. In 1814 the Maharája Ranjit Singh sent forward 10,000 Sikhs by way of Nandan Sar. The Patháns or Afgháns in Kashmír were ready to receive them, and encamped on the Pinjúra plain, near Shupion. A shower of rain rendered the Sikh muskets almost useless, and Ranjit's troops were consequently defeated; the Pathán general was, however, killed in the action. At the same time Ranjit, who had attempted to carry the Tosha Maidán pass, was defeated by Muhammad Azím Khán, the then governor of Kashmír, in person.

Five years previous to the first Sikh expedition, the celebrated Fateh Khán, the wazír of Sháh Zíman of Kábul, passed the Panjál by the Nandan Sar road with 10,000 men supplied him by Maharája Ranjit Singh. (*Vigne.*)

NANDHERI GALI—Lat. 33° 36'. Long. 74° 5'. Elev.

A pass in the range of hills lying to the north-east of Kotli; it is crossed by the direct path between Kotli and Púñch, which is described as being very rough and but little used.

NANDMARG—Lat. 33° 23'. Long. 75° 24'. Elev.

A pass which crosses the Panjál range at the south-east extremity of the Sháhábád valley.

The northern slope of the mountain is clothed with forest to the limit of vegetation, but the south side is for the most part rocky and precipitous.

The path which crosses this pass is known as the Peristán route, and though steep and difficult, is used when that by the Brari Bal is impracticable.

The Naudmarg pass is usually open from the beginning of May until the end of October, but much snow is met with on the road until very late in the season.

The top of the pass is distant about 4 miles from Basú or Borson, a Gújar settlement in the Pogal valley, which is the usual stage, and about 8 miles from Choan in the Sháhábád pargana.

The upright stone at the summit is said to mark the spot where a fakír, Nandú, who has bequeathed his name to the pass, existed for many years.

NANGA—Lat. Long. Elev.

A village on the right bank of the Basantha river with a small bazár, situated on the border in the Ramgarh subdivision of the Sámbar tahsíl. (*Wingate.*)

NANGA PARBAT OR DEO MIR—

Lat. $35^{\circ} 14'$. Long. $74^{\circ} 38'$. Elev. 26,620'.

The great mountain peak which separates Astor from Chilas. The Dard races call it Deo Mir, or the mountain of the gods. Nanga Parbat is, however, the name by which it is generally known in Kashmír and Yághistán.

It towers majestically above the surrounding mountains, and forms a landmark visible for miles. (*Gazetteer of the Eastern Hindú Kúsh.*)

NANMARG—Lat. $33^{\circ} 34'$. Long. 75° . Elev.

A beautiful mountain down or marg, situated on the eastern slopes of the Panjál range, about 12 miles south-east of Shupion. The verdant slopes of the Nanmarg rise and rest against the ridge of the Panjál, and on the north it is bounded by an edging of rising ground that prevents the great valley from being seen from it. The view from the eminence on the westward side is one of singular grandeur and beauty, the eye being carried along an elevated vista formed between the Panjál and the hills that immediately bound the valley itself; and a beautiful succession of ridges and valleys, down-lands, and forest scenery, resembling that of one vast natural park, is continued up to the precipitous sides of the snowy mountains resting on the Toshá Maidán for an extent of about 36 miles. (*Vigne.*)

NAODAL—Lat. $33^{\circ} 55'$. Long. $75^{\circ} 7'$. Elev.

A village in the Wúllar pargana, lying in the midst of low rice-lands about 2 miles south-west of Trál, on the path towards Awántipúr. It contains a masjid, and about six houses inhabited by Muhammadan zamíndars, and a pandit.

There is a small spring in the village, which is shaded by fine trees, and on the west side a considerable stream, which is crossed by a *kadal* bridge, or it may be forded without difficulty.

NAOGAM—Lat. $33^{\circ} 42'$. Long. $75^{\circ} 18'$. Elev.

A large village in the Kuthár pargana, situated about 3 miles east of Achibál.

It is surrounded by rice cultivation, and contains three small springs near which lie some old carved stones and lingams.

The population numbers twenty-two families of Muhammadan zamindars, ten pírzádas, two múllas, eight pandits, two dúms, a blacksmith, and a cow-keeper, and five families engaged in silk production.

The filature, which has been erected by the government in this village, is a very large building, but is manifestly unsafe.

NAOGAM—Lat. $34^{\circ} 12'$. Long. $74^{\circ} 38'$. Elev.

This village stands in the middle of the morass, a few miles north-east of Patan, just south of the Norú canal. It consists of about eleven houses shaded by a few trees.

NAOPŪR—Lat. $34^{\circ} 13'$. Long. $74^{\circ} 30'$. Elev.

A large village lying in a narrow valley between two *wudars*, just south of the road from Baramúla towards Srinagar, and distant about 5 miles south of Sopúr.

A small stream flows through the village, which is surrounded by extensive cultivation of both rice and corn.

It contains two masjids and two zfarats; that of Nasir Sahib is situated in a fine clump of trees. The population numbers about 150 families, including two pandits, three múllas, two dyers, two carpenters, two blacksmiths, two dúms, two mochís, and a sweeper.

This village, with fifteen others in the neighbourhood, is held in jagir by Díwan Kirpá Rám.

NAOPŪRA—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 41'$. Elev.

A small village in the Khuihama pargana, situated a few minutes' walk to the west of Bandipúra, on the road towards Sopúr, which is about 16 miles distant. (*Ince*.)

NAOSHER—Lat. $34^{\circ} 40'$. Long. $74^{\circ} 37'$. Elev.

The name of the part of that lofty range of mountains which lies north and south between the eastern end of the Matsil valley and the source of the Hanti stream. It is crossed by the track line between Bakthaor, on the Kishan Ganga, and the village of Matsil. The sides of the mountains, though very steep, are mostly covered with grass and forest, and afford pasturage to flocks of sheep; the top of the ridge is narrow and rocky.

NAOSHERA, one of the districts of the province of Jamú.

NAOSHERA—Lat. $33^{\circ} 10'$. Long. $74^{\circ} 18'$. Elev.

A town in the province of that name, situated on high ground on the north side of a fertile valley, about 300 feet above the right bank of the Tawí river. It lies on the Pír Panjál route into Kashmir, and is distant 27 miles north of Bhimbar, and 122 miles south-west of Srinagar. The houses are built of stone. There is a fine old Mogul sarái in the middle of the town, which is now the residence of the governor of the district. Below

the town there are several water-mills on the river, which early in the season is fordable in many places for foot-passengers.

There is a bungalow for travellers situated about a mile south of the town in a large orchard called the Baoli Bágh or "Reservoir Garden," from a deep stone well in the centre of it, also a large old sarái with inner court.

Supplies and forage are procurable, water and fuel are everywhere abundant, and there is a good encamping ground.

It is the administrative head-quarters of a district. (*Allgood—Knight—Ince—Drew.*)

NAOSHERA—Lat. 34° 9'. Long. 74° 16'. Elev.

A small village situated on the left bank of the Jhelum, about 8 miles south-west of Baramúla on the Mari road. There is a ferry across the river, which is guarded by two small mud forts on either bank.

In an enclosure on the river-bank are two small bungalows for the accommodation of travellers; there is likewise an open space for encamping. Supplies are procurable, and water from the Jhelum, or from stream which flows down through the village.

Gulmarg may be reached from this village by a footpath passing up the gorge to the south-east; the distance is about 16 miles; the road, which is at first very steep, lies through beautiful scenery. The usual halting-place is about six miles from Naoshera, and this breaks the journey about half-way between Rampur and Gulmarg. (*Allgood—Ince—Wingate.*)

NÁR—Lat. 33° 15'. Long. 74° 44'. Elev.

A village in the province of Naoshera, situated about 13 miles north of Poni, on the road leading into Kashmír by the Búdíl pass. It consists of a few scattered houses. A stream flows down the valley below the village, and the hill-sides are covered with a dense brushwood.

The neighbourhood of this hamlet forms a convenient encamping ground; but there is only a little corn cultivation about the place, and no supplies can be depended upon. (*Allgood.*)

NAR—Lat. 35° 21'. Long. 75° 54'. Elev. 7,800', approx.

A pargana in Baltistán on the right bank of the Indus. The ravine, in which the Indus flows, is here at its narrowest. The cultivated land of the main villages extends for more than 2 miles on the surface of an alluvial plateau, several hundred feet above the bottom of the valley. It consists of the three villages of Chardo, Ganstrot, and Cobro, and contains two hundred houses. (*Thomson—Aylmer.*)

NARÁRÚ—Lat. 32° 36'. Long. 75° 52'. Elev.

A village in the Basaoli district, lying a little to the south-east of Jinrali, about 11 miles north of the town of Basaoli. It consists of a few houses surrounded by some fields.

NARASTÁN—Lat. $34^{\circ} 3'$. Long. $75^{\circ} 9'$. Elev.

A village situated on the north side of a small valley, which opens into the north-east end of the Wúllar pargana, at the village of Sutúra. It is distant about 4 miles north-east of Arphal, and lies at the mouth of the gorge which is traversed by the path leading towards the Mar Sar lake.

The village stands on high ground, which produces rice and other dry crops. The Brariangan stream flows just south of the village; it is crossed by a *kánal* bridge, and may also be forded. A torrent from the Saraibún range to the north rolls down the gorge through the village.

The population consists of four families of Muhammadan zamíndars occupying houses with pent roofs, and nine families of Gújars inhabiting their usual flat-roofed huts.

The houses are much scattered, the zamíndars living in the upper part of the village near the temple. This is one of the most interesting ruins in Kashmír. Its situation is very picturesque, looking down the narrow valley, while behind it the ground slopes up towards the lofty mountains of the Brariangan range.

NARBU SUMDO—Lat. $32^{\circ} 40'$. Long. $78^{\circ} 25'$. Elev. 15,300'.

A camping ground 11 miles south of the Tsomorari lake, on the routes from Spítí to Léh, *viâ* the Parang La. It is on the banks of the Para river and at the head of the Leptra valley, and lies on the borders of Ladák and Spítí. (*Montgomerie.*)

NAROAR—Lat. $33^{\circ} 2'$. Long. $75^{\circ} 11'$. Elev.

A village in Jamú, situated on the south side of the range, about 5 miles north of Krimchi, on the high-road towards Kashmír. There is much rice cultivation about the village.

NARPÜR—Lat. $33^{\circ} 46'$. Long. $74^{\circ} 51'$. Elev.

A village situated towards the northern extremity of the Supersumun pargana, at the mouth of a little valley which is traversed by the path between Shupion and Chrár.

It contains about six houses, and is watered by a small stream. The *zífárat* of the three Saiads Pádsháh, Phatra, and Ashraf, is situated by the side of the path.

NARSAR—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 24'$. Elev.

A village situated on the right bank of the Arpat, towards the north end of the Kuthár pargana; it contains a masjid, and five timber-built houses having pent roofs, which are inhabited by five brothers.

NARÚ—Lat. $33^{\circ} 35'$. Long. $75^{\circ} 20'$. Elev.

A village situated in a little valley on the south side of the Bring pargana. It is the point of departure of the path leading over the range into the Sháhábád valley. There are two routes, one by the village of Zamilgam, the other by Batgúnd; both are excellent paths, and almost equally direct. The journey to Vernág occupies a little more than an hour.

NASHILA—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 33'$. Elev.

A small village in the province of Kishtwár, situated about 5 miles north-west of Doda, on the path towards Bagu. It contains two families of Muhammadans and one of Hindús.

NASÍM BĀGH—See "SRINAGAR."

NATIAN—Lat. $34^{\circ} 25'$. Long. $73^{\circ} 56'$. Elev.

A village situated at the north-east extremity of the Karnao valley, containing ten houses and a mixed population of Kashmírís and Gújars.

The corn-fields extend up to the edge of the forest, at the foot of the western slope of the Nattishannar Gali.

The paths from Titwal towards the Kashmír valley, both that crossing the Nattishannar Gali, and by the Kukwa Gali, which is the winter route, lie through this village.

There are numerous fine walnut trees scattered about the fields.

NATIPÚRA—Lat. $34^{\circ} 22'$. Long. $74^{\circ} 26'$. Elev.

A village in the Zainagir pargana, situated on the left bank of the Pohru, about 8 miles north-west of Sopúr, by the road leading towards Shalúrah and the Loláb valley. It contains a masjid, and ten houses inhabited by zamíndars. Some fine trees shade the village.

NATSU—Lat. $34^{\circ} 1'$. Long. $74^{\circ} 36'$. Elev.

A village in the Birwa pargana, containing four houses inhabited by zamíndars; it is situated by the side of a ravine in the sloping spur on the west side of path, between Makaháma and Drang.

NATTANAS—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 20'$. Elev.

A village containing about twenty houses, situated near the left bank of the Kamil, at the south-east end of the Uttar pargana. A path lies over the range of hills to the south, leading to the village of Chogal on the Pohru river.

NATTISHANNAR GALI—Lat. $34^{\circ} 24'$. Long. 74° . Elev.

The name of the pass which is crossed by the best road lying between the Uttar pargana and the Karnao valley. It is called in the Kashmírí language Nastichan, or the cut-nose.

This pass is quite practicable for laden ponies, and is open for nine months in the year; during the winter season a detour must be made by the Kukwa Gali, lying more to the north.

The summit of the pass is distant about 4 miles east of the village of Hájí Nar, and 16 miles south-west of Shalúrah fort, the Drangiari dok forming the resting-place midway.

The top of the pass is a narrow grassy saddle lying between the lofty rocky mountains of the Shamshabari range to the south and the Nattishannar mountains of much inferior elevation to the north.

NAUGAM—Lat. 35° 16'. Long. 74° 57'. Elev. 9,300'.

A village on the right bank of the Astor river, just above its junction with the Kamri. It is on the road from Srinagar to Astor *via* the Dorikun pass. With the neighbouring villages of Pakora, Mainkial, and Gultari, it contains some 33 houses. (*Aylmer*.)

NAUNAGAR (*Survey Station*)—Lat. 33° 53'. Long. 75°. Elev.

The name of one of the largest wudars or table-lands in Kashmír. It lies near the middle of the valley, on the west side of the Jhelum, between Awántipúr and Bij Behára, and is about 5 miles in length by 2½ miles in extreme breadth rising from 200 to 250 feet above the plain. Cunningham states that he searched in vain for shells in this mass of lacustrine deposit, as he crossed over the *karewá* to Pa Yech, but was more fortunate at Awántipúr, where he obtained numerous specimens of *Cyclas rivicola* in the horizontal strata of clay and sand at different heights up to nearly 200 feet above the present level of the river, and about 80 feet below the level of the lake beneath which, it is presumed, the valley of Kashmír was submerged. (*Cunningham*.)

NAUPUR—Lat. 35° 55'. Long. 74° 19'. Elev. 5,400'.

A small village on a plateau about 2 miles west of Gilgit fort and 500 above it. Its fields are watered by channels from the Shukli or Naupúr stream, on the left bank of which about a mile south of the village is a large rock-cut figure of Buddha. This figure is about 10' high and over 30' above the ground. There are all sorts of legends in connection with this figure. All round Naupúr on the plateau and on the hill-sides are ruins of ancient villages and traces of much former cultivation. It is said Naupúr or Amsar, as it was then called, was as big a place as Gilgit. It now contains less than twenty houses. (*Biddulph—Barrow*.)

NAWASHAHR or **RANBHIRPURA**—Lat. Long. Elev.

A new town with a bazar, built by Maharája Ranbhir Singh, about half-way between Jamú and Sialkót. It is the head-quarters of the zillah of Shahr Khas, or the Jamú zillah, and had a post office and a telegraph office. The maharája sometimes gives pig-sticking parties in the neighbourhood. (*Wingate*.)

NAWOAT—Lat. 33° 45'. Long. 74° 3'. Elev.

A village on the north side of the Púnch valley, about 5 miles west of the town; it is situated on the slopes of the hill some little distance from the right bank of the Púnch Tóí river, the road to Púnch passing through the fields below it.

There are about twenty-five houses in the village, a fifth of the inhabitants being Hindús.

NEKI—Lat. 33° 25'. Long. 73° 53'. Elev.

A village lying on the direct path between Mírpúr and Kotli. It is situated on the south side and close to the top of a steep ridge, which is covered

with fir trees ; on the north side of the ridge, close to the village, is a *baoli*, in which rises a small spring of cool clear water.

Neki contains six houses ; the inhabitants are Muhammadan zamíndars.

NERIL—

The name of a stream in the Tilail valley, which flows into the Kishan Ganga by the right bank, lat. $34^{\circ} 33'$, long $75^{\circ} 4'$.

This stream is bridged at the village of Neur, just above its junction with the Kishan Ganga, where the road towards Drás crosses it ; it is also usually fordable.

NERÚ—

This river rises on the range of mountains forming the boundary between the hill state of Chamba and Badrawár ; it flows in a north-westerly direction towards the town of Badrawár, before reaching which place it is joined by the Halúni stream, which flows from the Kúnd Kaplas lakes and receives the drainage from the Chatardhar pass ; it is joined during its course by numerous other affluents, the principal of which is the Bin Kad stream, which flows in below the village of Bhala, about 12 miles north-west of Badrawár.

The course of the Nerú is uniformly in a north-westerly direction ; it empties itself into the Chandra Bhága, lat. $33^{\circ} 8'$, long. $75^{\circ} 36'$, almost opposite the town of Doda. The banks are for the most part rocky and precipitous, but the stream is of no great depth, and the current moderate.

The Nerú is bridged below the village of Beja, near its source, and by the Dredja and Haripúr bridges at the town of Badrawár, at Kotli and Sirole Bág, below Gata, at Dranga, to the north of Berárá, and below Sowand, near where it empties itself into the Chandra Bhága. The ruins of a bridge exist at Niota, and at Sars it is spanned by a beam thrown across the bed of the stream.

It is also fordable at numerous places throughout its course.

NEUR—Lat. $34^{\circ} 33'$. Long. $75^{\circ} 4'$. Elev.

A village in the Tilail valley, situated on the right bank of the Kishan Ganga, at the junction of the Neril stream.

It contains a ruined masjid, and seven families of zamíndars and two barbers ; there are also some flour-mills. Most of the houses stand on the high bank on the east side of the stream ; some few are built on the right bank, in the bed of the stream, which is crossed by a bridge, and may likewise usually be forded.

The Showay cascade falls into the Kishan Ganga opposite this village.

NI or NIS, or GNI—Lat $33^{\circ} 25'$. Long. $75^{\circ} 20'$. Elev.

A small village on the right bank of the Indus, 14 miles below Chumathang, the road from which is very rough, at times ascending and descending by a succession of stone steps over precipitous rocks, which descend to

the water's edge. There are gold-fields here, worked by people from Skardú. Fuel and pasture plentiful. (*Reynolds.*)

NIASELU—Lat. $35^{\circ} 43'$. Long. $75^{\circ} 27'$. Elev.

A village on the right bank of the Basha river (Baltistán). It contains twenty-six houses. (*Aylmer.*)

NICHINAI—Lat. $34^{\circ} 20'$. Long. $75^{\circ} 17'$. Elev.

The name of a grassy valley lying on the north side of the Sind river, in the neighbourhood of the Sonamarg.

It is drained by a stream of the same name, and is traversed by a path leading to Tilail.

NIDAR—Lat. $33^{\circ} 10'$. Long. $78^{\circ} 40'$. Elev.

A small village of three houses on the left bank of the Indus, at the junction of the Kyung river, which flows through the Nidar ravine. (*Drew.*)

NIDAR PASS OR KYUNGSE-LA—Lat. $33^{\circ} 1'$. Long. $78^{\circ} 37'$. Elev.

At the head of the Kyung valley, in the mountains that lie east of the Tsomorari lake. (*Drew.*)

NIGHENPŪRA—Lat. $33^{\circ} 34'$. Long. $75^{\circ} 9'$. Elev.

A large village containing about twenty houses situated on the south-west side of the Khúnd valley, on the stream which irrigates the valley.

NIGIAL—Lat. $33^{\circ} 15'$. Long. $73^{\circ} 49'$. Elev.

A village in Naoshera, lying just to the east of the road between Mirpúr and Chaomuk; it contains about thirty houses inhabited by Muhammadans, and is supplied with water from a tank.

NIHALI—Lat. $35^{\circ} 27'$. Long. $75^{\circ} 45'$. Elev.

A very small pargana in the ilaka of Shigar (Baltistán), on the right bank of the river. It contains twenty-two houses. (*Aylmer.*)

NIKERAN OR NEKERAU—Lat. $34^{\circ} 45'$. Long. $74^{\circ} 44'$. Elev.

A village of three houses begirt with trees, situated on the right bank of the Kishan Ganga, towards the western extremity of Gúrais.

The inhabitants of the neighbouring village of Halmathan cultivate some of the fields with which it is surrounded.

NILDHAR—Lat. $35^{\circ} 49'$. Long. $74^{\circ} 34'$. Elev. 11,630'.

A spur from the southern watershed of the Gilgit river, which separates that river from the Sai valley. It is crossed by the Gilgit road.

The ascent from the Sai side is easy, and only about a couple of hundred feet. The top of the spur is a level *dasht*, or plain, about $1\frac{1}{2}$ miles in width; the descent on the Gilgit side is at least 800', and very steep and rocky. The old road crosses the spur higher up and involves an ascent and descent of at least 2,000'. It is now never used. (*Grant—Barrow.*)

NÍLKANTA—Lat. $33^{\circ} 59'$. Long. $74^{\circ} 21'$. Elev.

A pass over the Panjál range, between the Sidrún district to the north of Púñch and the valley of Kashmír.

This is said to be the shortest route between Púñch and the northern parts of Kashmír, but is not practicable for laden animals, and is closed during the six winter months.

NÍLNÁG—Lat. $33^{\circ} 51'$. Long. $74^{\circ} 44'$. Elev.

An oval sheet of water, about 100 yards long and 20 yards wide, lying in a deep hollow on the slopes of the hills, on the south side of the Kashmír valley, about 4 miles west of Chrár. The water is derived from springs, and the place is considered very holy by the Hindús. (*Vigno.*)

NÍLPURA—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 17'$. Elev.

A village situated on the left bank of the Dangerwari stream, about a mile south-east of Magham, on the road between Sopúr and Shalúrah.

Rice cultivation abounds in the neighbourhood of this village, which contains a masjid, and three houses inhabited by zamindars, a mulla, and a dhobí. The Nil Nág, a spring of clear water, rises in the village.

NÍL SAR—Lat. $33^{\circ} 32'$. Long. $74^{\circ} 33'$. Elev.

A small lake in the Panjál range, formed by glacial action. It is a mile long and half a mile wide. (*Drew.*)

NIMA MUD or **NYAMA**—Lat. $33^{\circ} 15'$. [Long $78^{\circ} 45'$. Elev. 14,000'.]

Two villages of twelve and ten houses respectively, in the Kardari of Hemis on the right bank of the Indus, which is forded here. Water chest-deep. Current almost imperceptible (in autumn). Two routes lead from here to Shúshal, and *viâ* Pangong lake join the Changchenmo route at Lukung. The route to Hanlé lies south, across the Indus *viâ* Nowi camp.

Naked barley ripens here. Peas and *chunpo* (lucerne) do not flourish. A few large willow trees near village. Fuel and pasture plentiful. Very little snowfall. (*Reynolds—Drew.*)

NIMO—*Vide* "SNIMO."

NINGIL—

A stream whose sources lie on the mountains which encompass the Gulmarg; it flows in a north-easterly direction, through a narrow valley in the Kruhín pargana, and discharges its waters into the Wular lake, lat. $34^{\circ} 17'$, long. $74^{\circ} 33'$, north-east of Sopúr.

It is a shallow stream with a moderate current, and is probably fordable throughout its course; it is likewise bridged above the village of Shrákowár and at other places.

NINNAR—

The name of the western branch of a canal which leaves the Veshaú river near Túrsan, and irrigates the southern portion of the Saremozebala par-

gana, flowing into the Vesháú again, lat. $33^{\circ} 49'$, long. $75^{\circ} 7'$, just above its junction with the Rembiára. The eastern branch of this canal is called Naindi. (*Montgomerie*.)

NIOTA—Lat. $33^{\circ} 2'$. Long. $75^{\circ} 41'$. Elev.

A village in Badrawár, situated on the left bank of the Nerú river, about 7 miles north-west of that town, on the road towards Doda. It contains about twenty houses inhabited by Hindús. Below the village are the ruins of a bridge which crossed the Nerú.

NIRA—*Vide* "NABRUNG."

NIRKOT—Lat. $33^{\circ} 11'$. Long. $75^{\circ} 30'$. Elev.

A small village in Siráz, a district of Kishtwár, situated near the top of a spur above the right bank of the Lidar Khol stream, almost opposite Bagu. It is inhabited by four Hindú families.

NISCHU or **GNISCHU**, *i.e.*, "Two Streams"—

Lat. $34^{\circ} 30'$. Long. $79^{\circ} 10'$. Elev. 18,630'.

A camping ground at the southern edge of the Lingzithang plain, and at the foot of the mountains north of the Changchenmo valley. Two passes lead down to Nischu from these mountains, the road by each being good for laden animals. From here there are two routes to the Karakash. The western route *viâ* the Kizil pass, the eastern *viâ* Thaldat and the Soda plain. Burtai is found in very small quantities, but no grass. Water from stream. The camp is at the junction of "Two Streams" (*Tibetan*, Gnischu). Hence its name. (*Trotter—Henderson*.)

NISHAT BĀGH—*Vide* "SRINAGAR—Gardens."

NOBANDI SOBANDI—

A glacier in the Mustágh range to the west of the road over the Mustágh pass. It is over 14 miles in length, and $1\frac{1}{2}$ miles in breadth. (*Godwin-Austen*.)

NOBOK LA—Lat. $34^{\circ} 10'$. Long. $78^{\circ} 5'$. Elev.

Between Durgu and Taghar, over the Kailas or Léh range.

NOHAN—Lat. $33^{\circ} 38'$. Long. $74^{\circ} 56'$. Elev.

A small village in the Ardwin pargana, situated within a few yards of the left bank of the Vesháú, about nine miles south-east of Shupion by the direct path; there are some trees near the village suitable for encamping, but supplies are not very abundant. (*Ince*.)

NOMAL—Lat. $36^{\circ} 5'$. Long. $74^{\circ} 20'$. Elev. 5,200'.

A large village on the left bank of the Hunzá river in Gilgit territory. It contains about 80 houses, with fields extending for 2 or 3 miles. There is also a small mud fort, which is occupied by a detachment of Kashmír troops. Opposite this fort is a twig bridge across the Hunzá river. From Nomal there is a bad footpath across the hills to Bargú, on the

Gilgit river; Nomal was formerly a much larger place, but has been devastated by the river. Kamál Khán, one of the Nagar family, resides at Nomal as a hostage and jágirdár of the Kashmír Government. (*Barrow.*)

NOMAL—

A tahsíl or iláka of the province of Gilgit; it lies chiefly up the Hunzá river valley. (*Aylmer.*)

NO PASS—*Vide* “KEPSANG PASS.”

NORŪ—

The Norú canal leaves the left bank of the Jhelum immediately below Shádipúr, lat. $34^{\circ} 11'$, long. $74^{\circ} 43'$; the channel is about 36 yards wide, and varies in depth according to the state of the river; there is a block of masonry in the middle of it, which is apparently the remains of an old bridge.

The canal at first runs in a north-westerly direction, and after a few miles divides into two branches, the smaller of which turns south towards Patan, while the other continues straight on, and finally enters the southern portion of the Wular lake near Sopúr.

When the water is high enough, this is the route always selected by the boatmen when passing between Srinagar and Baramúla, so that they may avoid going through the Wular, where, in the early part of the season, storms are very frequent, and often as sudden and violent as they are dangerous; it is also the shorter route.

NOSERI—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 45'$. Elev.

A village in the Lachrát district, situated near the left bank of the Kishan Ganga. It is divided on its west side by a considerable stream of clear water from the village of Nosudda, which lies on the opposite bank.

These villages form the stage midway between Títwal and Panchgram on the road towards Mozafarabád, and their names are usually coupled.

Noseri contains the zíárat of Sultán Darya, and is inhabited by eight families of zamíndars of the Moshubba clan, two Gújars, and a barber. There is much rice cultivation about the place, and a few walnut and other shady trees.

The most convenient place for encamping is above the path towards the south end of the village.

NOSUDDA—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 45'$. Elev.

A village in the Lachrát district, situated on the left bank of a stream, *vis à vis* to Noseri. These villages form the stage midway between Panchgram and Títwal, on the Mozafarabád road, and their names are usually coupled. Nosudda contains eight houses inhabited by zamíndars.

NOWANA—Lat. $33^{\circ} 49'$. Long. $75^{\circ} 6'$. Elev.

A village situated immediately below the junction of the Rembiára and

the Vesháú rivers. It lies on both banks of the stream, and there are the pillars for a bridge across the river on each side. (*Montgomerie.*)

NOWBÚG—Lat. 33° 39'. Long. 75° 25'. Elev.

This village lies almost in the centre of the valley of the same name, on the slopes above the right bank of the stream. It is surrounded by a considerable amount of cultivation, and is supplied with water from two small springs on the west side, the Zuri Nág and the Nund Kishur Nág. There are two masjids in the village and the zíarat of Sháh Abdul Majíd, which the villagers believe to have been erected two hundred years ago on the death of the saint who is said to have come from Baghdád.

The houses, about twenty-two in number, are somewhat scattered; they are built of timber, and have pent shingle roofs.

The usual encamping ground is on the slope above the west side of the village; there is ample space, but a want of shade.

There is a good path through the Halkan Gali, leading to Shángas, in the Kuthár pargana; it passes the villages of Hallau and Brariangdan, and the distance is said to be 6 *kos*.

Here a small valley is bounded by slopes of low hills that are long spurs from the high range behind, hills that rise only 1,000 to 1,500 feet well covered with grass and wood, the slopes not very steep, the hills rounded; these spurs branching make an ever-changing scene of nook, knoll, and dell. In the lower parts the valley bottom is cultivated in rice-fields which alternate with orchard-shaded village tracts. (*Drew.*)

NOWBÚG NAI—

A long and narrow valley lying to the south-east of Kashmír; its general direction is nearly north and south. At the entrance to the valley from the Bring pargana it is very narrow, being not more than a quarter of a mile broad, but near Garrewel it widens considerably, and from that village as far north almost as Gowran it has an average breadth of over a mile, with a total length of about 8 miles. Numerous minor valleys open into its east and west sides.

The pine-clad mountains with which it is encompassed are not of great elevation, except at the north end.

The surface of the valley is undulating; towards the south it is bare and stony, but other portions are well cultivated, and the profusion of grass and trees gives it a beautiful park-like appearance. It is said to be one of the best grazing grounds in the country, and to enjoy a delightful climate. It contains numerous villages, with an exclusively Muhammadan population. The stream with which it is traversed takes its rise on the lofty mountains at the north end of the valley, and is joined at the southern end by a torrent of almost equal magnitude, which drains the mountains on the east side; the united waters flow through a narrow defile into the Bring river, of which they form the principal source.

The main road from Kashmír to the Marú Wardwán valley lies through the Nowbúg Nai, crossing the Margan pass at its northern extremity; another road lies over the HOKAR SAR pass to the east; and there are three paths communicating with the Kuthár pargana, *vis.*, by the Kachwan Harrikan and Halkan Galis.

NOWGÁM—Lat. 33° 31'. Long. 75° 18'. Elev.

A flourishing village in the Sháhábád valley, situated above the left bank of Sándran, about 2 miles south-east of Vernág.

It lies upon high, dry ground, and is surrounded by cultivation, but has comparatively few rice-fields about it. There are about fifteen double-storied houses in the village, which is shaded by some splendid trees, and supplied with water by a small stream from the hills.

NOWJ—Lat. 34° 12'. Long. 78° 50'. Elev. 13,900'.

A camping ground on the right bank of the Indus, which is fordable here. Water waist-deep. Hanlé is 42 miles south *via* Tura and Monkang Shushal, 37 miles north, *via* Tsuka La. (*Montgomerie*.)

NUBRÁ, *i.e.*, "Western"—

"The north-western district of Ladák; it consists of the valley of the Nubrá river and of a portion of the valley of the Shyok river. It is the largest district in the country, being about 128 miles in length by 72 miles in breadth, with an area of 9,200 square miles—nearly all composed of barren mountains. It is bounded on the north by the Karakoram mountains, on the south by the Kailas range, which divides the Indus from the Shyok; it extends from the frontier of Baltistáu to the source of the Shyok. The mean elevation of the inhabited parts of the district is 12,763 feet.

Throughout Nubrá, the villages, with scarcely an exception, occupy the surface of the low platforms of alluvium which fill up the funnel-shaped terminations of the ravines. These alluvial platforms, owing to the copious supply of water, are always well cultivated. Most villages have a few fruit trees as well as a good many poplars and willows (the only timber). The lower part of the Nubrá valley is particularly fertile, and on the east side the cultivation extends from Tirit as far as Panamikh, in the belt varying from 100 feet to nearly a mile in width. Some of the villages are large. Many of the houses are very substantially built. The sacred maúé walls are numerous, and of great length and size.

The principal crop grown in the Nubrá valley is naked barley, called *grim* or *nas*, which is much in demand by caravans journeying from Léh to Yárkand; as is also the *chunpo*, or lucerne, which is grown in hedged-about plots, and let out, at so much a head, for cattle to graze in. *Kanak*, *trombu*, *jao*, and *chena* are also grown. The lower parts produce a double crop. Jungles of low bushes are also found in Nubrá.

The copious water-supply of the district no doubt depends on the great elevation of the surrounding mountains, which rise everywhere, if not above, yet almost to the level of perpetual snow; so that at the head of each little stream there is either a glacier or snow-bed, which does not melt entirely till the end of autumn, affording therefore a nearly perennial supply of water.

The following are the subdivisions, according to Mr. Drew, of the Nubrá district:—

Gyen, Shama,		Tsurka, Farka, and		Yarma.
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The climate of Nubrá is much the same as that of Central Ladák, except that the snowfall is slightly less. The principal villages are Hundar and Deskit on the south side, and Taghar and Panamik on the north side of the Shyok.

Khardong village, Tangyar, and Digar are included in the Kardari.

The cash revenue, besides taxes in kind, is about R6,000.

(*Cunningham—Bellew—Ney Elias—Thomson—Aylmer.*)

NUBRÁ RIVER—

A considerable stream and a tributary of the Shyok. It rises in the Saichar Ghainri glacier, on the southern slopes of the Karakoram or Mustang range, and flowing south-east joins the Shyok opposite Deskit, at an elevation of 9,950 feet above the sea-level. It is about 100 miles in length. The Lower Nubrá valley is very similar, in general character, to that of the Shyok about Hundar and Deskit. The same wide, gravelly expanse occupies its centre; forming a plain of 1 or 2 miles in width, through which the river runs in many branches. A great part of this gravelly plain, particularly on the left bank, is covered by a dense brushwood of *hippophae* and *myricuria*, which extends for 4 or 5 miles, and is usually impervious, except in certain beaten tracts. Numbers of hares are to be found in it. The maximum depth of the river opposite Charása was 2½ feet in September. In November, Johnson found it frozen over and crossed it near its junction with the Shyok. The stream was about 20 yards wide. The summer route by the Karakoram follows the left bank of the river as far as Changlung (10,760 feet). On the banks are lofty snow-capped mountains, containing numerous glaciers. (*Cunningham—Thomson.*)

NUNAK—

The portion of the Zanskár valley between Padam and the junction of the Kargia stream. In spring, avalanches are very common in this valley. (*Drew.*)

NUN-KUN PEAKS—Lat. 34°. Long 76° 10'. Elev. 23,447'.

In the Western Himalayas, about 14 miles east of the Bhot Kol pass. These two peaks are conspicuous from afar, and are 3,000 feet higher than the surrounding mountains. (*Drew.*)

NUNUR—Lat. $34^{\circ} 15'$. Long. $74^{\circ} 50'$. Elev.

A large village surrounded with fruit-trees, picturesquely situated at some little distance from the left bank of the Sind river, near its entrance into the valley of Kashmír.

It lies in the midst of a well-cultivated district, about 12 miles north of Srinagar, on the Drás road.

Supplies are plentiful. (*Vigne—Allgood.*)

NÚRASERÁI—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 34'$. Elev.

A village situated high up above the left bank of the Kishan Ganga, almost opposite the town of Kúri. It lies on the slopes of a spur which descends into the river very precipitously on the west side of the village. To the south there is a narrow gorge which is traversed by a torrent. The path towards Mozafarabád, which lies about 8 miles to the south-west by a rough and stony road, crosses this stream.

The village contains the zíráat of Hasani Sháh and about sixteen houses. Among the inhabitants are two Saiads, two mochís, two carpenters, a potter, and a blacksmith. The thánadár's authority extends from the village of Makri, in the neighbourhood of Mozafarabád, to Noseri-Nosudda, the next stage on the path towards Títwal.

A little corn and rice are grown in the village, but the main portion of the latter cultivation lies far below the east side, on the bank of the Kishan Ganga. There are a few shady trees about the place, and the most convenient spot for encamping is by the masjid near the centre of the village. A rill which flows through the village furnishes an abundant supply of water, and there is also a spring. Supplies and coolies are obtainable.

NÚR BAKSH—

A Muhammadan sect or division of the Baltís, differing from the ordinary Shía in their mode or order of prayer. The Núr Baksh follow one who stands in front, which, apparently, the other Shías do not; but in the greater matters of difference between the Sunís and Shías, the Núr Baksh are with the latter. (*Drew.*)

NÚR GALI—Lat. $34^{\circ} 31'$. Long. $73^{\circ} 28'$. Elev.

A pass over the watershed between the valley of the Kishan Ganga and Hazára. It lies north-west of the small town of Kúri, and is crossed by a path leading to the village of Bala Kót in Kághán.

NURLA—*Vide* "SNURLA."

NURPA PASS—*Vide* "THATO LA."

NÚRPÚR—Lat. $33^{\circ} 48'$. Long. $74^{\circ} 30'$. Elev. 13,610'.

A pass over the Panjál range, between the district of Loran to the east of Púnch and the valley of Kashmír. The path crossing this pass is called Phawan. (*Montgomerie.*)

NŪS—Lat. $34^{\circ} 25'$. Long. $74^{\circ} 41'$. Elev.

A small village and ghát situated on the northern shore of the Wular lake, about $1\frac{1}{2}$ mile to the south of Bandipúra. Boats may usually be obtained at this village.

NŪSHIK LA OR HISPAR PASS—Lat. $36^{\circ} 4'$. Long. $75^{\circ} 15'$. Elev.

A pass leading from the Shigar valley into Nagar. The path leads up a gradually sloping ice-bed, with scarcely a single crevasse, steep cliffs enclosing it on both sides. The view from this point is superb to the east, along the glacier, which is visible for 18 miles. On the north extends one great elevated ice-plain, with the peaks bounding the great Nobandi Sobandi glacier. The breadth of the main glacier is more than 2 miles. According to the natives the glacier terminates two days' journey distant at Hispar in Nagar. The descent from the pass to the level ice below is about 3,000 feet, and difficult as well as dangerous, being down steep slopes of ice and rock. (*Godwin-Austen.*)

NYAMA—*Vide* "NIMA MUD."

O

OGLOK—Lat. 35° 40'. Long. 78° 10'. Elev.

A camping ground on Hayward's route, *viâ* Changchenmo. It is situated on the right bank of a tributary of the Yárkaud river, which, rising near the Karatágh pass, flows north-west and joins the main stream a little above Wabáb Jilga. The regular route is from Karatágh lake, *viâ* Tamba, to Máliksháh. (*Drew.*)

OKTI or **UKTI**—Lat. 33° 30'. Long. 76° 55'. Elev. 11,870'.

A small square fort with four round bastions, situated on the left bank of the Zanskár river, 2 miles below Padam, on the level tongue of land lying between the Zanskár river and a stream which, flowing from the west, joins it a little below the fort. (*Thomson.*)

OLTÍNGTHANG—Lat. 34° 20'. Long. 76° 15'. Elev.

A village in Khurmang (Baltistán) on the left bank of the Drás river, a little above its junction with the Indus, and at the junction of a considerable tributary from the west. It is a halting-place on the route from Srinagar to Skardú, *viâ* Drás. The village occupies a gentle slope, at the bottom of which is a small plain covered with huge boulders. Three or four inches of snow fell here on the 18th December. It contains thirty houses. (*Thomson—Aylmer.*)

OMBA or **UMBA**—Lat. 34° 25'. Long. 75° 50'. Elev.

A small village in the Khartsé district, situated on the right bank of the Omba rivulet, at its junction with the Nakpo-Chu, and lying at the east base of the Omba La. *Prangos* cultivated here. Said to contain fifteen houses. (*Moorecroft—Aylmer.*)

OMBA LA—Lat. 34° 21'. Long. 75° 56'. Elev.

A steep and difficult pass in the mountain range separating the valleys of the Drás and Súrú rivers. A path leads over it from Sankho to Drás. The ascent from the village of Omba is very laborious; the descent abrupt, but not very difficult, passing occasionally over firm beds of snow. It is said that ponies can be taken over for six months in the year. Numbers of marmots seen on both sides of the pass. At western base the rhubarb plant is to be found (July 1st). (*Aylmer—Moorecroft.*)

OMBA RIVULET—

Rises near the Omba La and flowing south joins the Nakpo-Chu river at the village of Omba. Its waters are very muddy. (*Moorecroft.*)

OROROTZE—Lat. 34° 17'. Long. 78° 30'. Elev. 13,600'.

A camping ground on the left bank of the Changchenmo river, some distance below Pamzal. It is only used by shepherds. General Strachey, in the middle of September, had great difficulty in fording the river just below the camp. It was here 50 yards wide, 3 feet deep, and flowing

rapidly over a very stony bottom. There are hot springs in the river bed. (*H. Strachey*.)

OROROTZE LA—Lat. $34^{\circ} 14'$. Long. $78^{\circ} 27'$. Elev. 18,050'.

"Is used only by shepherds when taking flocks to graze in the lower courses of the Changchenmo river." (*Godwin-Austen*.)

OTE—

A small plain in Ladák, separating the western and eastern portions of the Pangong lake. It is about 5 miles in length by 3 miles broad, and forms the end of a very large ravine which runs back into the snowy mountains of Changchenmo. The silt, which in former times has been carried down from the above area, has formed the plain of Ote, the broad barrier to what would otherwise be a continuous long reach of water. A rise of 12 feet in the lake would cover the greater part of the plain. Snow is said never to lie very long at Ote, though the lake freezes all over very thick. Champás Noh and Budok spend their winter on the plain of Ote. (*Godwin-Austen*.)

P

PADAM—Lat. 33° 28'.

Long. 76° 56'.

Elev. 11,873'.

A village on the left bank of the Zanskár river, 5 miles above its junction with a tributary from the west, and at the south-east angle of a plain lying between the two rivers. It was formerly the capital of Zanskár, but is now in ruins. It is still, however, owing to its central position, considered the chief place of the district. There is a small Kashmíri garrison in the fort of Okti, 2 miles to the north. Two routes lead from here to Léh, the one most used being *via* Zangla, Yelchung, and Lamayaru. Being surrounded by high mountains, which intercept all moisture, there is very little vegetation, and no trees are to be seen. The plain to the north-west is, however, partially cultivated. The river is crossed, opposite the village, by rather an insecure rope bridge, high above the stream, which at the end of June was deep, rapid, and muddy.

The Ladákis were defeated here in 1835 by one of Zoráwar Singh's generals. (*Thomson—Cunningham.*)

PÁDAR—

Consists of the valley of Chenáb from a little below Siri up to the boundary of Pangí, which belongs to Chamba, a length of 30 miles with, in addition, the valley of the Bhutna up to its source, and subsidiary ravines of both the Chenáb and the Bhutna river. Pádar is surrounded—we might almost say enclosed—by mountains bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the rocky or the forest-covered lower slopes. The cultivated part is of very small extent; there is the collection of villages in the 4 miles below Atholi, where is the widest opening in the whole tract; and there are some small villages at intervals up the two valleys. All these together have four hundred houses. Atholi is the chief place of Pádar. The Chenáb comes from the direction of Pangí, through a rock-bound gorge in a narrow deep stream widening out as it sweeps along below Atholi. It is here spanned by a rope bridge.

The climate of Pádar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in winter. It is said that snow gets to be 3 feet deep and stays four or five months. This and a want of sun make it difficult for crops to ripen. The sunshine is intercepted, not only by the clouds that the mountains attract, but also by the mountains themselves, which shut in the valley so closely. At Atholi the average angular elevation of the visible horizon is 18°. This want of sunshine affects the fruits, which do not ripen well.

Deodar forests are situated in such positions as make it practicable to fell the trees for timber for use in the Panjáb.

While in Pádar, Drew heard accounts of avalanches that have occurred there. They come from the range on the south. The summits of this are at a level of 15,000 and 16,000 feet: from that height down to the Pádar valley is a fall of 9,000 or 10,000 feet in 6 miles. The valleys that drain great spaces of these snow-covered mountains narrow at last to a gorge just before debouching into the main valley of Pádar. It is in years when unusually heavy snow has fallen on the mountains that avalanches occur, generally between the middle of December and the middle of February.

The people are in great part Thakurs, with a few Muhammadans. Besides, there are two or three hamlets towards the head of the Bhutna valley, eleven houses in all, occupied by Bhots or Buddhists from Zanskár, on the farther side of the great range.

The people of Pádar seem to be a good deal given to serpent-worship; they do not, however, separate it from their observance of the rites of the Hindú religion.

The earliest known state of Pádar was a period that ended more than two hundred years ago; then the chief men, or the rulers, or the ruling caste, were Ránas. Rána is an old Hindú word for a ruler who (in these parts at all events) is less in power than a rája. The Ránas of Pádar were Rájputs; every village, or two or three villages, had its rána, an independent ruler, who used to make war against his neighbour, the next-door rána. There are descendants of these rānas to this day in Pádar; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakurs, but will not give theirs to them in marriage. That state of things was broken in upon by Rája Chatar Singh, of Chamba, who was, eight generations back from Rája Sri Singh, ruler in 1869; the time of the change may, therefore, have been about A.D. 1650. Chatar Singh first conquered Pangí; from there he advanced with some two hundred men to Pádar, and annexing it, founded the fort and town named after him, Chatargarh (*q.v.*), whose ruins are still to be traced opposite to Atholi.

From Chatar Singh's time onwards, Pádar remained under the rájas of Chamba for five or six generations.

A late episode of that time, told by the Pádar people to Mr. Drew, was that, about the year 1820 or 1825 A.D., they made up an expedition against Zanskár, and brought that country (which was held by a Bhot rája under Ladák) to be so far tributary that every year ₹1,000, besides musk-bags and other things, were sent by the ruler of Zanskár as *nazar* to the rája of Chamba. A strange feature of this business is, that it was carried out by one Ratanú, a Thakur, and not by orders from Chamba.

The event that led to the next change in Pádar was the invasion of Ladák by the Jamú troops under Zoráwar Singh, Kalúria, a leader in the service of Maharája Guláb Singh in 1834. At the end of the first year of

the war in Ladák, Zoráwar Singh sent Wazír Lakpat (*vide* "KISHTWÁR") from Zanskár to Pádar, in order to open a new road from Jamú to Ladák. Cunningham's account says there was some little fighting. Lakpat passed on, leaving only a thánadar and a few men in Pádar, having done no harm to the place. After Lakpat had left, the enterprising Ratanú above mentioned stirred up the people, who seized the Dográs and sent them prisoners to Chamba.

The rája of Chamba disavowed the act to Guláb Singh and, releasing the prisoners, sent them to Jamú. But this did not avert the consequences. On the opening of the season Zoráwar himself came with a force of about 3,000 men, but he was unable to get at Chatargarh, for the bridge across the Chenáb had been destroyed. He was then kept at bay for two months; during this time he had established a battery on the edge of the plateau, on the left bank, where it overlooks Chatargarh.

At last, with the help of some peasants, the Dográs got a rope across a few miles lower down, and crossing over by means of this, they came up the right bank of the Chenáb: then, getting across the Bhutna river by a bridge that had not been destroyed, they advanced on Chatargarh, took it by storm, and set fire to, and completely destroyed, the town, so that nothing but a heap of stones were left. Zoráwar Singh hanged several people, and mutilated several.

By these means, and by the building of the present fort, the Jamú rule became established in Pádar, which has remained quiet ever since; it is now under the tahsildar of Badrawár. (*Drew.*)

PÁDRI—Lat. 32° 55'. Long. 75° 50'. Elev.

A pass over the range lying between Badrawár and the hill states of Chamba, about 8 miles south-east of the town of Badrawár, which is crossed by the high-road to Chamba. The pass is ascended from Badrawár by a long and steep acclivity, which lies for the most part along the valley of the Nerú stream; the road is very tolerable, but almost too steep for riding, and after rain it becomes very slippery. The hills on every side are covered with grass or densely wooded. The descent of the pass on the Chamba side is steep and bad, and far more tedious than the other side, being alternately steep descents and bad ascents; several rapids have likewise to be crossed. This pass is said to be closed during winter. (*Hervey.*)

PADU—Lat. 33° 35'. Long. 75° 36'. Elev.

A place of note a few miles from Baláwar; of note, because it was also the seat of a separate rule, whose rájas were of one caste (a subdivision of the Rájputs called Pál) with those of Kulu, Badrawár, and Baláwar or Basol; the four, being so allied, were often at war with each other. The last five rájas of Padu were:—

Pur Napál.
Prithí Pál.
Jy Singh.

Avtár Singh (in the time of Ranjít Singh).
Umád Singh. (*Drew.*)

PAHÁRÍ—

A division of the Aryan race, inhabiting the mountainous districts of Jamú and Kashmír.

The great majority are Hindús, and are a strong hardy race, of good powerful frame; they have straight foreheads, good brow, and noses markedly hooked, specially amongst the older men. Their black hair is allowed to grow to their shoulders; they have thickish beards and moustaches, but the beard does not grow long.

The men all dress in a light-grey thick woollen cloth (puttú) which is made in almost every house. In some parts they wear a short coat, in others a long one, full, hitched up by a kamarband or a sort of woollen rope wound many times round. Their pajamas are loose down to the knee, but below that fit close. The cap is of different shapes—sometimes a skull-cap, more often one with side flaps. Lastly, a *lui* or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun stuff, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low, round, red cap. The caste that among the paháris prevails in numbers far over the others is the Thakur. The Thakurs, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Játis are of the Panjáb plain. (*Drew.*)

PAILGÁM—Lat. 34° 2'.

Long. 75° 23'.

Elev. 8,500'.

A considerable village most romantically situated at the north end of the Lidar valley, between the junction of the streams which flow through the two defiles at the head of the valley. Above the village is an orchard, the usual camping ground.

The inhabitants say that it formerly had as many as one hundred and fifty or two hundred houses; at present there are about thirty.

Cultivation does not extend up the valley much beyond the village of Pailgám. Supplies are procurable, but not in large quantities.

The path leading to the cave of Amarnáth and the Shísha Nág lies up the defile to the east, keeping to the right bank. Preslang, between 4 and 5 miles up, is the last village met with. The next stage is at Tanin, or Chandanwas, 10,500', a rough but practicable road for ponies. There is a good camping ground, with fine trees. Shísha Nág is reached after a climb of 1,500 feet. The next camping ground is at Panj-i-Tarni, about 1,2000 feet, reached across an easy pass 14,000 feet in height. From Panj-i-Tarni, the caves of Amarnáth, 13,500', are visited. The path from here to Baltal, in the Sind valley, can only be attempted in early spring, when the snow bridges are strong enough to bear.

From Pailgám another beautiful route is up the western branch to

Aru, 9,500', and thence to Lidarwat. Here the valley opens out and is well wooded. Thence the valley of Kolahoi, about 11,000', may be visited or the Sind valley may be reached. (*Wingate.*)

The village of Súknis, in the Maru Wardwán valley, may be reached from Pailgám in two marches. The path lies across the mountains, and the half-way place is Sonaur. (*Vigne—Ince—Montgomerie.*)

PAISAN—Lat. $33^{\circ} 44'$ Long. $75^{\circ} 22'$ Elev.

A small village situated on the right bank of the Arpat river; it contains a masjid and the zírat of Bába Subbúr Dhín, and six houses inhabited by zamíndars.

PAJAHOI—Lat. $34^{\circ} 4'$ Long. $75^{\circ} 39'$ Elev.

The name given to a portion of the Maru Wardwán situated on the banks of the stream towards the north-east extremity of the valley; it forms the second stage on the road towards Súrú, from the village of Súknis. There are no habitations in the place, but there is said to be a large rock capable of sheltering forty persons.

PAKAPŪRA—Lat. $33^{\circ} 49'$ Long. $74^{\circ} 48'$ Elev.

A compact village lying about 4 miles south of Chrár; it occupies a strong natural position on the top of a steep narrow ridge between two streams. There are about twenty-five houses in the village, most of the inhabitants being zamíndars; among them are many rishis, and two shopkeepers. This village contains the zírat of Saiad Muhammad Alí Ghází, which is surrounded by a garden enclosed with a wall. There are three tanks in the village for the supply of water when the stream fails during winter. The most convenient and shady spot for encamping is on the north side. An annual fair is held here towards the end of August, which lasts for four or five days; as many as 8,000 people are said to attend it.

PAKORA—Lat. Long. Elev.

A village in Braldú on the left bank of the Braldú river, containing seventeen houses. The scenery about this spot is wild and grand. The river here is very confined.

PAKOTE—

A stream which takes its rise on the slopes of the range forming the watershed between Kághán and the valley of the Kishan Ganga; it flows in a southerly direction through a narrow valley, discharging its waters into the Kishan Ganga, lat. $34^{\circ} 27'$, long. $73^{\circ} 37'$, between the villages of Mandal and Drawár.

The Kághán valley may be reached by a path lying up the course of this stream; it is said to be a fair path, and practicable for cattle, but is little used, and is closed for about four months in winter.

PAKRA—Lat. $34^{\circ} 19'$ Long. $78^{\circ} 0'$ Elev. 11,000'.

A camping ground on the right bank of the Shyok. The fourth march from Léh by the winter route, *via* the Karakoram pass.

PÁL—

A subdivision of the Hindú Rájputs which also exists among the Muham-madans. The rajas of Rájauri were Muhammadanised Rájputs. The early ones were of the tribe of Rájputs called *pál*, that caste to which belonged the Hindú rajas of Baláwar, Padu, and other places on the east of Jamú. (*Draw.*)

PÁL—Lat. $33^{\circ} 45'$.Long. $79^{\circ} 38'$.

Elev.

A camping ground in Ladák on the northern shore of the Pangong lake. It is on a broad, dull-green plain. (*Godwin-Austen.*)

PALAPÚRA—Lat. $34^{\circ} 27'$.Long. $74^{\circ} 14'$.

Elev.

A village situated on the left bank of the Dangerwari stream, about 6 miles south-east of Shalúrah on the road towards Sopúr. It lies on the north side of a narrow valley, which is filled with rice cultivation. There are about six houses in the village, and a masjid which is situated under the shade of the trees by the side of the path. Palapúra, and the neighbouring village of Pahilduj, are held in jagír by the family of Haibut Khán, the late rája of Kathai, a district lying on the right bank of the Jhelum about midway between Baramúla and Mozafarabád. This family occupies three houses in the village.

PALASTA—

The ancient name of the river which flows into the Jhelum, lat. $33^{\circ} 12'$, long. $73^{\circ} 42'$. (*See "PÚNCH TÓL."*)

PALHALLAN—Lat. $34^{\circ} 11'$.Long. $74^{\circ} 36'$.

Elev.

A large village situated at the foot of the table-land on the south-west side of the valley of Kashmír, at the edge of an extensive morass, which stretches towards the Jhelum and the Wular lake. It contains four mahallas or districts, *vis.*, Raopúr to the north, Taintripúr to the south-east, Kuttapúr to the south-west, and Vidpúr to the west. These divisions are quite distinct from each other, and are, for the most part, surrounded by low mud walls, and shaded by masses of trees.

The total population comprises sixty-six families of zamíndars, fifteen singers and dancers, two Hindú banias, three múllas, five dúms, two carpenters, a blacksmith, five cowherds, an oil-presser, a washerman, a potter, three tailors, two moohís, two butchers, and two pírzádas.

The table-land, beneath which the village is situated, is dry and scored with ravines; two old cedars, which grow at its edge, form a conspicuous land-mark. Rice is extensively cultivated on the low lands around the village.

There are said to be two springs in Palhallan; that called Suddurbul is situated at the entrance to the village on the south side, and is shaded by some splendid chunár and other trees.

The usual encamping ground is on the north side of the Raopúr mahalla

near the end of the canal, but the neighbourhood of the Suddurbul spring possesses many advantages.

From May until August, when the waters are in flood, both large and small boats ply through the canals between Palhallan and Srinagar and Sopúr.

The branch leading towards Sopúr is called Powasur, and that towards Srinagar, Shadinor; the journey to Shádipúr, on the Jhelum, occupies about four and a half hours.

From Palhallan to the Gulmarg there is an excellent road; the distance is about 12 miles.

PAL JUNG—Lat. $33^{\circ} 45'$. Long. $79^{\circ} 34'$. Elev.

A camping ground in Ladák, on the north shore of the Pangong lake. Here a broad *nala* bed comes down to the lake, and a long, low promontory runs from the hills on the north out into it. (*Godwin-Austen.*)

PALLA—Lat. $34^{\circ} 27'$. Long. $73^{\circ} 38'$. Elev.

A large village in the Mozafarabád district, situated in a narrow valley above the right bank of the Kishan Ganga.

The main portion of the village is built in a cluster on the hill-side above the road, and consists of about thirty houses inhabited by zamíndars of the *purchal* and *kukkur* castes, including two weavers, two mochís, a blacksmith, a carpenter, and a mulla.

A part of the village lies below the path; this hamlet is called Kurshun, and contains ten houses.

There is a good deal of rice cultivation about this place, which is irrigated by a stream which flows down through the valley.

PALPÚRA—Lat. $34^{\circ} 74'$. Long. $74^{\circ} 43'$. Elev.

A small hamlet situated on the right bank of the Jhelum, about 4 miles north-west of Srinagar. This place is supposed to be the Phalapúra of the Chronicles, founded by Lalitaditya in the eighth century. (*Moorcroft.*)

PAMBARSAR—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 37'$. Elev.

The name of the morass lying to the east of Patan, between the table-land and the bed of the Suknág river.

PAMPÚR—Lat. $34^{\circ} 1'$. Long. $74^{\circ} 58'$. Elev.

A large town, the tahsil station of the Bihu pargana, situated on the right bank of the Jhelum, about 8 miles south-east of Srinagar; the passage by boat, however, occupies between six and seven hours. It is built in two strips which lie parallel to each other, and are divided towards the north by a morass, and on the south by a low hill; the town is further subdivided into three wards, *viz.*, Sumbal, which stretches from the Gail Bággh on the south side of the town as far as the bridge; Drangabal, which comprises the centre portion from the bridge to the Shoka Bábá-ki-zíárat;

and Namibal, the northern portion, between the maharāja's residence and the Nand Bāgh. The Jhelum flows along the western half and by the north end of the eastern division; there are also numerous wells in the town.

The houses are much dilapidated, and the general appearance of the town gives evidence of decay.

There are a few red brick buildings, but most of the houses are constructed of sun-dried brick and timber. The streets are level and unpaved.

Dr. Elmslie estimates the population of Pampūr at 10,000, which would seem to be considerably in excess of the actual number of inhabitants, judged by the following list of families, which, though an approximation, is believed to be tolerably accurate:—

- 150 Zamindars.
- 30 Pandits, including patwaris, kardars, and shopkeepers.
- 15 Banias, Muhammadans.
- 40 Shāl-bāfs.
- 5 Rafūgas.
- 5 Cloth-sellers.
- 3 Butchers.
- 2 Dyers.
- 7 Dūms.
- 2 Blacksmiths.
- 6 Bakers.
- 2 Moobis.
- 1 Saiad.
- 6 Pīrśādas.
- 5 Mūllas.
- 3 Hurkaras attached to the zilladar.
- 5 Tailors.
- 10 Fishermen.
- 4 Washermen.
- 5 Weavers.
- 3 Cow-herds.
- 2 Milk-sellers.
- 2 Shepherds.
- 3 Potters.
- 10 descendants of the late Kādar Abdul Amīr.

Total 326

The town contains a jama masjid and four other masjids. Among the zīārats or shrines, those of Shoka Bāhā, Shai Hamadān, Saiad Safid, Saiad Niamut Ulla, and Nand Sāhib are the most famed; the trellis-work in front of the first mentioned is well worthy of notice.

The maharāja's residence on the bank of the river at the north end of the town is an ugly, but capacious, red brick building.

Below the town, on the banks of the Jhelum, is the Nand Bāgh, the garden or grove of a famous fakīr; it contains some splendid trees, and

forms a convenient encamping ground. Beneath a chunár tree, between it and the town, there is a *lingam* and some ancient carved stones, and at the south-west corner of the upper town, near the Shai Hamadán-ka-Makán, there are remains of a Hindú temple; the foundations of other such buildings may possibly be traced on the hill just south of it. The raised wall of the cemetery in front of the shrine of Shoka Bába seems to be built of the ruins of one of the ancient temples.

Dr. Ince gives the following particulars regarding the log bridge which crosses the Jhelum at Pampúr: length 132 yards, breadth 14 feet, number of piers four; average depth of water beneath $6\frac{1}{2}$ feet. General Cunningham, however, states that the bridge is 325 feet long.

The town is surrounded by an open down without trees, which commands a beautiful and extensive view of the valley of Kashmír. The table-land to the south is called the Sona Krund (golden basket) Wudar; it is almost entirely devoted to the cultivation of saffron, for which the town is famous. A root called *maset*, used to produce the almond-coloured dye, is said to be found at Pampúr; but most of it is imported from Ladák, where it is called *tsot*.

Pampúr is supposed to be a corruption of Padmapúra, the town built during the reign of Vrihaspati (A.D. 804 to 816), by the King's uncle Padma. At the same time a shrine was dedicated to Mahádeva under the title of Padmaswámi, of which there now remain only two fluted pillars from the colonnade and the basement of the central edifice.

Dr. Elmslie, on the other hand, states that the town is said to have been built by the ancient king Pádamadat, after whom it was originally called Pádamapúr. The name has also been derived from Padma, a "lotus," and púr a "city."

Pampúr was the scene of a great battle in the reign of Chacra Verma, A.D. 956.

Vigne observes that the long ridges of limestone strata in the neighbourhood of Pámpúr are very remarkable, jutting out perpendicularly to a height of 30 or 40 feet in some places, close to the river, and on the north side, and which is consequently nearly the lowest limestone in the valley, and probably the only place where it appears in the open plain.

PAMZAL OR PAMCHALAN—Lat. $34^{\circ} 17'$. Long. $78^{\circ} 50'$. Elev. 14,790'. A camping ground on the left bank of the Changchenmo river, at the junction of a stream from the Marsemik La. It is a halting-place on the Changchenmo route. Grass and fuel plentiful. Hares to be found in tamarisk jungle. There is a sarái here. Kiam 12 miles up valley. At half-way ford river, and follow path north to Gogra, $12\frac{1}{2}$ miles from Pamzal. (Trotter—Johnson.)

PANAMIKH—Lat $34^{\circ} 47' 10''$. Long. $77^{\circ} 33'$. Elev. 10,840'.

A village on the left bank of the Nubrá river, and a halting-place on the summer route from Léh by the Karakoram. It is said to contain six

houses. Barley and lucerne extensively cultivated here, and both are in much demand by merchants travelling between Léh and Yárkand. No supplies obtainable between this and Yárkand. One mile below the village are some hot springs. Temperature at exit of two springs 155° F. and 167° F. The water is conducted into two tanks enclosed by walls. These baths are much resorted to by travellers from Yárkand and by the natives, and are said to be efficacious in the cure of rheumatism and syphilis. (*Trotter—Bellew.*)

PANBUK OR TSOKAR-CHUNSE—

Lat. 33° 20'.

Long. 78° 12'.

Elev. 14,900'.

A small fresh-water lake about 1 square mile in area, lying south-east of the Tsokar, and connected with it by a small stream. It is a favourite resort of the kyang or wild ass. (*Drew.*)

PANCH, PANGACHE, OR PANGATSE—

Lat. 33° 40'.

Long. 76° 53'.

Elev.

A village in the Zanskár district, and a halting-place on the route from Padam to Léh. It lies at the south base of the Naerung La (or Nira pass). No supplies procurable. (*Drew.*)

PANCHGRAM—

Lat. 34° 25'.

Long. 73° 39'.

Elev.

A village in the Lachrat district, situated midway on the path between Mozsfarabád and Títwal.

The houses, which number twelve in the lower portion of the village, and eighteen in the upper, are much scattered. The rivulet, which flows down through the village from two ravines, dries in summer; when this occurs, water is obtained from the branch of the stream which flows below the west side of the village. When the rice crops are in the ground, the space available for encamping is very limited; the most convenient spot is near some houses in the centre of the village. Coolies and supplies are obtainable.

PANCHIPÚRA—

Lat. 34° 38'.

Long. 74° 27'.

Elev.

The name of a mountain in the range bounding the south-west side of the Matsil valley.

On the hills between this mountain and Nachíáni on the north-west side of the Khuihama pargana, there is some exceedingly fine pasturage. (*Montgomerie.*)

PANCH PASS—*Fide* "NAERUNG LA."

PANDITS—

"The pandits are all of the Brahmin caste and descendants of the ancient Hindús of the valley who refused to embrace Islám. They are a cunning and avaricious tribe. They fill almost every civil office of State, from the Governor of Srinagar down to the clerks in attendance on the collectors of revenue. Their pride and cowardice unfit them

for military employ. Pampered by the Hindú ruler, they play a tyrannical part in the administration of the valley; and they reap the fruits of their religious superiority in freedom from the pangs of famine, for it is a noteworthy fact that while thousands of Muhammadans have died and are still dying of hunger, no pandit is to be met with who shows signs of starvation or even of pressing want. If attempts be made to control the pandits, check their peculations, and introduce some equality between them and the Muhammadans, they repair to the governor, and, with threats of cutting their throats before him or abandoning the country with their gods, they bring him to their feet in submission; for they are holy Brahmins, and he is a devout Hindú."

The above are Mr. Henvey's remarks. Mr. Girdlestone says:—

"The pandits, who are socially, though not numerically, in the ascendant, have, like the Muhammadans, a Jewish type of face and are of good height, but they are less sturdy and less given to bodily action than the others. They pay much regard to the outward observances of religion, but are not cumbered with so many formalities as the Indian Brahmins. They rise very early for the performance of their ceremonial ablutions, are careful about the caste mark on their forehead and the peculiar high fold of the turban, which is their chief distinctive mark in dress, consider it proper to fast once a fortnight, and are strict in adopting a son in default of bodily issue. In their leisure moments many devote themselves to astrology, the influence of which is seen in their daily life, for no Hindú in Kashmír will undertake anything of importance without having first consulted the stars. They consider bearing of arms a breach of religion; in spirit they are unwarlike; they have no political aspirations, are of a saving disposition, lovers of their country, attached to their homes and lands.—so much so, that to sell or exchange house or land is deemed a wrong act. In official life they are cringing to their superiors, imperious to those below them, and not above accepting the smallest bribe,—nay, in many cases, enforcing the payment of douceurs to which they have no right."

Girdlestone, remarking on the estrangement which exists between pandits who have been domiciled in British India and their brethren in Kashmír, states that it is not so long since a service akin to that performed over the dead was performed over such Kashmíri pandits as were about to emigrate; for indeed their relatives looked upon such persons as dead thenceforward to them. The way was so long and difficult, and the means of correspondence so uncertain, that they never expected to have tidings of the absentees, much less to welcome them back into the home circle. In time, the latter fell away from the customs of their house and embraced those of the people amongst whom they had settled. Thus it has come to pass that whilst the Kashmíri pandits domiciled in India have accepted the severe ritual of the Indian Brahmins in matters of food and drink, their brethren in Kashmír, whom they characterise as intolerant and ignorant, do not object to meat, will take water from a Muhammadan, eat with their clothes on, and have no repugnance to cooking and taking their meals on board a boat. (*Henvey—Girdlestone.*)

PANDRAS or PRAN—Lat. 75° 40'. Long. 34° 25'. Elev.

A village of eleven houses on the left bank of the Drás river, and passed on the route from Srinagar to Léh at about 6 miles from Matayan. The river is crossed by a bridge half a mile below the village, and at this portion of its course flows rapidly through a narrow furrowed chaunel. On the 12th April Dr. Thomson crossed it above the village on a snow bridge, at least

40 feet thick, and covering the river for more than 100 yards. A good deal of *prangos* here, and a little cultivation. (*Bellevue—Thomson.*)

PĀNDRATHAN—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 55'$. Elev.

A small village situated on the right bank of the Jhelum, about 3 miles by road above Srinagar; by water the journey occupies nearly two and a half hours.

It is divided into two mahallas or districts, the upper being inhabited by Muhammadans of the Suní sect, and the lower by Shíás.

The place is remarkable for a very old and interesting Hindú temple, standing in the middle of a tank, about 50 yards from the river-bank, surrounded by a grove of willows and chunárs. The tank is about 40 yards square, and in ordinary seasons 4 feet deep; it is filled with reeds growing in a bed of soft mud; the water is derived from small springs on its northern side.

PĀNDŪCHAK—Lat. $34^{\circ} 2'$. Long. $74^{\circ} 56'$. Elev.

A village situated at the extremity of the spur, on the right bank of the Jhelum, about 5 miles south-east of Srinagar.

The abutments and two piers of a stone bridge are here visible, which, according to an inscription on a loose slab lying on the right bank, was built by Jahángír. (*Cunningham—Ince.*)

PANG—Lat. $33^{\circ} 31'$. Long. $73^{\circ} 57'$. Elev.

A village in Naoshera, consisting of a few houses, situated on the slope of the hill, about half a mile east of Kotli.

PANGACHE OR PANGATSE—*Vide* "PANCH."

PANGLUNG—Lat. $34^{\circ} 15'$. Long. $78^{\circ} 45'$. Elev.

A camping ground and sarái on the banks of the stream flowing from the Marsemik La into the Changchenmo river. It is a short stage from Pamzal and one march from Lunkha, at the south base of the Marsemik La. (*Caley.*)

PANGONG LAKE, OR TSOMONANGLARI, *i.e.*, "the lake of the great hollow"—Elev. 13,936'.

The largest lake in Ladák, extending from lat. 34° and long. $78^{\circ} 30'$ south-east, to lat. $35^{\circ} 40'$, and thence east to Noh in long. $79^{\circ} 50'$.

Only the lower lake (the Pangong Tso proper) lies in Ladák, the middle (Tso Nyak) and upper lakes being in Rudok territory. The lower lake is 40 miles long, with an average breadth of about 3 miles, the maximum

depth at its north-west end being 142 feet. The following are the soundings taken by Captains Trotter and Biddulph at the north-west end :—

“ Starting from the sandy shore at the west end of the lake, we made for the island, lying about 2 miles off, and situate nearly equidistant from two sides of the lake. (*N.B.*—The horizontal distances are only roughly estimated.)

	Depth.
At 100 yards from shore	55 feet
“ 250 ” ”	93 ”
“ 450 ” ”	112 ”
“ 1,000 ” ”	130 ”
This being the maximum depth between the shore and the island.	
At 400 yards from island	50 ”
“ 250 ” ”	14 ”

From this point a shelving, sandy bottom stretched up to the island which consisted of a mass of rocks, about 150 yards in length and considerably less in breadth. It was composed mostly of *calcareous tufa*, and in no place rose to more than 4 feet above the surface of the lake. It is submerged during heavy storms.

Soundings between island and north shore of lake.

	Depth.
At 300 yards from island	107 feet.
“ $\frac{1}{2}$ mile from main shore	136 ”
“ 250 yards ” ”	142 ”
“ 100 ” ” ”	114 ”
“ 50 ” ” ”	95 ”
“ 30 ” ” ”	80 ”
“ 20 ” ” ”	60 ”
“ 10 ” ” ”	12 ”

Although the water was beautifully clear, we looked in vain for fish, and, with the exception of a species of bug, of which myriads were swimming about, we failed to see any animal or signs of life of any description. The water was decidedly brackish, with a temperature of 55° F. (September); its colour, a very pure blue where deep, and green where shallow. The banks of the lake showed evident signs of the water having formerly stood at a much higher level than it does at present, and there can be little doubt but that the valley along which the road passes from Tankse up the lake was, at no very distant period, its main outlet; for although there is now a low pass, about 2 miles from the head of the lake, yet it is not much more than 100 feet above the present level of the water, and is of recent formation.

“ The character of the containing banks is for the most part very steep and rocky, scarcely leaving a footpath along the water's edge. All along the south-west side, however, there is a flat or shelving bank, sometimes a mile wide, and near where the Shushal stream enters the lake, there is a level extent of ground quite 10 miles in area.

"In the eastern part, on both sides, high mountains bound the lake, whose bold spurs jut out in succession, and at last, meeting, close in the view. These hills are composed of bare rock and loose stones, and no vegetation is to be seen. There are similar barren mountains on the north-east side, but though from 18,000 to 19,500 feet high, there was very little snow on them in July.

"To the south-west a high range runs parallel to the lake, some of the peaks on which are 21,500 feet. This range terminates in a peak, 20,003 feet, east-south-east of Tankse, and is covered with perpetual snow. Its upper ravines contain glaciers from which little streams flow down and finally lose themselves in the silt and sand on the edge of the lake. Only the larger ones find an exit into the lake, such as the Mang and Shúsha stream.

"The Lukung stream enters the lake at its north-west end, but there are no affluents whatever on the northern shore. The lake has no effluence, and shows signs of gradual subsidence. The waters of the western end are much more salt than those of the eastern end near Ot. In the stream connecting the Pangong Tso with the Tso Nyak the water becomes drinkable, and rich grass is found on the banks. Wild geese are plentiful here, and in the Tso Nyak there are fish, a species of tench. The Pangong lake is said to be frozen over for three months in the winter and can be crossed on the ice. Along the western shore are a few small villages, whose inhabitants cultivate naked barley and peas to a small extent. On the northern shore there are no houses, but the tent-dwellers (Champás), chiefly from Chinese territory, frequent certain spots in small numbers.

"The road from Shúshal to Léh skirts the western edge of the lake, and strikes the Changchenmo route at Lukung at its north-west end." (*Trotter—Drew—Strachey—Austin.*)

PANGOOR TSO OR TSORUL, *i.e.*, "Bitter Lake"—Elev. 14,400'.

Is situated about 5 miles south of the Pangong lake, its eastern extremity being in Rudok territory. It is about 16 miles in length, and somewhat less than 2 miles in breadth. Its waters are extremely bitter. General Strachey found fresh-water shells on its shores; so at one time it must have been a fresh-water lake. It has only one affluent, about 12 miles long, entering its east end, and no effluence, though the basin is quite open towards the Shúshal valley. (*Cunningham—H. Strachey.*)

PANGPOK—*Vide* "PANKPO."

PANGTUNG—Lat. 34° 33'. Long. 78° 50'. Elev. 17,250'.

A camping ground at the south base of the Changlung Pangtung pass, 7½ miles above Kota Jilga camp. The camping ground was covered with snow (beginning of October). Grass and an inferior fuel said to be plentiful. (*Trotter.*)

PANGTUNG LA—*Vide* "CHANGLUNG PANGTUNG PASS."

PANJÁL—

A range of mountains in Kashmír which commences near the Banihál pass. The range has an east and west direction for 30 miles, then it turns north-north-east, and continues for some 40 miles more, after which it dies off towards the valley of the Jhelum.

PANJTAR—

The name of a stream which rises on the eastern slopes of the Ingima ridge, and forms one of the sources of the Tala river, a tributary of the Pohru. (*Montgomerie.*)

PANJ-I-TARNI—

Elev. 12,000', approx.

The name of the collection of streams which drain the mountain valley near the Amrnáth cave; they take their rise in the Koun Nág, lat. $34^{\circ}8'$, long. $75^{\circ}32'$, and in the glaciers lying between the Lidar and Sind valleys. These streams are at first fordable, and flow in separate channels through a grassy valley between the snowy mountains; but, near the foot of Amrnáth, they concentrate into an impetuous and impassable torrent, which forces its way through a narrow defile communicating with the Sind valley, and being joined by a tributary from the south-west, it effects a junction with the head-waters of the Sind river at Baltal, at the eastern extremity of the valley. Throughout its course through this gorge the torrent is generally roofed with snow, and when this covering is complete, a passage between the Lidar and Sind valleys is easily effected; but late in the season, when the snowy bridge has in places melted, it is a matter of great difficulty to reach Baltal from the Panj-i-tarni valley. People who visit the caves usually camp in this valley. (*Wingate.*)

PANKPO OR PANGPOK—

A tributary of the Pirse river. Rises to the east of the Pankpo La. General Strachey met with some extensive snow-beds in the Pankpo valley. (*H. Strachey.*)

PANKPO LA, OR PONGHA PASS, OR PONGPO PASS—

Lat. $32^{\circ}42'$. Long. $77^{\circ}51'$. Elev. nearly 17,500'.

Lies about half-way between the Bara Lacha pass and the southern end of the Tsomorari lake, on the borders of Ladák and Spítí. There is a route from the Bara Lacha up the Tsarap valley across this pass to the Tsomorari lake, and thence to Puga, but it is only used late in autumn by traders with wool, borax, &c., carried on sheep and goats, which easily clamber along the rough stony slope. In August this road is impassable from the size and force of the Tsarap river, which has to be crossed several times. The best route is *via* the Lachalang pass and Rukchen.

"The ascent of the pass is not difficult. It is, however, not safely open till late in July, on account of some steep slopes of snow under overhanging precipices, from which water drops continually on to the snow below, and freezes into a steep incline of smooth hard ice, on which laden horses can never safely pass. The descent on the Ladák side is very gentle and easy, as is the whole road on to Tsomorari and Puga." (*Cayley.*)

The track lies mostly on the right bank of the torrent, and in places some hundreds of feet above it.

PANZGRAM—Lat. $34^{\circ}29'$. Long. $75^{\circ}7'$. Elev.

A large village in the Uttar pargana, lying at the foot of the plateau,

about 2 miles west of Shalúrah. It is shaded by some magnificent trees, and contains a masjid and hammám and the zíarat of Ded Maji.

The population comprises forty families of zamíndars, two múllas, two dúms, a mochí, a carpenter, and a blacksmith.

Corn is cultivated on the table-land above the village, and rice on the plain below it.

PANZUT—Lat. $33^{\circ} 37'$. Long. $75^{\circ} 13'$. Elev.

A village situated at the north-west end of the Sháhabád pargana. Near it is a spring which is very deep, and has rocks and weeds visible at the bottom; and there is a tradition of a boatman, an experienced swimmer, having dived into it, and never having risen again. Close to it is another spring; and near it, in the open plain, is an accidental mass of shingly conglomerate, 5 or 6 feet thick, which appears to have been rolled there by some extraordinary force, rather than to be the remnant of a larger bed deposited on the spot, as no formation of the kind is known to exist within a considerable distance of it. A canal formed for the purpose of irrigation conveys the waters of the Panzut spring over the Biháma wudar to a junction with the Sáudran river. (*Figure.*)

PAPAHARAN—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 19'$. Elev.

A village in the Kaurpara pargana, said to contain three families of Kashmírís and a pandit. It lies on the Sháhkúl canal, at the north end of the path leading into the Kuthár pargana by the Metsij Gali.

PARA RIVER OR RUPSHU—

A tributary of the Suttlej. Rises in the glaciers on the northern slopes of the Parang La (in Spítí), and flowing north-east for 25 miles enters Ladák territory at Narbu Sumdo camp. Thence its course is due east for another 25 miles to Chumur. From this point it turns to the south-east through the Tso Tso district, and then flowing south-west joins the Spítí river on the borders of Tso Tso and Hangrang. Its whole length is 130 miles, and its fall about 7,500 feet, or 57·7 feet per mile. The most important and most populous part of its course lies through the Chinese district of Tso Tso. Near Narbu Sumdo it flows in several channels through a broad expanse of gravel. The largest stream, on the 12th September, was about 25 feet wide and $2\frac{1}{2}$ feet deep, with a moderately rapid current. (*Cunningham—Thomson.*)

PARAN—Lat. $32^{\circ} 56'$. Long. $75^{\circ} 7'$. Elev.

There are two Brahmin villages of this name in the province of Jamú, situated close to one another, about 3 miles south-west of Krimchi, on the road towards Jamú.

ARANG LA—Lat. $32^{\circ} 25'$. Long. $78^{\circ} 10'$. Elev. 18,300'.

In Spítí, south-west of the Tsomarari lake.

On the Simla-Léh route; this is a difficult pass, and cannot be

traversed by horses; it is only open for a few months in the summer.
(*Drew.*)

PARANU—Lat. $33^{\circ} 6'$. Long. $75^{\circ} 38'$. Elev.

A small village in the province of Badrawár, situated on the left bank of the Nerú, about 16 miles north-west of the town of Badrawár, on the road towards Doda. It contains about seven houses, and a mixed population of Hindús and Muhammadans.

The poppy is extensively cultivated in the neighbourhood of this village.

PARDRI—Lat. $34^{\circ} 35'$. Long. $75^{\circ} 56'$. Elev.

A village in Lower Drawár, situated on the left bank of the Kishan Ganga, opposite Chak. It stands on the sloping bank of the river, and is surrounded with rice cultivation, which is irrigated by a small stream.

The village contains a masjid and twelve houses, nine of which are inhabited by Paháris and three by Kashmírís.

The large house by the river's edge used to be the residence of Yar Alí Khán, a son-in-law of Rája Sher Ahmad, of Karnao.

PARGWÁL—Lat. $33^{\circ} 5'$. Long. $76^{\circ} 26'$. Elev. 8,500'.

A village on the right bank of the Chenáb.

PARI—Lat. $35^{\circ} 2'$. Long. $76^{\circ} 12'$. Elev.

A collection of hamlets on the right bank of the Indus in Khurmang (Baltistán). It is the lowest village in that iláka and nearly opposite Tolti.

It contains about one hundred and thirty houses. (*Aylmer.*)

PARI—Lat. $35^{\circ} 47'$. Long. $74^{\circ} 37'$. Elev. 4,330'.

A camping ground on the south bank of the Gilgit river, and 14 miles in a south-easterly direction from Mináwar. It is devoid of shade, and is a dreary jumble of rocks and sand. The water from the river is very muddy. (*Barrow.*)

PARIMPÚRA—Lat. $34^{\circ} 6'$. Long. $74^{\circ} 48'$. Elev.

A village situated on the left bank of the Jhelum, just north-east of Srinagar, on the road towards Patan and Baramúla. It contains a masjid, and fifteen families of zamíndars, a fakír, and a dím.

The city custom-house is situated to the east of the village, on the bank of the river.

PARINDA—(Lit. a flier.)

The name given to a class of fast boat used in Kashmír, constructed with a small platform amidsthips under an awning, used by persons of consequence. (*Drew.*)

PARISHING or PARASHING—Lat. $35^{\circ} 23'$. Long. $75^{\circ} 0'$ Elev.

A small valley of Astor joining the Astor river just below the fort. Up it go the paths to Rondu *via* the Trongu and Harpo passes.

It contains the following villages :—

	Houses.
Thinghi	6
Popul	30
Loe	
Dachi	
Hapak	
Muski	4
Khangrul	7
Ramkar	4
Shepeopoliak	8
Gutamsar	5
TOTAL	64

(Aylmer.)

PARKÚTA—

An ilarka of the Wazirat of Skardú. It occupies the Indus valley just above the junction of the Shyok.

The main road from Srinagar to Skardú goes through this ilarka. There are also tracks leading to the Deosai plain and direct to Skardú.

The ilarka probably contains about six hundred houses. (Aylmer.)

PARKÚTA—Lat. $35^{\circ} 8'$. Long. $76^{\circ} 1'$. Elev.

A large village in Baltistán, on the left bank of the Indus, and 300 or 400 feet above it, occupying both slopes of a ravine cut in the thick mass of alluvium by a large stream from the south. The alluvium is scarped towards the Indus, and is covered with a mass of buildings, formerly the residence of the rája of Parkúta, a branch of the same family who ruled at Skardú, and dependent on them while that State remained independent; he was removed by the Sikhs. There is extensive cultivation round the village and many fine fruit-trees. Vines are plentiful, climbing over the poplars.

The rája of Parkúta used to govern a tract extending from Sarmik, 10 miles above the confluence of the Shyok and Indus, to Goltari near the junction of the Drás river, thus including both Tolti and part of Khurmang. Its length was about 43 miles. The mean height of its villages above the sea is about 7,800 feet. Ghulám Sháh, a brother of Ahmad Sháh of Skardú, the last rája of Parkúta, claimed to be the eleventh in descent

from the Makpon Bokka. The following is the genealogy, with the probable dates of accession :—

No.	Names.	Probable date.
1	Makpon Bokka	1500
...	" Sher	1530
...	" Gházi	1560
...	" Alí Sher Khán	1590
...	" Ahmad Khán	1620
...	" Sher Khán	1650
...	" Aziz Seho	1680
...	" Azim Khán	1710
...	" Sháhadat Khán	1740
...	" Abdul Rahim	1770
...	Muhammad Alí	1800
...	Alí Sher Khán	1830

Parkúta is celebrated for its saddles, which are very neatly tipped and finished off with the horn of the *hanglu* or Kashmírían stag.

There is a way from near Parkúta which leads up to the plains of Deosai. (*Vigne—Cunningham—Thomson.*)

PARL—

One of the seven districts into which the territories of the rája of Púnc̄h are divided. It contains five parganas—Parl, Palangi, Palandri, Mangora, and Barul. Its revenue is Rs45,000.

Parl consists of an extensive plateau. (*Pandit Manphál.*)

PARL—Lat. 33° 50'. Long. 73° 51'. Elev.

A town in the territories of the rája of Púnc̄h. There is a fort here with a garrison of twelve men with one gun.

PARMANDAL—Lat. 32° 42'. Long. 75° 6'. Elev.

A place of pilgrimage, two marches from Jamú, which the Hindús visit for the purpose of obtaining a moral cleansing by bathing in its waters. It is situated in a nook, far up one of the ravines that drain down to the plain. Drew describes a visit :—

"The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up; the picturesque buildings backed close by sandstone rocks, and the crowds of cheerful pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig 2 or 3 feet to reach the water. The atoning power of such a ceremony is considered in these parts to be second only to that of a visit to Hurdwar on the Ganges."

PARÓL—Lat. Long. Elev.

A large village on the Bajú river, and the name of a subdivision of the Kathua tahsil. (*Wingale.*)

PARSACHA—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 34'$. Elev.

A village in the Mozafarabád district, which extends for a considerable distance along the hill-side, above the right bank of the Kishan Ganga, about 2 miles north-east of Kúri.

The inhabitants number eighteen families of zamíndars, and also four Saiads, who live in the lower part of the village, which is called Harnab, and is quite separated from the upper part; it lies on the path by the bank of the Kishan Ganga, and is surrounded with rice cultivation.

Rájas Fateh Muhammad Khán and Walí Muhammad Khán, who are related to the rájas, nawábs of Kúri, reside in this village, occupying with their retainers, it is said, twelve houses.

PARTAL—Lat. $33^{\circ} 27'$. Long. $74^{\circ} 56'$. Elev.

The name given to the slopes on the south side of the Gólfágarh pass, about $2\frac{1}{2}$ miles north of the fort.

It is a resort for shepherds, and forms a convenient encamping ground. (*Montgomerie*.)

PARTŪK—Lat. $34^{\circ} 57'$. Long. $76^{\circ} 37'$. Elev. 8,850', approx.

A village of fifteen to twenty houses on the right bank of the Shyok in Chorbát (Baltistán). (*Aylmer*.)

PARŪNGLI—Lat. $32^{\circ} 32'$. Long. $75^{\circ} 53'$. Elev.

A village about 4 *kos* north-east of Basaoli, in the province of Jamú. It consists of about twenty houses, situated on the high lands a little distance from the right bank of the Raví.

PASHKYUM—Lat. $34^{\circ} 30'$. Long. $76^{\circ} 15'$. Elev. 8,600'.

A large village on the right bank of the Wakha river and passed at 5 miles from Kargil on the route from Srinagar to Léh. The cultivation is chiefly wheat, barley, and lucerne. The watercourses leading from the river are lined with willows and some tall poplar trees. Nearly 1,000 feet above the village, on the edge of a cliff, are the ruins of the fort of Sod, which was taken by the Dográs in 1835. The polo ground affords plenty of room for a camp. Supplies procurable; water abundant. The Wakha river is here fordable.

The village contains seventy houses.

The present rája's name is Raganpur Khán. (*Bellew—Moorecroft—Aylmer*.)

PASHKYUM RIVER—*Vide* "WAKHA-CHU."

PASTŪNI—Lat. $33^{\circ} 59'$. Long. $75^{\circ} 7'$. Elev.

A large village in the Wállar pargana, situated on the west side of the valley. It contains two masjids and the zíarat of Rishi Sáhib; there is also a filature in the village.

The inhabitants number twenty-five families of zamíndars, a málá, a mochí, a dúm, a blacksmith, and a carpenter.

The stream which flows down through the valley is bridged between this village and Wahgarh.

A road leading to the village of Luddu and Pampúr lies over the northern spur of the Wastarwan mountain; it is described as being good and practicable for cattle, but, as it is very little shorter than the level path by Awántipúr, it is but little used.

PATA—Lat. 33° 35'. Long. 75° 34'. Elev. 7,500'.

A village in the Rámnagar district on the road from Rámnagar to Badrawár. It is of considerable size, with extensive wheat cultivation (*Thomson.*)

PATAN—Lat. 34° 10'. Long. 74° 36'. Elev.

A large village lying at the foot of the table-land on the south side of the valley of Kashmír, by the edge of the Pambarsar morass. It is distant about 17 miles north-west of Srinagar, and 14 miles south-east of Baramúla, and lies on the high-road between those towns.

Early in summer, when the waters are in flood, there is likewise water communication with these places through the canals which traverse the extensive morass extending to the bank of the Jhelum and the Wular lake. There is ample space for encamping at the foot of the wudar, on the west side of the village, under the shade of some magnificent chunár trees, and in the neighbourhood of two small springs.

The population of Patan now numbers about forty families of zamíndars, three múllas, four horse-dealers, three cow-keepers, four banias, a pandit, who is the patwarí, and a krimkush (rearer of silkworms). There is a large government stable in the village.

The hamlet of Gasipúra, situated in a shady dell at the foot of the table-land on the north side of the village, is exclusively inhabited by a few families of pírzádas.

When the valley of Kashmír was partitioned into parganas in the time of the emperor Akbar, the village of Patan was forgotten. On díwan Todamul discovering the mistake, he ordered it to be constituted the 34th pargana by itself, to be called the Patan pargana; it now forms a zilla in the Kamráj division of the valley. The ancient name of this place was Sankarpúra; it is supposed to have acquired its present appellation of Patan, or the pass, either from being the centre of the thoroughfare which connects the two ends of the valley, or as standing at the head of a small canal which led straight into the upper stream of the Jhelum.

It is now only during a very few weeks in the year, when the rivers are flooded by the sudden melting of the snow, that this passage is navigable, and no doubt the uncertainty of communication was the cause that

contributed most to the rapid abandonment of Sankara Varmma's foundation, for it is recorded in the Rája Tarangini that Sankara Varmma, who succeeded Avanti Varmma and reigned from A.D. 883 to 901, in conjunction with his queen, Sugandhá, dedicated to Mahádeva, under the titles of Sankara Gauresa and Sugandhesvara, two temples at his new capital of Sankara-pura. This town is identified with the modern Patan, where, beside the highway on the south-east side of the village, two stately temples are still standing. Each is a simple cella; but in the larger one, the projection of the closed porches at the sides is so considerable that they form deep niches, or rather shallow chambers, in each of which was once a *lingam*.

In both the architecture is of the same character as at Martund, and of equal excellence. Here and there the carving is as sharp and fresh as if executed yesterday, but there are many ominous cracks in the walls, and if the forest trees which have taken root in these crevices are allowed to remain and spread, the destruction of both buildings is imminent.

By the wayside to the north of the village near the hamlet of Gasi-púra are two very curious stone pillars which the natives call Gúrmāt, and believe to have been mortals who for their misdeeds suffered a fate similar to that which befell Lot's wife. These pillars are, however, nothing more than the miniature models of temples which occur here and there throughout the country; but they possess this peculiarity, that they are not hollowed out in the interior, the place of the open doorway being occupied by a sculptured panel.

A few letters also remain of an old inscription which Vigne copied and sent to Calcutta, but they were found to be illegible, although bearing some resemblance to Sanskrit. (*Vigne—Growse*.)

PATGAMPŪR—Lat. 33° 55'. Long. 75° 2'. Elev.

A small village situated on the left bank of the Jhelum, just above Awánti-púr.

From this village Pá Yech may be reached by an excellent path crossing the Nonagar wudar; the distance is about 5 miles.

PATHIÁL—A tribe of Rájputá. (*Drew*.)

PATÍKA—Lat. 34° 26'. Long. 73° 36'. Elev.

A scattered hamlet in the Mozafarabád district, containing five houses, situated some little distance from the left bank of the Kishan Ganga, about 2 miles east of Núraserai, on the road towards Panchgram.

There are a few trees about the place, with rice and corn cultivation, and also a little cotton.

PATPURA—Lat. 35° 22'. Long. 74° 54'. Elev.

A village just north of the Astor fort. It contains about eight house. (*Aylmer*.)

PATSALUNG—Lat. $35^{\circ} 35'$. Long. $79^{\circ} 20'$. Elev. 15,800'.

A camping ground on the Changchenmo route (eastern variation). It is passed on the western route from Thaldat to the Karakash valley, and lies in a branch of the Kuenlun plains. To the north-east is a salt lake, and between it and Loding camp a soda plain is crossed. A little grass here. Water to be had by digging. (*Drew—Henderson.*)

PAYANG—

A stream which joins the right bank of the Indus some 9 miles below Len. Up it lies a very fair path to the Shyok *via* Thanglasgo pass. The lower portion of the valley near the Léh-Srinagar road is a stony barren plain. Then comes a fertile part of the valley, reaching from the conspicuous monastery of Gouon to above the village of Payang. This is dotted over with houses and well cultivated. Above this are good pastures, on which many horses are grazed during the summer months.

The whole valley contains under fifty families. Where the main Srinagar road crosses the valley, there is a good building (of the usual form) for travellers.

There are said to be about fifty horned cattle and six hundred sheep and goats in this valley. (*Aylmer.*)

PÁ YECH OR PÁ YER—Lat. $33^{\circ} 52'$. Long. 75° . Elev.

A small village in the Shirát pargana, situated on the banks of a stream at the foot of the west side and towards the southern extremity of the elevated table-land called the Nonagar wudar or karewá; it lies about 11 miles south of Pampúr by a good road, and about the same distance north-east of Shupion, but is most easily reached by a path from the village of Patgram, which lies on the left bank of the Jhelum, just above Awántipúr. This road passes by the village of Molakpúra, and crosses the Nonagar wudar, the distance being between 4 and 5 miles.

There is a masjid in the village and about ten houses inhabited by Muhammadan zamíndars.

The *stárat* of Shaikh Bairzíd Shimnági is situated on the side of the wudar above the village. On the south side of this village, situated in a small green space near the bank of the stream, surrounded by a few walnut and willow trees, is an ancient temple which in intrinsic beauty and elegance of outline is superior to all the existing remains in Kashmir of similar dimensions. Its excellent preservation may probably be explained by its retired situation at the foot of the high table-land which separates it by an interval of 5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. (*Vigne—Growse.*)

PAZILPÚRA—Lat. $34^{\circ} 28'$. Long. $74^{\circ} 13'$. Elev.

A village situated at the north end of the Machipúra pargana, which with Kralpúra, Dur Mohumma, and Matergháma, form a small district called Matergháma. (*Montgomerie.*)

PAZILPÚRA—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 9'$. Elev.

A village situated on the left bank of the Jhelum, just above the town of Bij Behára.

On the bank is a small *zíarat* shaded by a clump of fine trees, the village itself lying a little distance from the river.

PELIASA or BELLIASA—

A district of Kathai, situated on the right bank of the Jhelum river between Baramúla and Mozafarabád.

PENDKU—Lat. $33^{\circ} 2'$. Long. $75^{\circ} 43'$. Elev.

A village in Badrawár, situated on the slopes of the mountain above the right bank of the Nerú river, which is bridged at a spot between it and Dranga; it contains twenty houses inhabited by Hindús.

PENSILA—Lat. $33^{\circ} 50'$. Long. $76^{\circ} 26'$. Elev. 14,440'.

A pass between the districts of Súrú and Zanksár. It seems but little used. (*Aylmer*.)

PERISTÁN—

The name of a narrow valley lying at the south-east end of the Banihál district. Its general direction is east and west; the range of mountains on the south side is of considerable elevation, and the slopes are covered with forest; on the north the hills are not so high, and are bare and stony.

This valley contains no large villages, but there are numerous hamlets, and a considerable amount of cultivation.

The Peristán stream, which drains it, takes its rise on the slopes of the lofty mountains at the north-east end of the valley, and flowing in a westerly direction, unites with the Sunderi or Pogal stream, above its junction with the Bichlári.

The banks are for the most part precipitous, especially on the north side.

It is bridged just west of the village of Chiuli, and is fordable a little distance above it, and also, it is believed, in other places. The path from Kishtwár to Kashmír, by the Nandmarg pass, crosses the Peristán valley. It is used early in the season before the Brari Bal route becomes practicable.

PERISTÁN—Lat. $33^{\circ} 19'$. Long. $75^{\circ} 22'$. Elev.

A small village in a valley of the same name, forming part of the Banihál district; it is situated on the top of a spur above the west side of the village of Hálán.

The inhabitants number two families of Hindú zamíndars and a Muhamadan blacksmith.

Peristán lies on the road from Kishtwár to Kashmír by the Nandmarg pass.

drains. The valley is, generally speaking, very narrow, the hills on each side sloping and well covered with deodar and oak. Ashrath or Amrath is the only village in the valley. (*Barrow.*)

PET DUSAR—Lat. $33^{\circ} 38'$. Long. $75^{\circ} 8'$. Elev.

A village in the Diosur pargana, prettily situated in the midst of fine chunár trees at the foot of the low hills which slope down from the Panjál range, at the southern extremity of the valley of Kashmír. (*Ince.*)

PHAJIPÚRA—Lat. $33^{\circ} 57'$ Long. $74^{\circ} 41'$. Elev.

A village in the Dansu pargana, situated on the path between Chrár and Zainagam; it contains five houses, and is surrounded with rice cultivation.

PHAK—

The name of a pargana in the Shahr-i-Khas zilla of the Miráj division; it comprises the district lying at the foot of the mountains to the north of Srinagar. The tahsil station is at Batapúra.

PHAKARKOT—Lat. $35^{\circ} 4'$. Long. $74^{\circ} 52'$. Elev.

A small village on the left bank of the Kamri stream. It contains seven houses. It possesses very little cultivation. (*Aylmer.*)

PHALAKA—Lat. $34^{\circ} 28'$. Long. $73^{\circ} 52'$. Elev.

A village in Lower Drawár, situated on the left bank of the Kishan Ganga river; it contains a masjid and the zíarat of Saiad Sahib, and twenty-six houses inhabited by Muhammadans of the Jaggan caste, and also one or two Kashmíri families; among the inhabitants are a blacksmith and a carpenter.

PHALANG DANDA or LINGTI—Lat. $32^{\circ} 50'$. Long. $77^{\circ} 35'$. Elev.

A boundary mark on the borders of Lahoul and Ladák; situated north-east of the Bara Lacha pass and just above Lingti (or Sarchu) camp. It is called Lingti by the Lahoulís, and is a high, square, insulated rock rising out of the Lingti plain. (*Cayley—Moorcroft.*)

PHALÓT—

A small village east of the Újh river and the name of a subdivision of the Kathua tahsil. (*Wingate.*)

PHAROL—Lat. $34^{\circ} 18'$. Long. $76^{\circ} 2'$. Elev.

A village in the Súrú district, on the banks of the Súrú river, between Kartze and Sankho.

"It is enclosed by lofty mountains. Those on the south were thickly covered with snow. In the day the sun was distressingly hot (26th June), whilst at night warm covering was indispensable. Goitre very common." (*Moorcroft.*)

PHI—Lat. $34^{\circ} 10'$. Long. $77^{\circ} 28'$. Elev.

A small village on the right bank of the Indus, situated below the junction of the Payang stream. (*Moorcroft.*)

PHILIANA—Lat. 33° 21'. Long. 74° 22'. Elev.

A village in the province of Naoshera, situated on the hill-side above the right bank of the Tawí, about 2 miles south of Rájaorí, on the road towards Naoshera.

PHINÉ—Lat. 35° 20'. Long. 74° 53'. Elev.

A village of twelve houses on the right bank of the Astor river, just above the fort.

PHOBRANG or **POBGUNG**—Lat. 34° 4'. Long. 78° 30'. Elev. 14,500'.

A small village passed on the Changchenmo route, 5 miles above Lukung, between the latter and Chugtra. It consists of one or two houses, occupied in summer for the sake of the cultivation of some naked barley, and deserted in winter for Lukung itself. No inhabited places are met with between this and Yárkand territory. (*Drew—Cagley.*)

PHORWAN—Lat. 33° 10'. Long. 75° 33'. Elev.

There is only one house in this place, which is inhabited by a Muhammadan zamindar, who is also a blacksmith; it is situated on the hill-side, about 3 miles north-west of Doda.

PHOTO LA—*Vide* "FORU LA."

PHU or **PHUGUL**—Lat. 34° 20'. Long. 76° 18'. Elev.

A small village of fifteen houses on the left bank of the stream of that name, situated a few miles south of Shergol.

PHUGUL—

A tributary of the Wakha river; rises in the mountains south of Shergo and joins the Wakha river at that place. (*Cunningham.*)

PHURSOOK—Lat. 33° 40'. Long. 78° 48'. Elev. 13,936'.

A bay on the western shores of the Pangong lake, and on the boundary between Ladák and Chinese territory. It forms a circular little lake in itself. A narrow strait only connects it with the water outside. It was evidently of great depth in places where the hills came down in cliffs upon it, and a line-of-battle ship might have floated and sailed in and out of it. (*Godwin-Austen.*)

PHUTAKSA—*Vide* "FUTOKSIR."

PHYANG—*Vide* "PHAYANG."

PIAS—Lat. 33° 20'. Long. 76° 1'. Elev.

An insignificant village in the province of Kishtwár, consisting of six or eight poor houses; it lies just above the left bank of the Chandra Bhága, about 21 miles east of Kishtwár, on the road towards Lahoul.

Neither coolies nor supplies are procurable. (*Allgood.*)

PIDMO—Lat. 33° 50'. Long. 76° 51'. Elev.

A village on the left bank of the Zanskár river, a little below Zangla.

Gold is found in the river-bed between this and Chiling. (*Vide* "CHILING.") (*H. Strachey*.)

PILARU—Lat. 32° 32'. Long. 75° 54'. Elev.

A small village containing four houses on a cultivated strip of land on the right bank of the Ravi, opposite Sandar (in Chamba territory).

The river is here fordable throughout the year, except when the snows are melting.

PILISKIMBO—*Vide* "CHANAGUND."

PIND—Lat. 33° 17'. Long. 73° 48'. Elev.

This place is situated above the east side of the path between Chaomuk and Mirpúr. It is said to be divided into twelve mahallas or districts, and to contain a large population.

PINJŪRA—Lat. 33° 44'. Long. 74° 54'. Elev.

A village situated about 2 miles north-east of Shupion. In A.D. 1814 an action was fought on the Pinjūra plain between the Sikhs and Patháns, in which the former were defeated; the Pathán general, however, was among the slain. (*Vigne*.)

PIPARRAN—Lat. 33° 17'. Long. 75° 38'. Elev. 13,374'.

The name of a conspicuous and lofty mountain in Kishtwár, lying to the north of Doda and to the west of the town of Kishtwár. Its summit is round and sloping, and for the greater part of the year covered with snow.

PIR—

A word generally used in Kashmír, &c., for a pass. (*Drew*.)

PIRAN—Lat. 34° 11'. Long. 74° 17'. Elev.

A small village situated on the right bank of the Jhelum, about 8 miles south-west of Baramúla by a good road. (*Allgood*.)

PÍR KA MAKÁN—Lat. 34° 27'. Long. 74° 19'. Elev.

A village situated on the right bank of the Kamil river, at the south-east extremity of the Uttar pargana. In the maharāja's records it is entered as forming part of the neighbouring village of Jagerpúr. (*Montgomery*.)

PÍR PANJÁL—Lat. 33° 38'. Long. 74° 34'. Elev. 11,400'.

A pass lying over the Panjál range, which is crossed by the old Mogul road between Poshíáns and Alíabád Sarái. Europeans, however, frequently use the name to denote the whole chain of mountains enclosing the valley of Kashmír on the south-west side.

The highest peaks in this part of the range exceed 15,000 feet, and their summits are generally covered with snow.

The geological formation of the range is chiefly of amygdaloid trap; in the south, south-east, and south-west, however, the surface in some places is composed of limestone containing marine fossils, and *Vigne* noticed

belemnites and small shells. Baron Hügel says clay and mica schist are found on the west side of the Pír Panjál up to its summit, and single pieces of hornblende are lying about.

Captain Montgomerie, R.E., when conducting the survey operations, remarked that on the Pír Panjál peaks the electricity was so troublesome, even when there was no storm, that it was found necessary to carry a portable lightning-conductor for the protection of the theodolite.

The summit of the Pír Panjál pass, which has an elevation of 11,100 feet, is distant about 6 miles east of Poshíána and 5 miles south-west of Alíabád Sarái.

The summit is reached from the western side by a steep, narrow, boulder-strewn path, cut in zig-zag form out of the mountain-side. The path is fairly good, but in places decidedly rough, over large rocks and loose stones. Progress upwards is necessarily slow, but with ordinary expedition the top of the pass can be reached in something under four hours from leaving Poshíána. In ascending, one passes successively through the different stages of mountain vegetation. On nearing the summit, the pines, firs and shrubs vanish, and nothing is found but stunted grass, rocks, and fallen stones. From the summit of the pass, which is comparatively level, with lofty walls of mountain masses on either side, is a gradual and easy descent over a grass-covered plateau, like a mountain meadow, hemmed in by walls of rock, a glen 5 miles long by half a mile in width, which brings one to Alíabád Sarái. On the top of the pass there are two stone huts, called Chedikana and Rásikund, built in the time of the Moguls as refuges for travellers during storms, and a ruined octagonal stone tower, loop holed on all sides, crowns the summit.

Near this tower are some huts, one of which is occupied by a fakír during the summer months; and hard by is the grave of a Muhammadan fakír, named Pír Panjál, from whom the pass takes its name.

The Pír Panjál pass is closed for about three and a half months, and opens for foot-passengers about the middle of April, and if the weather be fine, for horses about a month later. (*Montgomerie—Wakefield—Bates.*)

PIRSE RIVER OR PIRSA—

Rises in the mountains west of the Tsomorari lake.

"This intermittent affluent, which joins the south end of the lake (Tsomorari), after a course of 40 or 50 miles in two branches from the westward, is the same with the Pangpok (Pankpo) branch of the Rupshu (or Para) river, which sends half its water into the lake, and half to join the Parang branch of the river at Narbu Sumdo, sometimes both at once, and sometimes alternately in different years; an instance of diatomosis which, if insignificant from the smallness of its scale, is remarkable as the only one that I have ever seen or heard of in all West Nari or the Indian Himalaya."

The mountains round are from 3,000 to 5,000 feet above the valley. More than 30 miles down, this valley (which had narrowed) opens into a wider one, running north and south, which is that of which part is occupied by Tsomorari. At the debouchment there is a wide, rather sloping plain;

the fan made by Pírsa stream; this is bounded at a distance of 3 or 4 miles from the mouth of the gorge, by the low ridge, of smooth rounded form and brown earthy surface, which there makes the eastern side of the larger valley. (*Strachey—Drew.*)

PITAK—Lat. $34^{\circ} 10'$. Long. $77^{\circ} 35'$. Elev. about 10,700'.

A village on the right bank of the Indus, 5 miles south-west of Léh.

"There is an isolated rock here a few hundred feet high, on which all the older buildings are situated. The monastery is on the summit at one end and there is a fortification of two towers connected by a double wall that must have helped to make the rock a strong position." The cultivation here is irrigated from the Indus. The road from Srinagar to Léh passes to the north of the village. General Strachey remarks that the Indus is "fordable here at all seasons, being subdivided into two streams, which in the middle of May I found each 100 yards wide, and at the utmost knee-deep or $1\frac{1}{2}$ feet." (*Drew—H. Strachey.*)

PIUN—Lat. $34^{\circ} 56'$. Long. $76^{\circ} 38'$. Elev. 8,900', approx.

A village of twenty houses in Chorbát (Baltistán). It is situated on the left bank of the Shyok at the junction of the Chorbát stream. It is a stage on the Léh-Skardú routes. Supplies can be obtained here for the journey over the Chorbát La. Camping ground very limited. The Chorbát stream is quite unfordable in summer. It is crossed at this village by a good bridge.

This place is marked Paxfain on the map. (*Aylmer.*)

POAT LA—Lat. $33^{\circ} 17'$. Long. $76^{\circ} 50'$. Elev. 18,752'.

Is crossed between Zanskár and Chamba, and lies south of Padam.

POBGUNG—*Vide* "PHOBANG."

PODALLA—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 6'$. Elev.

The name of the spur which tends in an easterly direction from the Ingima ridge, at the south-west end of the Uttár pargana. (*Montgomerie.*)

POGAL—Lat. $33^{\circ} 20'$. Long. $75^{\circ} 20'$. Elev.

The name of a valley lying towards the south-east end of the Banihál district; it is drained by the Sunderi or Pogal stream, which takes its rise on the southern slopes of the Nandmarg mountain, and flows in a south-westerly direction to a junction with the Peristán stream, a tributary of the Bichlári river.

POHRU—

This river, which is mentioned by Moorcroft as the Lalakoal, is a collection of nearly all the streams which drain the north end of the valley of Kashmir.

It is formed by the junction of the Kamil with the Lahwal, or Loláb stream near the village of Mogalpúr, from whence it flows in a southerly direction, finding its way through a gap scarcely 800 yards wide in the

range of hills between the Uttar and Machipúra parganas; it then takes a more easterly course, and empties itself into the Jhelum, lat. $34^{\circ} 16'$, long. $74^{\circ} 28'$, immediately above the village of Dubgao, about 3 miles south-west of Sopúr. Its principal tributaries flow in by the right bank, and comprise the Dangerwari and Tala streams and the Marwar river.

The Pohru is about 75 yards wide at its mouth, and varies in depth according to the season. In the early part of the year it is a fine river, and navigable for the larger description of passenger boats as far as Awatkúla, a village situated on its left bank, about twenty hours' journey by boat from Dubgao. About half-way from Dubgao the river becomes narrow and rapid by passing for about 200 or 300 yards between rocks, where its bed is very rough with large boulders, and the stream is so strong that it is usually necessary to obtain assistance from the adjoining villages to pull the boats through the rapids. There are several villages and groves along the banks of the river, and the scenery, especially in the latter half of the journey, is very pretty. About 4 or 5 miles below Awatkúla, the river turns to the east, and after passing through the gap in the low range of hills, it becomes narrower, but deep, slow and smooth, and its banks, which are high and sloping, are covered with various kinds of shrubs and trees. (*Mooveroft—Vigne—Ince.*)

POHRUPET—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 23'$. Elev.

A large village shaded by trees, situated on the right bank of the Pohru river, about 3 miles south-east of Chogal. It is said to contain about one hundred houses.

POLAKONKA PASS—Lat. $33^{\circ} 13'$. Long. $76^{\circ} 25'$. Elev. 16,300'.

Leads from the head of the Puga rivulet down to the salt lake of Tsokar on the Rupshu plateau. Both ascent and descent very gradual. Road becomes heavy 5 miles before reaching the camping ground on the banks of the fresh-water lake which lies south-east of the Tsokar. The crest of the pass is nearly level and grassy for about a mile. It is a very deep depression in the axis of the chain which runs parallel to the left bank of the Indus. The hills to the right and left are bold and rugged. Height of pass, according to Reynolds, 16,682'; Dr. Thomson, 16,500'. (*Reynolds—Thomson.*)

POLONG KARPO—Lat. Long. Elev. 14,600'.

A camping ground on the left bank of the Karakash river, 21 miles below Tak Marpo, and above Súrú camp. It is passed on one of the variations of the Changchenmo route, leaving the western route at Chungtas. A huge rock here in the bed of the valley on the left bank. Camping ground good. Grass plentiful. Five miles below camp the river takes a sudden bend to the north-west. (*Trotter.*)

PONI—Lat. $33^{\circ} 5'$. Long. $74^{\circ} 44'$. Elev.

A large village in Naoshera, situated in a wide and fertile valley at the foot of a sandstone ridge about 15 miles north of Aknúr. This valley

lies north and south, and is not many hundred feet above the level of the Panjáb. Supplies of all sorts are plentiful. (*Allgood.*)

POPCHI—Lat. $34^{\circ} 40'$. Long. $77^{\circ} 35'$. Elev.

A village in the Nubrá district, on the left bank of the Nubrá river. It is passed on the summer route by the Karakoram, about half-way between Taghar and Panamikh.

PORÚSPŪR—

The name of a pargana in the Patan zilla of the Kamráj division of Kashmír. It comprises a swampy district situated near the centre of the valley north-west of Srinagar. Kowsa is the chief place in the pargana.

POSHIANA—Lat. $33^{\circ} 38'$. Long. $74^{\circ} 32'$. Elev. 8,350', approx.

A village situated about 30 miles north-east of Rájaurí, on the west side of the Pír Panjál pass: it lies on the side of a narrow glen high above the right bank of the Chitta Páni stream. It contains about fifty flat-roofed cottages built of wood and plaster, arranged in terraces, the roofs resting against the bank, by which means they are in some measure protected from the effects of snow-storms. The village lies considerably beneath the limit of forest, but there are very few trees near it. The green slope on the side of which it is built, and whose summit is 700 or 800 feet above it, affords a pasturage for sheep and goats; but the extent of cultivation is nearly confined to turnips; and Poshiana owes its existence entirely to its situation on the highway to Kashmír, on which, or out he plains, it is dependent for supplies of grain.

There is an old and ruined sarái a little above the left of the road, and within a few hundred yards of the village. Poshiana is deserted by its inhabitants during the winter months, when it is enveloped in snow. This village does not afford much accommodation for the traveller, it being usual to pitch tents on the flat roofs of the houses. Some space might perhaps be found above the west side of the village. There are a couple of houses that could be used by travellers in cases of necessity. In summer supplies are procurable, and rich grass is plentiful, but water is somewhat scarce.

From Poshiana two paths lead over the Panjál range into Kashmír, *viz.*, the high-road which crosses the Pír Panjál pass, and a footpath by the Chitta Páni pass; this latter route is impracticable for laden animals.

A tax (called zar-i-markab) of R5 a pony is levied at Poshiana. There are about 500 ponies used for carrying loads here.

POSHKAR—Lat. $34^{\circ} 2'$. Long. $74^{\circ} 33'$. Elev. 8,337'.

A wooded hill situated on the western edge of the valley of Kashmír, between Firozpúr and Kág. Vigne calls this the highest of all the isolated hills within the valley.

The path usually taken between Kág and Firozpúr passes round the

north side of this hill, but there is said to be a shorter but rougher way through the glen to the south.

POSHKAR—Lat. 34° 2'. Long. 74° 33'. Elev.

A village situated at the foot of the hill of the same name on its east side; it lies on the path between Kág and Firozpúr. There are about ten houses in the village inhabited by zamíndars, among whom are some pírzádas and weavers.

POTA—Lat. 33° 20'. Long. 73° 48'. Elev.

There is only one house in this place, which is on the left bank of the Púncb Tóí river, about 7 miles north of Chaomuk.

POTI—Lat. 33° 7'. Long. 73° 48'. Elev.

A village in Naoshera, lying on the slopes of the ridge, about 7 miles south of Mirpúr, to the west of the road to the Gatiala ferry. It contains about eighty houses, and is held in jagír by Rájá Sultán Khán.

POTSHAI—Lat. 34° 25'. Long. 74° 38'. Elev.

A small village in the Khuihama pargana, situated near the northern shore of the Wular lake, about 3 miles west of Bandipúra, on the road towards Sopúr.

POWEN—Lat. 34° 33'. Long. 76° 10'. Elev.

A village on the right bank of the Súrú river, opposite Kargil; river-bank from here down to junction with the Drás river lined with cultivation and orchards. (*Bellev.*)

PRAHNU—Lat. 34° 55'. Long. 76° 47'. Elev. 9,100', approx.

A village in the district of Chorbat in Baltistán on the right bank of the Shyok. It is irrigated by a torrent of the same name. Considerable cultivation. Here there is a deposit of alluvium to depth of 600 or 700 feet behind some isolated rocks. The inhabitants of the two small hamlets of Do and Thang winter here. There are about fifty houses. A mile above the village is the only permanent bridge over the Shy. It is 125 feet long by 5 feet broad. It is very shaky and bends considerably. Here the Shyok valley is very narrow. Supplies procurable. (*Thomson—Aylmer.*)

PUD—Lat. 32° 36'. Long. 75° 51'. Elev.

A village in the Basaoli district, situated about 13 miles north of that town on the road towards Badrawár.

The village, which contains about twenty-five houses, is situated on elevated ground at the foot of the higher range of hills. Supplies are procurable with difficulty, and in the dry season water has to be brought from some distance.

The road to Bassoli is somewhat rough and difficult for cattle.

There is said to be a path from Púd, leading directly towards Dalhousie, which crosses the Ravi at Salo.

PUGA CAMP AND STREAM—Lat. $78^{\circ} 25'$. Long. $33^{\circ} 15'$. Elev. 15,200'.

On the right bank of the Puga rivulet (or Kulung-Chu); is situated about half-way between the Polakonka pass and the Indus, opposite Mahiye. It is a halting-place on the route from the Tsomorari lake to Léh. The route from Léh to Hanle and Gardok also passes through it. There are sulphur mines and borax-fields here. The former are worked by the Kashmír government, and the latter by the poorer traders from Kulu and Lahoul. Hot springs occur in the bed of the rivulet for a length of about two miles, and its banks are quite white with saline matter that is being continually precipitated. The springs vary in temperature from 80° to 145° F., the hottest containing chloride of soda and sulphuretted hydrogen in solution, and those of low temperature chloride and borate of soda, both in solution. The Puga stream rises at the foot of the Polakonka pass, and flowing east, joins the Indus opposite Mahiye. The ravine through which it flows is in parts thickly covered with myricaria bushes. Some of them are about 15 feet high, with stout, erect trunks about 6 inches in diameter. (*Cunningham—Thomson—Drew.*)

PULÁK—Lat. $33^{\circ} 20'$. Long. $73^{\circ} 48'$. Elev.

A large village situated near the left bank of the Púñch Tóí river, about 12 miles north-west of Mirpúr, on the direct path towards Kotil. The village, which is divided into four mahallas, is situated in a narrow valley at the foot of the hills, which is bisected by a low spur.

The inhabitants are all Muhammadans, and number about sixty families of zamíndars, including a blacksmith, a carpenter, and a potter.

Provisions are procurable; the main supply of water is drawn from a brackish well, but excellent water may be obtained from the river, which flows at some little distance to the west. There is said also to be a *baoli* of pure water in the village.

PULARA—Lat. $33^{\circ} 49'$. Long. $74^{\circ} 20'$. Elev.

This village is situated on both banks of the Dali Nar stream, which is here crossed by a narrow *kadal* bridge; it lies about fifteen miles north-east of Púñch, on the path leading towards the Tosha Maidán, Núrpúr, and Sang Safíd passes. The village contains about eighteen houses in all, inhabited by Muhammadan Kashmíri zamíndars.

Some little rice is grown in the village, but this cultivation does not extend further up the valley.

PULUMBA CHU—

A tributary of the Súrú river. Rises in the mountain range that lies between the valleys of the Súrú and Wakha rivers, and flowing west, enters the Súrú river at Kartze. (*Moorcraft.*)

PÚNCH—Lat. Long Elev.

The territory of Púñch, which is held by Rájá Motí Singh* a cousin of Maharájá Ranbir Singh, was wrested by the Dográ brothers under Maharájá Ranjit Singh, from Rájá Mir Baz Khán, Gújar, its hereditary ruler, about forty years ago. It formed part of the possessions of Rájá Dhian Singh, which descended to his sons, Jowahir Singh and Moti Singh. The intrigues of Jowahir Singh against his uncle and cousin at length led to his banishment to the Panjáb, on a cash pension of one lakh per annum, and to the absorption of his patrimonial estate in the Jamú territory, Motí Singh gained the good graces of Guláb Singh by submission, and received from him the grant of Púñch on conditions of fidelity and allegiance.

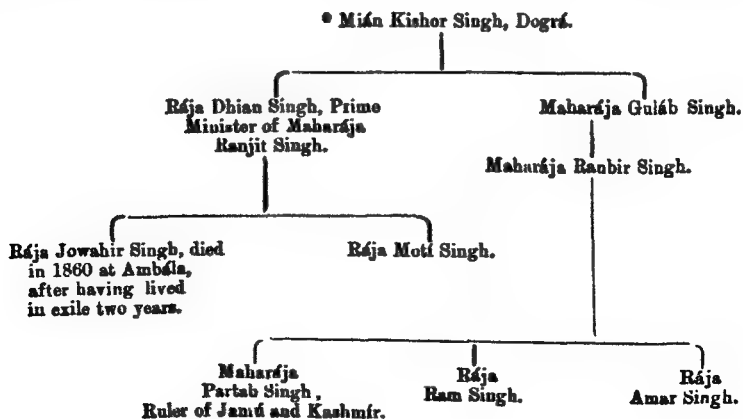
In its general aspect the district is throughout very mountainous, the ranges to the north and east being of considerable elevation.

The valley of the Púñch Tóí or Palasta river, in which is situated the capital, is of considerable extent, with an average width of about one mile; it is enclosed by low and beautifully wooded hills, and produces abundant crops of rice. The climate of the lower valleys is somewhat humid, and is said at times to be malarious; that of the upper slopes and mountains is cool and healthy.

The following is a report on Púñch made to the Panjáb Government by Pandit Mauphúl in the year 1863 :—

Púñch is bounded as follows: On the north by the high mountain chain, an offshoot of the Pír Panjál range, which divides it from the Khukha country, Uri, Chikar and Danna; on the east by the Pír Panjál range; on the south by the parganas of Rájauri Jbupal, and Kotli, under Jamú; on the west by the river Jhelum.

The principal line of the Bhimbar and Rájauri route from the Panjáb to Kashmír passes through the south-east corner of Púñch.



It is divided into seven districts:—

1. <i>Haveli</i> , containing three parganas, Haveli, Mandi, and Tat.	R
The revenues of this district, consisting of land tax, grazing taxes ("zur-i-chopan" and "shakhshoomaree,"), and license tax ("báj-i-peeshewuran,"), amount annually to Co.'s rupees	47,000
The town of Pínch, the capital of the principality, is situated in a small fertile valley, on the bank of the river Pír Panjáí, in pargana Haveli. Its population is estimated at 8,000 souls. The houses are generally kucha. The rája lives in the fort, which is built of stone and surrounded by a triple row of walls.	
2. <i>Maindur</i> , containing two parganas, Maindur and Sohrin, in a small valley watered by the Pír Panjáí river. Amount of revenue	47,000
3. <i>Purawa-Thukiala</i> , containing two parganas, Purawa and Thukila. Revenue	11,000
4. <i>Baghan</i> , containing two parganas, Baghan and Salian	46,000
The Baghan valley, watered by a hill stream, is one of the most fertile tracts in the territory.	
5. <i>Parl</i> , containing five parganas, Parl, Pulungi, Palandri, Mangora, and Barul. Revenue	45,000
Parl consists of an extensive plateau.	
6. <i>Punjaura</i> , containing five large villages, Punjaura, Buhramgula, Chundemurh, Dogree, and Poohana. Revenue	1,350
7. <i>Sudroon</i> , a hilly tract, held in jagir by Rája Surundaz Khán, Gájar, a hereditary chief. Valued at	10,000
Total Company's R	217,350

Add other items of revenue—

1. "Zukat" (customs duties) farmed to Sardár Hara Singh, a khatri of Mouza Wálí, in pargana Pind Dadan Khán, Zilla Jhelam, Prime Minister of the rája, for	20,983
2. Stamped paper revenue, farmed to ditto for	8,000
3. "Phoolsehra," or tax on marriage from Muhammadans, farmed to ditto for	8,000
4. Monopoly of the sale of the "chikri" wood growing in the parganas of Sohrin and Sudroon, farmed to ditto for	1,000
5. Monopoly of the sale of "chob-i-koot" (<i>Aucklandia voracosta</i>) growing in the pargana of Mandi only, farmed to ditto for	1,000
6. Monopoly of the sale of iron procured from the mines in pargana Mandi, Sohrin and Thukiala, the only iron mines worked out in the territory, farmed to ditto for	1,000
7. "Furoes," or fines levied in the Judicial and Revenue departments, estimated at	50,000
Total Revenue, Co.'s R	307,333
Khalea paid into the rája's treasury.	297,333
Jagir held by Rája Surundaz Khán	10,000

The land revenue is collected in cash, at revenue rates fixed on land
 Mode of Collection. Land Revenue. with reference to the quality of soil; for
 instance:—

Land Revenue determined by the quantity of seed sown.	{	Per Bharntee,	{	From	Co.'s R
		" Tunka,		2	12 0
		" Anna,		To	3 4 0
		" Tach,		13	Co.'s rupees.

The first gathering of the cotton crop belongs to government, which
 sells it to zamindars and others, at five seers less than the current price per
 rupee. Cotton grows chiefly in pargana Maindur.

The following additional taxes are collected in kind:—

In grain—

Wheat	{	2 seers* for each rupee of land revenue.	
Indian corn			
Rice		2 seers and 1½ seer	ditto.
Turmeric	{	Lately grown in parganas Havell and Maindur.	
Sugarcane		The government supplies the seed, and takes ½ of the produce.	
Ghee		per buffalo, two seers; per cow, one seer.	

"Anárdána" (pomegranate seed), which grows in pargana Maindur
 only, from five to ten seers per house or family.

Woollen cloth, "puttú," one yard per rupee of land revenue.

Fruit—Apricot "khúbání, zardaloo;" pears, "butung," and "nak,"
 as much as may be required by government.

The "zurchopan," or grazing tax, is levied from shepherds at Co.'s
 R15-10 per 100 head of sheep. The parganas of Punjsaræ, Sohrin, Mand
 Sudroon, and Baghan, contain the largest number of sheep.

The "shakh-shoomaree" is collected on buffaloes and cows from the
 owners, who are mostly Gújars, a well-known pastoral tribe, the ancient in-
 habitants of Púñch, at the rate of one rupee and eight annas or 1½
 rupees per buffalo, and twelve annas per cow.

A tax (called the "zur-i-markáb") of five rupees per pony is levied at
 Poshiana, a large village of some commercial importance, in pargana Punj-
 saræ, on the Kashmir road. There are about 500 ponies used for carry-
 ing loads in this village.

The "báj-i-peahewuran" is a tax on trades. The banias (provision-
 sellers) of Mandi, a trading place in pargana Havell, pay at one rupee per
 shop. Those of Púñch are exempt from the payment of this duty. All
 other traders, artisans, carpenters, ironsmiths, weavers, barbers, leather-
 makers, tailors, silk-twiners, dyers, soap-makers, corn-grinders, &c., pay at
 the rate of two rupees per shop or house.

Customs and Trade.

The "zukat" consists of transit and
 town duties.

* A seer is equal to 1½ seers of English standard.

Rates of transit duty levied on certain articles of export and import.

Imports into Púñch from the Jamú and British territories, for Púñch or Kashmir :—

				Co.'s R
English cotton piece goods	12	8	0	per maund of English standard.
Coarse country cloth, cotton and woollen	7	8	0	ditto.
Sugarcandy	15	0	0	ditto.
Sugar	13	8	0	ditto.
Coarse sugar	6	8	0	ditto.
Molasses	5	0	0	ditto.
Salt	5	0	0	ditto.
If taken in lumps				0 11 0 per lump without reference to size, and weight.
Kiriana (spices, medicinal drugs, &c.)	12	8	0	per maund of English standard.
Tobacco	7	8	0	ditto.
Cotton	5	0	0	ditto.

Imported from Kashmir :—

Kashmír blankets (<i>lwi</i>) per piece	0	8	0
Puttá, per piece of ten yards	0	8	0
Apples (per hundred)	1	0	0

Exports from Púñch :—

Púñch blankets, per piece . . . . .	...	8 annas or 6 annas.
Ghí	2 12 0	per maund of English standard.
Buffalo, female, per head	2 12 0	
" male	1 4 0	
<i>Note.</i> —Export of cows and oxen strictly prohibited.		
Leather, per pony-load	1 8 0	

The duties are collected by the men of the contractor, Sardár Hara Singh, at the different customs posts or chokís, of which there are seventeen* on the frontier, and five in the interior of the country.

The following are the principal commercial lines through Púñch :—

1st.—The principal road from the Panjáb to Kashmir by Bhimbar, Rájauri, Púñch, and the Pír Panjál pass; Baramgala (next stage from Thána in Rájauri) and Poshána are the only two stages in Púñch on this line.

* 7 on the river Jhelum.
6 on the Kashmir border.
4 on the Jamú border.

2nd.—From Thána on the above line to Kashmír by Púñch, the Háji Pír and Baramúla passes, viz.—

	Miles.	
From Thána to		
	Sohrin, 16	Cross the Rattan Pír spur at the Doonar pass.
In Púñch territory.	Púñch, 14	
	Kahúta, 9	
	Alhabád, 8	
	Úri, 17	Cross the Háji Pír pass. Hidrabád Saráí, a halting-place, a short distance beyond the pass. Úri is in the Khukha hilla, thence to Baramúla and Srinagar as in Route XI, Appendix XXIV to Trade Report.

This road is open all the year round, and passable for laden ponies throughout from the Panjáb to Kashmír, though the above portion within Púñch territory is more rugged and difficult than the Mozafarabád line, the only other road from the Panjáb to Kashmír which is not closed in winter.

The Kashmír traders use this road in winter.

3rd.—From the Pind Dadan Khán salt mines and Rawal Pindi, by Kahúta, through Púñch to Kashmír :—

From Pind Dadan Khán in zilla Jhelum to Kahúta, in zilla Rawal Pindi, by Chukowal			about 60 <i>kos</i> .
From Rawal Pindi to Kahúta, a tahsil station			12 „
From Kahúta to the ferry on the Jhelum river			15 „ Cross over into Púñch territory.
In Púñch territory.	Palandrí	5 „	
	Dana	4 „	
	Pulungí	7 „	
	Púñch	15 „	
	Mandi	8 „	
Sultáuputhri			9 „
Tosha Maidán			5 „ A halting-place and a chokí in an extensive plateau, over the pass in the Pír Panjál range, in Kashmír territory.
Patan			6 „ In the valley of Kashmír.
Srinagar			10 „

This is a more difficult but shorter than either of the two above roads within Púñch territory. It is passable for laden ponies, and by it the Púñch traders, and Rája Moti Singh, who is the largest trader in salt in Púñch, in particular, send their goods to Kashmír.

Open for six months—from May or June to October and November—only.

4th.—From Marí to Púñch :—

From Marí to Rubát 4 kos.

Ferry on the Jhelum called Taseen . 6 „ Cross the river into Púñch territory. Taseen is a village on the left bank of the river in Púñch. This ferry is also called "Dulkot," from the name of the fort in Taseen.

Parl 16 „ Road billy and difficult, but passable for laden ponies.

Doon Randi 8 „ } Road in a valley.
Púñch 8 „ }

This road is used by the Púñch traders, who bring large quantities of ghí, blankets, &c., to Marí. The portion from Rubát to Parl is the most difficult. It is, however, passable throughout for laden ponies and mules.

There are numerous passes leading directly from Púñch into the Kashmír valley, of these the Nílkanta, Firozpúr, Zamir, Tosha Maidán, and Sang Safíd are most used.

The monopolising system of trade on the part of government and its officials is carried on in Púñch to a much greater extent than in the Jamú and Kashmír territories. The trade in Pind Dadan Khán rock salt and the Púñch ghí, the only articles capable of an extensive speculation, is chiefly in the hands of Sardár Hara Singh, the prime minister of Rája Motí Singh, and the contractor of customs, stamps, &c., on his own account, as well as that of his master. The purchase and sale of the other valuable productions of the country, *vis.*, the iron, the "chikrí" (a superior kind of wood used in making combs in the Panjáb, particularly at Amritsár) and the root of the wood "chob-i-koot" (*Ascklandia voracosta*) are also monopolised by Hara Singh. Both these woods grow indigenous.

About 20,000 maunds of salt, worth more than Co.'s R60,000 at the Pind Dadan Khán mines, is believed to be thus annually imported by Hara Singh, for sale in Púñch and Kashmír; and the annual quantity of ghí exported to the Panjáb is estimated at 8,000 maunds. Most of the ghí consumed in Marí and Rawal Pindi comes from Púñch. The price paid by Hara Singh in Púñch is about R7 per maund (equal to 1½ maunds English standard), and that obtained in the Panjáb from R14 to 17 per English maund.

Civil Establishments and Troops, and their estimated cost per annum.

Principal Officers :—

	Co.'s R
Míán Guláb Singh, Chief Military Officer	2,500
Billu, Subadar	1,000
Sardár Hara Singh, Minister	1,000
All these officers as well as the tahsildars also hold farms of villages.	
Head Munchís and Officials in the Sudder Office	2,400
	<hr/> 6,900

	Co.'s R	Co.'s R
Five District Officers :—		
Tahsildars	900	
Tahsil Establishments	200	
	<hr/> 1,100	
Nine Thánadars	800	The thánadars are police officers under the tahsildars.
200 Sepoys under the Thánadars, at Co.'s R4 each	800	
	<hr/> 1,600	The sepoy in thánas are armed with matchlocks, swords and shields.
A regiment of infantry, consisting of 400 sepoy and officers ...	16,000	The regiment is cantoned at Pánoch.
	<hr/>	
Total estimated cost of Civil and Military Establishment	25,000	

The regiment is properly drilled and disciplined. Their clothing consists of a red cloth turban, red woollen coat, blue woollen pantaloons with red stripe. The sepoy is armed with *blawmar* (flint guns) and sword, and are recruited chiefly from the Jamú hills. There are about 50 Hindústánís in the regiment. The pay of the sepoy is Co.'s R5, of which R2 are monthly deducted for rations, and 8 annas for clothing.

The rations cost little or nothing to the rája, being supplied from the grain and ghí collected from the zamíndars, as shown under the head of land revenue collections.

In 1882 the whole force in the rája's territories was 1,000 men, mostly Dográs and Chibháís.

Mr. Henvey, in his report of 1882, gives the following details of the forts :—

No.	Name of Wazirat.	Name of Fort.	Garrison.	Guns.	Remarks.
1	In Púch . .	Púch . .	115	5	This is the zenána of Rája Mott Singh. The guards are under Devi Din. There is a magazine here.
2	Maindur . .	Monkot . .	15	1	
3	Bágh . .	Jowahirgarh . .	15	1	This was built by Rája Jowahir Singh.
4	Do. . .	Bágh . .	12	1	
5	Sadh Manai . .	Parl . .	12	1	
6	Do. . .	Nalpagi . .	10		
7	Bágh . .	Tain . .	10		
8	Do. . .	Palang . .	9		
9	Do. . .	Goara . .	10		
10	Do. . .	Palandri . .	10		
11	Do. . .	Badal . .	11		
12	Do. . .	Kandri . .	9		
			238	9	

The district officers, called tahsildars, dispose of all revenue, civil, and criminal cases, referring only heinous crimes, such as murder, knife-killing, &c., for orders to the Sudder Adalat at Púch, presided over by the rája himself.

Mían Guláb Singh, of Seeba, a relation of the rája, is commander-in-chief of his troops, and also chief judicial functionary.

Billu, Subadar, a Thakur of Jamú, assists the Mían in both the civil and military departments.

Hara Singh, a khatrí of Mouza Wali, pargana Pind Dadan Khán, zilla Jhelum, is the chief adviser and coadjutor of the rája in all matters of finance and trade. He possesses great influence over the rája.

The rája devotes most of his time to sporting, leaving much of his work to be done by Mían Guláb Singh or Hara Singh.

There is no code or written law. All decisions are regulated by precedents, will, or judgment of the presiding officer.

No record of cases, excepting those of murder, kine-killing, &c., is prepared, either in the Mofussil or Sudder Courts.

All crimes and offences, criminal and revenue, are punishable by fine, which is usually resorted to, imprisonment, without any limited term, being awarded on default. Capital punishment is never inflicted. Imprisonment is commutable to fine even in case of murder.

In cases of theft and cattle-stealing, in which stolen property is recovered, both parties are generally fined; the money paid by the plaintiff, at the rate of one fourth of the value of the recovered property, is called "shakurána" (thanks).

Most of the criminal offences are taken up by the local authorities themselves, on being reported by the police, even if there be no complaint made by either party, for the sake of fine, which is imposed on both parties in one form or another.

Any marriage effected amongst Musalmáns without marriage deed being endorsed on the usual stamp paper, is punishable by fine, as follows:—

	Co.'s R
Fine leviable from the kázi	25
" from the witnesses	25
" from the husband	25
" from the parents or relatives of the bride	25
" from the village lambardar	25

The value of stamped paper prescribed for marriage deed is R7 for the marriage of a widow, and R3 for the marriage of a virgin.

All petitions presented to the Sudder Adalat are endorsed on stamped paper of two annas value. No written petitions are taken in a mofussil court, all proceedings being conducted *ex officio*. Government takes one fourth share of all sums decreed in civil suits.

The administration of Rája Motí Singh is complained of as being very oppressive, and the taxation as exceedingly heavy.

On the other hand, Sir O. St. John has recently referred in a demi-official letter of the 6th August 1883 to the "success of (the maharaja's cousin) Motí Singh of Púnc in governing that little dependent State."

Besides the usual *bigar* (pressed labour), the agricultural classes have to supply *bigaris* every harvest at the rate of one man to every two houses, to collect grass for the rája's stables and fuel for his kitchen, as well as for sale to a contractor, to whom the monopoly of the sale of fuel in the town of Púnc is given.

Driven by poverty and the demands of the tax-gatherer, thousands of the zamíndars* (agriculturists) of Púnc annually come to Mari, Abbotta-

* *Hindú*.—Brahmins.

Musalmán Classes.—Sondoon, Mulia, Dhoond, Kural, Sutte, Junja, Doomal, Hutmal, &c.

bád, and Rawal Pindi, where they labour hard as coolies for the season, and save as much of their wages as they possibly can to pay into the rája's treasury.

PÚNCH—Lat. 33° 45'. Long. 74° 9'. Elev. 3,800'.

The principal town in the dominions of the rája Moti Singh is situated on sloping ground towards the northern side of a long open valley; it lies above the right bank of the Púñch Tóí, in the angle formed by the junction of the Bitarh, about a mile distant from either river.

Both the Bitarh and Púñch Tóí are unbridged; the former is fordable throughout the year, except on the occasion of floods; the latter during the winter months only; for the remainder of the year a ferry-boat plies. Púñch lies about half-way between Bhimbar and Srinagar, on the high-road by the Súran valley and Háji Pír pass, being distant about 66 miles from the former town and 88 from the latter; by the direct routes to Srinagar crossing the Firozpúr or Tosha Maidán passes it is considerably less.

Kotli is distant about 29 miles, and may be reached by two roads, *vis.*, that following the bank of the Púñch Tóí, or crossing the Sona and Nandheri Galis, by way of Mánkot.

The general shape of the town is oblong, its greatest length being from east to west; it is not surrounded by either wall or ditch. The streets are narrow, that in the middle of the town, which is the principal thoroughfare, being lined with shops on either side.

There are about 750 houses in the town, which are generally single-storied, with flat mud roofs. On the open space east of the town, and between it and the sepoys' lines, there is a darbár hall, a substantial brick building; it stands on the southern side of the road; to the north is another large edifice, the magazine, containing ammunition and military stores; there is also a sarái. The prison, which is near the cantonment, is said to accommodate about 200 prisoners, 80 being criminals, and the rest debtors. There is a government garden in the lower portion of the town, and near it two madrasas or colleges for Hindús; there is also one for Muhammadans. There are two masjids and two zíárats, *viz.*, that of Saíad Gafúr and the Alí Pír-ki-Takia.

Though not noted for any manufacture, the trade of Púñch, as might be expected from its position, is very considerable, and it is inhabited by a variety of races, Hindús predominating. Hari Rám is the principal banker.

The following is an approximate list of the dwellings and occupations of the inhabitants:—

Shops, Muhammadan	80 in bazár.
" Hindú	90 "
Goldsmiths, Hindús	12
Foreign merchants and traders . .	40 from the Panjáb, &c.
Carpenters	10

Blacksmiths	9
Moohis	6
Nálband	1
Millers	40
Mehters	4
Murkabáns	50 horse-keepers in government employ.
Kashmírs	234 of all trades and occupations.
Bigáris (coolies)	27
Kahárs (bearers)	10
Hill zamíndars	60
Shás	30 Kashmírs.
Mállas	4
Sajads	3
Pandits	12 in government employ.
Brahmins	8

729

The number of ponies, &c., available for transport must be very great, as it is stated that forty maunds (probably "kaeba" maunds of $16\frac{1}{2}$ seers each) of grain are daily expended in their keep; they are the property of government, and are employed in carrying grain, &c. Rice of sorts, makai (maize), kannak, jao (barley), dall of the múm, mash, and musáur varieties, and a little cotton, are produced in the neighbourhood, and sold in the bazár at the following rates for British currency, the local seer weight being one fifth heavier than the Ludiana or British seer :—

Seers per rupee.	
Kannak	14 to 16, according to quality.
Atta (flour)	12 to 13 " "
Maida (fine flour)	8
Rice, basmati, best sort	10
Rice, common	12
Ardawa (crushed barley)	24
Makai atta	28 to 32
Dall, mashki	14
" múm	12
" musáur	15
Salt	4½
Gbf	3
Oil	3½

Púnch is well supplied with water, which is brought by channels from the neighbouring streams; there is also a small spring near the Hindú temple to the north of the town.

The climate is hot during the summer months, and at certain seasons fevers are prevalent. The ground in the vicinity of the town is for the most part level, sloping down gradually towards the river, and it is almost

entirely bare of trees; below the town are a succession of rice-fields, and the wudar or table-lands on the north and north-west produce dry crops.

The fort stands on a mound, about 300 yards distant from the south-west corner of the town, and is on its west side divided by a shallow ravine at the distance of about 250 yards from a table-land of equal elevation with the mound on which it is built; at the bottom of this ravine a rill of water flows.

In shape the fort is almost a square, having a lower redoubt on its east side; at each corner there is a bastion tower and one in the middle of each face. The walls, which are of masonry, are about 35 feet high, and apparently of sound and solid construction. The entrance gateway is on the south.

The fort is surrounded by a dry ditch on its north side; on the west the mound rises very abruptly, and on this side the defences are highest and strongest.

The garrison consists of 300 men, part being in, and the remainder around, the fort; the rest of the sepoys are located in lines on the east side of the town, the total number in Púnch being, it is said, 800.

The rája Motí Singh, with his son Buldeo Singh, lives in the fort, and the household is said to number 800, besides 150 in attendance on the wazír, Mía Guláb Singh, the rája's uncle.

There is a bungalow for travellers some little distance from the left bank of the Bitarh river, about a mile north-west of the town at the foot of the table-land; it is built on a level piece of greensward, and has a few trees near it. It is a substantial brick building, with a flat roof, and contains four rooms. (*Bates.*)

PÚNCH TÓI OR PALASTA—

This river rises on the western slopes of the Panjál range, and, as the Súrat takes a westerly and north-westerly course to the western extremity of the Púnch valley, where it is joined on its right bank by a considerable stream from the direction of Mandi, its course through the Púnch valley is nearly due west, receiving in its passage the waters of the Bitarh river by its right bank, just west of the town of Púnch. On leaving the Púnch valley, at which point it is joined by the Swan stream from the north-west, it turns to the south, and flowing continuously in that direction empties itself into the Jhelum near Tangrot, lat. 33° 12', long. 73° 42'.

It drains a large area of mountain country, collecting a number of streams rising in the lofty Panjál range: indeed, it combines all those which spring from that part of the range north or north-west of the branching off of the Rattan ridge. It drains also a considerable area occupied by the mountains of intermediate height, and no small space of the lower hills.

The Púñch Tóí is not bridged at any place throughout its course. In its passage through the Púñch valley, and as far as the junction of the Mendola river, its stream is broad and comparatively shallow, with, in most places, a moderate current. From the confluence of the Mendola, up to within a few miles north of Chaomuk, the banks are generally steep and rocky, and the current impetuous; there is, however, a ferry beneath Kotli, at which place the river may be forded during the winter months, when the waters are low. There are also ferries at Púñch, between the villages of Ser and Bátal, near Mendola, and at Chaomuk. (*Bates—Drew.*)

PUNIÁL or PAYÁL—

A district in Dárdistán at the upper end of the Gilgit valley, between it and Yasín. This stretches for some 22 miles up to the Yasin frontier. Of old an appanage of Gilgit, Puniál became in later times a bone of contention between the rulers of Yasín and Gilgit, who each possessed it in turn for a time, till it finally came into the possession of Kashmír in 1860. Símálik, whose name will be found in the genealogy of the Gilgit rásas, is said to have given Puniál as a dowry with his daughter to a prince of Chitrál. At a later date it became an independent republic for a time, till a certain Shót, a native of Dárel, made himself Thum of Puniál, but was shortly afterwards slain by Sháh Pershán, of the Khushwakté family of Yasín, who established his son Búrúsh as a ruler. The present rája of Puniál, Akbar Khán, is a descendant of Búrúsh, his father having been re-established and confirmed in his possession by the Kashmír government in return for services rendered in the wars which finally established the Dográ rule on the right bank of the Indus. Kashmír troops garrison Puniál, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Kashmír or to Akbar Khán, who receives in lieu a fixed subsidy from the maharája, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement Kashmír would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khán. Great enmity exists between the people of Puniál and those of Yasín and Chitrál.

The principal place in Puniál is Cher, which has been corrupted into Sher by the Dográs. The people are, with few exceptions, Yashkfn or Bárish, but the language spoken is Shína. In religion they are mostly Maulais, a few Sunís and Shíás only being found amongst them. Puniál contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the

passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

The actual boundaries of Puniál are, on the Gilgit side, the stony and sandy plain between Sharot and Gulpur; and on the Yasin side, a place called Húpar, about 8 miles above Gakúch, which is in consequence the extreme north-western point of the maharāja's dominions. Within this tract are nine villages and two or three outlying patches of cultivated ground. The villages vary in altitude from 5,500 to nearly 7,000 feet, and from Cher Kala, the principal village westwards, they are fortified, or rather fort and village are synonymous terms. The following are the names of the villages in Puniál on the right bank, commencing from the east: Gulpur, Singal, Gulmati, Gakúch, Aish. On the left bank, commencing from the west, are Guranjír, Babar, Japók, and Cher Kala.

A characteristic of this part of the valley is that often, after a few miles, one comes to a place where the space is narrowed for a short distance by projecting spurs, so that the passage between these spurs and the river is extremely difficult, and at each of them an army might be stopped by a very few resolute men. These places are locally called *darband*. There are, however, usually two roads by which they can be passed, a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path, crossing the spurs, 1,000 feet or more above the river. Again, in winter they may be sometimes turned by twice fording the river, which is then very low. Up as far as Gakúch, however, there is now a good made road, which was laid out by Major Biddulph whilst on special duty at Gilgit. (*Biddulph—Drew—Barrow.*)

PUNMAH—

A glacier in the Mustágh range in Baltistán, at an elevation of over 10,000'. It forms one of the sources of the Braldú river. It terminates in an enormous chaotic expanse of *débris*, the lines of moraine not being distinguishable from one another for some miles up, where they run on till they terminate in a few narrow bands of dirty ice. Except for a few black slopes of ice, one could hardly believe a glacier to be there, so completely is its lower portion concealed beneath the materials it has brought down. This glacier is on the advance, together with all its detritus. The road to the Mustagha goes over this glacier. (*Godwin-Austen—Gylmer.*)

PURANA CHOWNI—

A little village, marked by poplar trees, on left bank of the Jhelum, about a mile below Srinagar, the usual starting-place for Gulmarg. There is good shade, but it is a dirty camping ground. A road leads by the back of the town across the racecourse to the Amírikadal. Another path follows the Jhelum to Shádipur. (*Wingate.*)

PURANA TILAIL—Lat. $34^{\circ} 36'$. Long. $75^{\circ} 1'$. Elev.

The name of a village in the Tilail valley, situated at the foot of a spur on the right bank of the Kishan Ganga, and above a considerable stream called the Satani, which flows just beneath its north side.

The village contains a masjid, and nine houses inhabited by zamindars.

The cultivation attached to this village lies to the south-east, on the other side of the spur. The Satani stream is crossed by a bridge, and may also be forded.

PURIK OR PURIG—Lat. Long. Elev.

A district of the Baltistán Wazirat consisting of the valleys between the Zoji La and Fotu La. Its principal villages are Mulbekh, Pashkym, Kargil and Drás. This district is famous for its breed of sheep. They are small, but good eating and cost R1 each; in Léh R2 each. The Léh-Skardú road runs down this valley, entering by the Nawiki la. It crosses the river frequently, but is very good.

Particulars of Purik.

Village or Parganah.	Houses.	Horses.	Yaks.	Cows.	Sheep.	Zeas.	Deop- kays.	Remarks.
Wakhs (O)	40	30	...	15	100	12	16	1 smith.
Mulbekh (O)	30	30	...	16	80	8	10	1 do.
Shergol (O)	10	5	...	4	40	2	3	1 do.
Kartas (M)	30	10	...	8	80	5	6	
Sápi (O)	26	12	...	5	30	2	7	
Phé (O)	15	5	...	9	40	4	6	
Darkit (M)	6	4	1	6	100	4	4	
Lotam (M)	6	3	...	5	150	3	2	
Pashkym (M)	70	60	...	30	300	10	...	1 do., 1 carpenter.
Skambu (M)	10	8	...	15	100	8	5	
Tata-karit (M)	30	20	1	30	200	10	15	
Yubeltak (M)	30	20	...	20	100	10	...	
Tumel (M)	40	15	...	15	60	...	...
Achamal (M)	25	5	...	10	40	...	...
Payun (M)	30	10	...	10	40	...	...
TOTAL	426	227	3	196	1,490	73	83	

O means half Buddhists, half Muhammadans,
M " Muhammadans.

(Authority—local *Lumbardars*)—(Cunningham—*Asiatic*.)

PURIKI LA OR KANDRIK LA—

Lat. $34^{\circ} 58'$. Long. $76^{\circ} 27'$. Elev. 1,600', approx.

A pass over the Kailas range, connecting Khurmang with Kuwaz (Chorbat) in Baltistán. The approaches up both valleys are fairly easy, but the last 500 or 600 feet ascent is very steep, especially on the Chorbat side, where it is actually precipitous. On the 6th July 1888 there was

snow for two miles on either side of the top. It opens in the beginning of July, and is only passable for foot-passengers. (See "Routes.") (*Aylmer*.)

PURIK RIVER—*Vide* "WAKHA-CHU."

PURNI—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 52'$. Elev.

A village in Lower Drawár, situated on the left bank of the Kishan Ganga, opposite Drawár; it contains a masjid, and ten houses inhabited by Muhammadan zamíndars, including a carpenter.

There are a few fine trees scattered about the village, and a considerable amount of cultivation of both rice and corn.

The Narháji stream separates it from the village of Mirpúr, which lies at a lower level to the north; there is said to be a path following the course of this stream, and crossing the range of mountains to the south-east, by which the Karnao fort may be reached.

Q

QUAIL—Lat. $34^{\circ} 06'$. Long. $74^{\circ} 37'$. Elev.

A small village in the Khuihama pargana, situated about two miles east of Alsú.

R

RADABUG—Lat. $34^{\circ} 4'$.Long. $74^{\circ} 40'$.

Elev.

A village situated on the north-west side of the table-land at the foot of the Bábá Hanáf-ú-Dín hill, to the south-east of the road between Makabáma and Srinagar. It contains seven houses inhabited by zamíndars, is surrounded with rice cultivation, and is said to possess a small spring.

RADANAG—Lat. $34^{\circ} 29'$.Long. $74^{\circ} 28'$.

Elev.

A village in the Loláb valley, near Lalpúr. It almost meets Shralgúnd, the two villages occupying a long narrow strip of land, with fields on both sides. (*Montgomerie*.)

RADANI—Lat. $33^{\circ} 22'$.Long. $73^{\circ} 50'$.

Elev.

A large village in Naoshera, situated about midway on the road between Mirpúr and Kotli; it is divided into four maballas or districts, and contains about ninety houses; among the inhabitants are a carpenter, blacksmith, cotton-cleaner, chokídar, two leather-workers, two sweepers, and two múllas. There are three masjids in the village, and the zíarat of Núr Sháh. All the inhabitants are Muhammadans. Bajra, kanak, jao, makai, and some cotton are grown.

RAHMÚR—Lat. $33^{\circ} 25'$.Long. $75^{\circ} 21'$.

Elev.

The name of a pass lying over the Panjál range, between the Sháhábád valley and the district of Banihál. On the Kashmír side the ascent commences near the village of Rishpúra, and the path is said to join that by the Banihál route below the fort of Harkartand, near the village of Rámsú. It is only used by shepherds, but is described as being shorter and less steep than that which crosses the Nandmarg pass.

RAIN—Lat. $32^{\circ} 31'$.Long. $75^{\circ} 51'$.

Elev.

A village in the Basaoli district, consisting of about twenty houses, which are scattered amid the fields. It lies about two miles north of Basaoli, on the road towards Badrawár.

RAINAWARI—

The name of the canal which traverses the northern portion of the city of Srinagar. (*See "SRINAGAR."*)

RÁJAORÍ OR RÁMPÚR—Lat. $33^{\circ} 23'$. Long. $74^{\circ} 21'$. Elev. 3,094'.

A large and partly walled town in the province of Naoshera, very picturesquely situated on the side of a low range of jungle-covered hills about 150 feet above the right bank of the Tawí river, which is usually of no great depth, and contains but little water, excepting when its flood is swollen by rains and the melting of the snows on the Rattan Pir, whence it flows; it then becomes impassable, there being no bridge. At present (1888) there are nine solid masonry piers, just opposite the dák bangalow, and stretching across the river. The bridge was abandoned

after the piers had been made. They appear to be in very good order. The bed of the river consists of small rocks and rounded stones. The most favourable places for fording are just south of the town, or about a mile north of it. Opposite the town on the left bank of the river, the valley opens out into a wide and extensive plain, which is for the most part richly cultivated with rice. This town is the largest met with on the Pír Panjál route into Kashmír, and is distant about 56 miles north of Bhimbar, and 94 miles south-west of Srinagar.

The houses are substantially built, chiefly of dressed stone, and many have two stories. Rájauri contains several places worth visiting, as the bazár; the *ullumnote*, or royal cemetery, which is situated at the back of the town, and contains about twenty tombs of the old chiefs of Rájauri; the *dmkhás* and the *masáfir-khána*, both saráis, and standing near the middle of the town; the royal palace, which is a most imposing range of buildings at its lower end, and the temple adjoining it. There is also a fine old *mandi*, or market-place, near the palace, now in ruins, having been destroyed by fire when the town was taken by Ranjit Singh's army. On an elevated hill north-east of the town there is a fort which commands the valley, which is said to have been over ten years building.

The halting-place of the Mogul emperor seems to have been the garden on the left bank of the stream. This is a large oblong space, enclosed by a thick wall, and traversed by two stone waterways at right angles to each other. In former times there was a bridge leading across from the garden; though the stream is usually fordable at certain places, it is at times rendered quite impassable by floods. At the corner are some hamáms, or hot-bath houses.

At certain seasons of the year Rájauri has an evil reputation for fever. Snow-storms are frequent in January, and the snow often lies two whole days on the ground.

The bungalow or pavilion for travellers is situated on the left bank of the river, immediately opposite the town, in an enclosed garden about eighty yards square, down the middle of which there is a canal, en faced with stone and containing a few fountains. The pavilion is open in the centre, and is divided into two small apartments overlooking the river. There is also another and smaller building at the opposite end of the garden near the entrance. The main bungalow is in good order.

In addition to the highway by the Pír Panjál pass, the valley of Kashmír may be approached from Rájauri by paths over the Darhal passes; there are also two roads leading to Púnch, *viz.*, by the Súran river, and by the Bhimbar Gali; the former is described as being much the easier, and is usually preferred by traders.

Vigne states that he discovered a coal-bed of inferior quality near the hot spring of Tatapáni, about one day's march to the eastward of Rájauri.

The rájas of Rájaoí were Muhammadanised Rájpúts. The early ones were of the tribe of Rájpúts called Pál, that caste to which belonged the Hindú rájas of Baláwar and other places east of Jamú. The Muhammadan Pál of Rájaoí were succeeded by rájas (also Muhammadans) who belonged to the Jarál tribe of Rájpúts; this was seven or eight generations back; these rulers also have passed away, but there is in the neighbourhood both Hindús and Muhammadans of these two castes.

The Rájaoí rule extended north and south 20 or 25 miles, and about 30 miles from east to west; its northern boundary was the Rattan ridge: to the south the country of the Bhimbar rája. The revenue is said to have been only Rs16,000, but, although the money income of the country was so small, the rájas have left some marks of their rule: there is what was once a large fine house, their residence, in the town of Rájaoí: of part of this, the roof has fallen in, but the river front is preserved and is used for offices. When all of these territories that had not before been acquired by Guláb Singh were transferred to him by the treaty of 1846, there came an end to the Rájaoí rule; the rája ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives something from the British Government, which he enjoys at Wazírabad. Rájaoí has one conspicuous building raised by its last, the present, rulers. A large temple, elevated on a rock by the river, shows to all that Hindú power has again spread thus far west. As another sign of this, the Dográs have changed the name of the place to Rámpúr, thus designating it after one of their gods. This new name has displaced the old in official dealings, but not in the mouths of the people generally. (*Hügel—Vigne—Hervey—Knight—Allgood—Ince—Drew.—Ayler.*)

RÁJDIÁNGAN—See ("TRAGBAL".)

RÁJGHAR—Lat. 33° 12'. Long. 75° 23'. Elev.

A small village lying on the northernmost of the two roads between Rám-bán and Doda, distant eight *kos* east of Rám-bán, and twelve *kos* north-west of Doda. A few supplies and coolies are procurable. (*Hervey.*)

RÁJILIA—Lat. 33° 13'. Long. 74° 24'. Elev.

A wretched hovel in the jungle, situated by the side of the path between Dharmśál and Rájaoí, in the province of Naoshera. (*Vigne.*)

RAJPUR—

A village of about one hundred and fifty houses, about 6 miles to the west of Jasmirgarh. It is a stage on the road from Jamú to Kathúa, and there is a camping ground, with a serai, a well, and a few trees. A temple recently built makes the halting-place conspicuous. The village belongs to the Jasmirgarh tehsil of the Jasrota zila, and is chiefly inhabited by Brahmans. (*Wingate.*)

RAJPŪR—Lat. $33^{\circ} 48'$. Long. $74^{\circ} 18'$. Elev.

This village is pleasantly situated about 14 miles north-east of Púncb, on the left bank of the Dali Nar, close to its junction with the Gagrín stream.

The ground on which the village stands is smooth and sloping, lying at the foot of steep hills in considerable elevation. This village is inhabited exclusively by Hindús, numbering about twenty families. The houses are of superior description to those of the surrounding villages, and there are some poplars and many shady trees about it, which are very rare in the neighbourhood. Both rice and dry crops are here cultivated. Supplies procurable.

RĀJRAMDA—Lat. $34^{\circ} 33'$. Long. $74^{\circ} 2'$. Elev.

The name of a peak in the main range of mountains lying between the north-west end of Kashmír and the valley of the Kishan Ganga.

The rocks along this ridge consists chiefly of slates and schists, the latter apparently containing much silica, with occasional layers of sandstone. They are generally much contorted, and dip at a high angle in a southerly direction, the general strike varying a point north or south of east and west. In one or two places the rocks seemed to be inverted as they dipped northerly at a high angle and with the same strike. The schists were intersected with large veins of quartz. (*Montgomerie.*)

RAKAPUSHI OR DOMANI—Lat. $36^{\circ} 8'$. Long. $74^{\circ} 32'$. Elev. 25,550'.

A great mountain which lies about 20 miles north-east of Gilgit. The view of this mountain from Húnza is one of the most magnificent it is possible to imagine. Dománi, or perhaps Deománi, is the local name for the mountain. (*Barrow.*)

RALMANG RUHNA OR RULMA—Lat. $33^{\circ} 20'$. Long. $87^{\circ} 55'$. Elev.

A monastery, passed 4 miles south-east of the Tsaka La on the eastern route from Shúshal to Nima Mud. A stream flows by here to the Indus distant 4 miles in a south-east direction. (*Reynolds—Moorcroft.*)

RĀMAN—

The name of a considerable stream, which forms one of the chief sources of the Kishan Ganga; it rises amidst the lofty mountains on the south side of the Tílail valley, and flows in a northerly direction, joining the Kishan Ganga in its course through the Tílail valley, lat. $34^{\circ} 32'$, long. $75^{\circ} 13'$. It is usually bridged beneath the village of Anaikot, just above its junction with the Kishan Ganga. The Sind valley may, it is said, be reached by a path following the course of the stream, but it is described as being rough and steep, and only practicable late in the season, when the floods caused by the melting of the snows have subsided.

RĀMBAK—Lat. $34^{\circ} 5'$. Long. $77^{\circ} 30'$. Elev.

A village situated at the east base of the Kanda La and west of Shúshot.

RÁMBÁN—Lat. 33° 14'. Long. 75° 17'. Elev. 2,535'.

A village in a district of the same name, lying on the right bank of the Chenab river at the foot of the Batoti Pass hill.

It forms the stage between Batoti and Rámsú, on the high-road between Jamú and Kashmir, and is distant about 15 miles north of Batoti, and 17 miles south-east of Rámsú. The village with its fields and orchards is situated a little above the river bank, the inhabitants are mostly Hindús, with one or two Muhammadan families. Below the village on the bank of the river there is a small Hindú temple. The baradarí, a substantial double-storied brick building, is situated on the west side of the village, and near it there is space and shade for encamping. Supplies are plentiful, and water is procurable from a *buoli*, or from the river, which is icy cold. The Chenab river is spanned by a very unsafe suspension bridge. A new iron suspension bridge is now being erected opposite the town. There are two roads between Rámbán and Doda, an upper and a lower; the upper, though longer, is said to be much the easier. There is a path leading to the village of Borkan, on the south side of the Brari Bal pass; the distance is stated to be 16 *kos*, divided into three stages.

Rámbán was formerly called Nasban, which the maharája altered to its present designation; but the original name seems to have been most appropriate, as lying at a low level and being much confined, it is a hot and disagreeable locality. It is the last place where sugarcane is seen.

Above Rámbán the mountains rise boldly on both sides of the river with sometimes a rocky, sometimes a grassy, slope; the stream flows in a narrow channel between them, often with a great depth of water.

(Drew—Bates—Ramsay.)

RÁMBIRPŪR—Lat. 34° 1'. Long. 77° 45'. Elev. 11,500', approx.

A village passed on the Changchenmo route at 22 miles south-east from Léh, between Tiksay and Chimray. A mile or so south of Rámbirpúr, an excellent position might be taken up against an enemy advancing from that direction. It consists of a series of low hills, somewhat in echelon, stretching across the valley from the bank of the Indus, with a level plain in front, affording very little cover.

(Henderson—Aylmer—Wingate.)

RAMBOKA—

A stream which joins the right bank of the Indus, just below the Khurmang fort. It contains a good many very small hamlets composing the villages of Kandrik (twelve houses), Ramboka (nine houses), and Uronkot (twenty-seven houses). Its lower portion is often unfordable in summer, but is crossed by several bridges. Up it there is a fairly good path, which divides at Kandrik, one branch going over the Kandrik pass to Kuwas, and the other going over a pass called Chorbát to the Chorbát valley.

There is a considerable amount of jungle in the bottom of some of the branch valleys. (*Aylmer.*)

RÁMBŪ—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 26'$. Elev.

A scattered hamlet, containing eight or ten houses, situated at the edge of the forest, just below the shrine of Bábá Paiyám-ú-dín. It lies at the head of the valley, about 5 miles south of the village of Kountra, by the path leading towards the Gulmarg.

RÁMCHŪ—

A river in Kashmír, which rises on the eastern slopes of the Panjál range, just north of the Pír Panjál pass; it is at first known as the Kachgul, but after debouching into the plain through a rich and narrow valley between two *wúders*, about 4 miles south-east of Chrár, it is called the Rámchú. It falls into the Jhelam just below the village of Karkarpúr, lat. $33^{\circ} 57'$, long. $74^{\circ} 58'$.

RÁMGARH—Lat. Long. Elev.

A small mud fort 2 to 3 miles west of the Basantha river. It used to be the head-quarters of a subdivision of the same name, but the subdivision is now included in the Sámra Tehsil, and the fort is only occupied by a police thána. (*Wingate.*)

RÁMGHÁT—Lat. $35^{\circ} 35'$. Long. $74^{\circ} 42'$. Elev. 4,250.'

The place at which the Srinagar-Gilgit road crosses the Astor river. It lies about a mile east of the junction of the Astor and the Indus. There are two rope bridges here, also a single span wooden bridge practicable for ponies; on the cliffs above, on either side, and about 300 feet above the river, are two towers of rubble and timber, which are garrisoned by twenty-five Kashmíri sepoy under a subadar. There is also a dák-runner station at this point. Rámghát is, perhaps, better known locally as Shaitán Nára (*i.e.*, devil's bridge). The river dashes through the rock-bound gorge with frightful velocity, and the place from its confined situation between bare stony hills is very hot. (*Barrow.*)

RÁMHÁL—

The name of a pargana in the Kamráj division of Kashmír; it comprises a district of very limited extent, lying on the right bank of the Kamil, opposite Shalúrah. The tahsil business is transacted in Shalúrah.

RAMKÓT—Lat. $32^{\circ} 38'$. Long. $75^{\circ} 22'$. Elev.

A town in the Jasrota district of Jamú, where used to live a family of feudal power, whose lords were the Jamú ríjas. Its original name was Mánkot, and the family of Míáns who held it are called Mánkotia Míáns. There is a large fort which has been handed over to the son-in-law of the late maharaja for a dwelling-place. (*Drew.*)

RÁMNAGAR—One of the districts of the Province of Jamú.

RAMNAGAR—Lat. $32^{\circ} 48'$. Long. $75^{\circ} 21'$. Elev. 2,700.'

A town in the province of Jamú, situated on a maidán or open space on the left bank of the Rámnagar Kad, about 14 miles from its junction with the Tawí, and about 30 miles east of Jamú. It is built among numerous and regular sandstone ranges, whose formation appears to have been the necessary consequence of the upraising of the higher mountains, rather than the result of force acting directly upon themselves. A telegraph wire connects Rámnagar with Udampur.

Between the Tawí and Rámnagar in particular, they dip usually at an angle of about forty-five degrees, with a steep abutment on the north at regular intervals, and with so uniform a direction, as from a certain point of view to resemble the retiring crests of a heavy ocean-swell.

The square-built and turreted castle stands on one side of the flat, and opposite to it, a few hundred yards distant, is the palace. It is a picturesque and baronial-looking edifice, its appearance being by no means heavy, although it is chiefly composed of blank walls and square towers of unequal height and size.

Rámnagar fell into the hands of the Sikhs about the same time that Guláb Singh became master of Jamú. The old rája fled to Subathú, near Simla, and died there, much regretted by his subjects. Suchet Singh, brother of Guláb Singh, was made rája of Rámnagar by Ranjit Singh. When Vigne visited the town, a large bazár and several streets were being built. When Suchet Singh first became rája, he found its prosperity to be somewhat on the wane; he wisely continued the work of its re-establishment by the formation of new and comfortable places of abode; and hoping, moreover, to render them attractive, and to increase the population as much as possible, he made Rámnagar a city of refuge for runaways who had been guilty of no greater crimes than murder or slight political offences.

There are a good many Kashmírís settled in Rámnagar; some of them are occupied with shawl-work, executing orders from Núrpúr and Amritsár; and some in making coarse woollen cloth. (*Vigne—Drew.*)

RĀMPUR—Lat. $34^{\circ} 32'$. Long. $73^{\circ} 54'$. Elev.

A village in Lower Drawár, lying above the left bank of the Kishan Ganga rather to the south of Darhal, which is on the opposite bank.

It contains a masjid, and about twenty houses, which are much scattered. The inhabitants are all Muhammadan zamíndars, and include a mulla and a carpenter.

A stream flows down from the hills on the south side of the village; most of the fields lie on its right bank, and produce rice and a little corn. Batapúra and Mushnai are the names of pasturages belonging to this village, which lie further to the south, on the bank of the Kishan Ganga; and at a place called Unsbungi, opposite Bata, on the north side of the village, there are likewise some cattle-sheds, and also some rice-fields.

Rámpúr was originally called Chittan, but the indelicacy of this latter appellation is said to have induced Colonel Beja Singh, when zilladar of Mozafarbad, to change its name to that which it now bears. (*Bates.*)

RÁMPŪR—

The name given by the Dográs to Rájaorí (*q. v.*).

RÁMPŪR—Lat. $34^{\circ} 12'$. Long. 74° . Elev.

A stage on the Marí-Kashmír road between Ūrí and Raramúla. There is a dák bungalow here. Small, but good, encamping ground. Firewood and supplies plentiful. It is a favourite halting-place. Gulmarg can be reached from this *viâ* Naoshera, a distance of 22 miles, with a steep ascent on leaving Naoshera, and afterwards a good path through pine forests and meadows. (*Wingate—Barrow.*)

RÁMRATCHAN—Lat. $32^{\circ} 40'$. Long. $75^{\circ} 49'$. Elev.

The name of a mountain in the Basaoli district, situated on the west side of the Banjil Gali, which is crossed by the road between Basaoli and Badrawár.

RÁMŪ—Lat. $33^{\circ} 52'$. Long. $74^{\circ} 53'$. Elev.

A considerable village prettily situated a little distance from the left bank of the Rámchú river, about 10 miles north of Shupion, on the west side of the road to Srinagar. It lies under a low range of hills, from the top of which an extensive view of the valley may be obtained. The country on the east side of the road is highly cultivated with rice crops. The encamping ground is somewhat confined, but ample space is to be found on the *wudar* beyond. Water and supplies are procurable.

Cunningham, in his speculations regarding the desiccation of Kashmír remarks that the *karewá* above Rámú forms a bank about 100 feet in height, in horizontal strata of different kinds. The uppermost 20 feet are composed of stiff alluvial soil, the next 20 feet of rolled stones and loose earth, and the lowermost 60 of indurated blue clay. The last must have been deposited by the lake in its state of quiescence, but the middle stratum could only have been formed by the first grand rush of waters on some sudden burst of the rocky barrier below Tattamúla, and the uppermost would have been deposited by the subsiding waters as they reached the newly-formed level. (*Cunningham—Allgood—Ince.*)

RAMÚLA—Lat. $33^{\circ} 20'$. Long. $75^{\circ} 23'$. Elev.

A small hamlet surrounded by a patch of cultivation,—situated high up in the mountains, on the north side of the Peristán valley. It is inhabited by two Hindú families.

RÁNA—An old Hindú word for a ruler, less in power than a rája. (*Drew.*)

RANGA—Lat. $35^{\circ} 20'$. Long. $75^{\circ} 37'$. Elev.

A pargana in the ilarka of Skardú (Baltistán), on the Skardú plain, 5

miles north-west of the fort. The inhabitants are of Kashmíri extraction. There are sixty houses. (*Aglmer*).

RANG KULU—Lat. $33^{\circ} 34'$. Long. $74^{\circ} 53'$. Elev.

A spot situated on the right bank of the Chitti Nadi or Bronisuh stream, at the north-west end of the Zojimarg; it is usually occupied by a shepherds' encampment during the summer months.

A description of red clay which is found in the neighbourhood is used by potters to color earthenware vessels.

RANG MARG—Lat. 34° . Long. $75^{\circ} 45'$. Elev.

A small grassy plain situated on the banks of the Bhot Khol stream, the chief source of the Maru Wardwán river; it is traversed by the path between Maru Wardwán and Súrú. The encamping ground on the Rang Marg is called Kaintal, and affords wood and water.

RANGWARI—

The name of the stream which forms the principal source of the Kamil river; it rises in a narrow valley to the north-west of the Uttar pargana, and unites with the Bad Khol, lat. $34^{\circ} 27'$, long. $74^{\circ} 2'$.

RARA—Lat. $34^{\circ} 17'$. Long. $73^{\circ} 31'$. Elev.

A village situated above the left bank of the Jhelam, opposite the junction of the Kúnara or Nainsúk river. It lies on the new road from Mari towards Kashmír, and is distant about 17 miles from the Kohála bridge.

The Jhelum is crossed by a bridge of the description called "nara."

(*Montgomerie—Bellew.*)

RATSON—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 38'$. Elev.

A large village situated near the right bank of the Suknág river, on rising ground in the valley formed between the slope of the spur and the north-west end of the Bááb Hanáf-ú-dín hill. It is surrounded by rice cultivation, and contains a masjid, and about thirty houses inhabited by zamíndars.

RATTAN PÍR—Lat. $33^{\circ} 33'$. Long. $74^{\circ} 27'$. Elev. 8,200'.

A pass on the road from Rájaorí to Srinagar over the Rattan ridge. It is a good steep pull to reach the summit from the south, the path being very rough and uneven in places. There is hardly any depression in the ridge at the summit. On some of the slopes the mountain is thickly covered with forest of much variety and beauty. From the summit one looks northward and north-eastward on the Panjál range. The descent is slightly rough and difficult. From the summit of the pass towards Baramgala there is a descent of 1,700' in a distance of 2 miles.

The great mass of the Rattan Pír, or outer Himalaya, is composed of rusty-coloured schistose strata, unfossiliferous. The dip of the rocks is $30^{\circ} 50'$ in a north-east direction. There are a few houses at the top of the pass. (*Drew—Wakefield—Godwin-Austen—Aglmer.*)

RATTAN SAR—Lat. $34^{\circ} 27'$. Long. $74^{\circ} 22'$. Elev.

A small lake lying in the plain at the foot of the hills, at the south-east end of the Uttar pargana. The "jewel lake" may be reached from the direction of Sopúr by a path which crosses the range north of the village of Rickmakan. (*Vigne.*)

RATTI GALI—Lat. $34^{\circ} 55'$. Long. $74^{\circ} 4'$. Elev.

A pass over the watershed between the northern extremity of Kághán and the valley of the Kishan Ganga. It lies to the north of the village of Dworian, in Upper Drawár. The path crossing this pass is said to be preferable to that by the Dworian pass, situated a few miles to the west.

RATTRA—Lat. $34^{\circ} 27'$. Long. $73^{\circ} 39'$. Elev.

A hamlet in the Lachrat district, situated about 5 miles east of Núraserai, just below the path towards Panchgram.

RATTU— $35^{\circ} 9'$. Long. $74^{\circ} 50'$. Elev. 8,600'.

A village in Astor, consisting of eight houses, just below the junction of the Mír Malik and Kamri Daras. In the angle between these two rivers, there are several square miles of open undulating pasture land, where a large force might be encamped. Near Rattu the Mír Malik is unfordable in summer, but there is a fair bridge. (*Barrow—Aylmer.*)

RAVÍ—

This river forms the boundary between the province of Jamú and the hill State of Chamba and British territories, long. $75^{\circ} 33'$, and $76^{\circ} 3'$.

In the hills it is generally called Rawá or Rawati, which is only a spoken form of the Sanskrit Trávati, from which the Greeks made Hydraotes. The Raví is formed of three principal branches, the Raví proper, the holy Búdíl, and the Náí, which make a triple junction below Wulas, in the district of Chamba.

The whole length of the Raví, from its source to its confluence with the Chenáb, is 630 miles, and its minimum discharge is 2,700 cubic feet.

The Raví is fordable throughout the winter season, but the bed is full of quicksands.

At Basaoli there is a ferry, but when the river is at its height during the melting of the snows, the stream is nearly 200 yards wide, and the current runs with such force that the boat cannot be used; at such times the only communication with British territories is carried on by means of *masaks*. The ferry at Thain fort, 12 miles below Basaoli, is, it is believed, always practicable, and there is also a regular ferry-boat between Kathúa and Pathámkot, when the river is in flood. In the cold season the bed below Madhopúr is quite dry, the water being there diverted into the Bari-Doab canal. The head-works of this canal are at Madhopúr, and works extend up the bed of the river to between Dhanna (Jamú) and Shahpúr (British). (*Cunningham—Wingate.*)

RAWATPŪR—Lat. $33^{\circ} 59'$. Long. $74^{\circ} 36'$. Elev.

A village in the Birwa pargana, situated amid trees at the foot of the spur on the left bank of the Suknág river, about 8 miles south of Makaháma, on the road towards Drang and the Toshá Maidán pass.

It contains a masjid and the zyarat of Sáad Sáhíb, and seven houses inhabited by zamindars, a shál-báf, and a mulla. The Suknág is fordable between Rawatpúr and the village of Sel, which lies near the opposite bank.

RAZVIN—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 41'$. Elev.

A village in the Machiháma pargana, containing seven houses inhabited by zamindars, situated at the foot of the table-land to the north of the Báábá Hanáf-ú-dín hill. It is distant about 9 miles west of Srinagar, and lies just south of the road towards Makaháma. There are three remarkably fine chunár trees by the side of the path.

REHGUJ—Lat. $33^{\circ} 33'$. Long. $73^{\circ} 58'$. Elev.

A small village of eight houses in the Kotli district, situated on the right bank of the Púnch Tói, just below the path, about 6 miles north of Kotli on the road to Púnch. The inhabitants are all Muhammadans; only dry crops are produced. (*Bates*.)

REMBARU—Lat. $35^{\circ} 44'$. Long. $75^{\circ} 43'$. Elev.

A very small village on the right bank of the Braldu river (Baltistán). It contains six houses. (*Aylmer*.)

REMBIÁRA—

The name of the river which rises on the eastern slope of the Pír Panjál mountain and flows in an easterly direction towards the valley of Kashmír; it is joined from the south by the Ladi stream, which takes its rise in the Nandan Sar, and a few miles further on by the Rupri, which rises in the Bhag Sar; between Hirpúra and Shupion the Rembiára bends towards the north, and skirting the table-lands at the south-west end of the valley unites with the Vesháu at the village of Nowana, lat. $33^{\circ} 49'$, long. $75^{\circ} 7'$, just before its junction with the Jhelam between Awántipúr and Bij Behára.

The Rembiára has a stony bed, and may generally be forded through out its course through the plain; it is crossed by three wooden bridges above Hirpúra. (*Vigne—Ince*.)

REMŪ GLACIER—

Is situated north-west of Gapshan.

"From Gapshan we marched to Daolat Beguldi, 15 miles. The route goes up the Shyok a little way. As we turned away from the main stream, we left behind us a magnificent panorama of glacier scenery. Away to the left, about 6 miles off, the Shyok is lost in the vast field of glaciers from which it issues. These come down in three main lines from the north-west, west, and south-west, and unite in one great mass, which fills the wide plain into which the river-bed here expands. They appear like rivers set solid in a coating of purest white, and slope down for twelve or thirteen miles from the foot of the lofty snow-peaks whence they start; and where they meet they present a vast sea which appears as if suddenly frozen solid in the tumultuous foam of its clashing waves; for

here the glacier is thrown into a confusion of billowy projections formed by the crashing of the ice under the lateral pressure of the solid streams meeting from opposite directions." (*Bellev.*)

RERU—Lat.— $35^{\circ} 21'$. Long. $77^{\circ} 1'$. Elev.

A village on the left bank of the Zauskár river, a short stage above Padam.

REWIL—Lat. $34^{\circ} 16'$. Long. $75^{\circ} 10'$. Elev.

A considerable village in the Sind valley, situated on the right bank of the river, about 3 miles to the east of Gúnd-i-sur-Singh.

The population numbers about sixteen families of Muhammadan zamíndars, a múlla, dúm, cowherd, and a miller.

There is a red brick masjid in the village, and the zíárat of the three Saiads, Bakir, Jafir, and Kasim. Rice cultivation abounds.

The most convenient spot for encamping is on the north-east side of the village, near the banks of the Kuthori Pathri, a fine stream which flows down from the hills.

REZAN—Lat. $34^{\circ} 16'$. Long. $75^{\circ} 13'$. Elev.

A small village in the Sind valley, situated on the left bank of the river. It contains three or four houses, which are shaded by fine trees and surrounded by a little corn cultivation. There is usually a bridge over the river below the village, but it is frequently carried away. The hamlet and garden of Ginpúr is situated amid the trees about half a mile to the west of Rezan; it contains two houses.

RIALI—Lat. $34^{\circ} 29'$. Long. $73^{\circ} 52'$. Elev.

A village in Lower Drawár, situated on the hill-side, at some distance above the path which follows the right bank of the Kishan Ganga.

Some of the rice-fields belonging to the village extend down to the path on the north side of Bandi. No part of the village now lies on the left bank of the river.

RIAN—Lat. $33^{\circ} 40'$. Long. $75^{\circ} 26'$. Elev.

A village in the Nowbúg Nai, situated above the left bank of the river about 2 miles north-east of the village of Nowbúg.

It is inhabited by three families of zamíndars and three Gújars, and is watered by a stream from the hills.

RIASI—One of the districts of the Province of Jamú.

RIASÍ—Lat. $33^{\circ} 5'$. Long. $74^{\circ} 52'$. Elev.

A town in the Province of Jamú, situated a little distance from the left bank of the Chenáb, about 30 miles north of Jamú. The situation of Riasí has added prosperity to the town and importance to the castle. There is nothing remarkable in the place itself, which may contain some two or three hundred houses. It is built on a flat at the foot of the mountains, and separated by some uneven country from the plain. The castle

does not appear to stand upon more than two or three acres of ground. It is one of the strongest, perhaps the strongest and best constructed, in the country. Its general outline is a square, built upon a conical and rocky hill to the south of the town, which it commands. Its walls are of stone and very lofty. The rock in some places has been scarped up to their foot, and the four towers at the angles as well as most of the interior buildings, which are visible from without, are covered with what are intended to be bomb-proof roofs. Vigne was informed that water was kept in two large tanks within the walls. A deep and broad ravine separates the castle-hill from a range of sandstone heights, on which an enemy's cannon could be placed, and which rise to a level with the castle at a distance of about a mile from it on the southward. The fortress is the state treasury, and it is connected with Jamú by a telegraph wire *via* Udampúr. There is a green plain about a quarter of a mile square below the fort, and opposite the mahal or palace, which is a large and rather fine building. Supplies are plentiful.

The direct road from Ríasí to Kashmír lies over the Golábgarh or Kúri pass, which is well frequented and practicable for ponies. (*Vigne—Hervey.*)

RIBERANG LA or LANGBUT LA—

Lat. $77^{\circ} 25'$. Long. $83^{\circ} 10'$. Elev. 16,100'.

An easy pass crossed between Markha and Kharuak Sumdo, on one of the routes from Léh to Padam. It is only open during May and October. At other times, on account of snow, and the swollen state of the several streams, the route is impassable. (*H. Strackey.*)

RIEN—Lat. $33^{\circ} 31'$. Long. $75^{\circ} 19'$. Elev.

A village in the Sháhabád valley, containing eight houses, situated on the right bank of the Sándran river.

It is said that a path from this village leads over the range into the Bring pargana.

RIKINWAS—Lat. $33^{\circ} 57'$. Long. $75^{\circ} 34'$. Elev.

A small village in the Maru Wardwán valley, containing about half a dozen houses, situated on the left bank of the river, about 4 miles north of Basman. (*Hervey.*)

RIMDI—Lat. $34^{\circ} 12'$. Long. $78^{\circ} 45'$. Elev. 17,500'.

A camping ground at the north-east base of the Marsemik La, which is crossed at 7 miles from Chagra, on the Changchenmo route from Léh to Yárkand. The camp is at the junction of two streams, one of which flows north from the Marsemik pass, and the other comes in from the west, from some high snowy peaks. Fuel scarce. Water and grass plentiful. The grazing ground is occasionally visited by shepherds from the Pangong district. Kyang, shápo, baral, and the wild yak are to be found on the surrounding hills. (*Trotter—Johnson.*)

RINGDUM—Lat. $34^{\circ} 6'$. Long. $76^{\circ} 25'$. Elev.

A monastery on the right bank of the Súrú river, south-east of the Kungi La.

RINGMANDU—Lat. $33^{\circ} 29'$. Long. $75^{\circ} 24'$. Elev.

A village situated in the mountains forming the northern boundary of the Sháhábád valley.

It is inhabited by five families of Gújars and four blacksmiths. A little iron is mined in the neighbourhood, but it is said to be of inferior quality.

RIRI—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 6'$. Elev.

A village in the Uttar pargana, containing five houses, situated at the foot of the slope on the left bank of the Kamil, about 6 miles west of Shalúrah. The fields, which are mostly of corn and other dry crops, extend for nearly 2 miles along the bank of the river, and are interspersed with numerous patches of scrub jungle and wild fruit trees. A stream flows into the Kamil through the western end of the village. There is a bridge over the Kamil between this village and Zúnarishi, a little higher up; near this spot the lacustrine deposit reaches the height of about 300 feet above the river, resting on the primeval rock through which it flows, and which in some places is cut down to the depth of 30 or 40 feet (*Montgomerie*.)

RISHIS—

A sect who seem to be peculiar to Kashmír; they do not marry, and in that particular resemble European monks more probably than any other of the Muhammadan ascetics. The Kashmírís affirm that the founder of the sect was a fakír named Khoja Awys, who lived at Kurun, a village of Yemen in Arabia, in the time of the Prophet; and they add that Muhammad would never march there, saying that the odour of God came up from Yemen, because the holy Khoja Awys lived there with his mother whom he took care of. The Rishis do not eat meat, and originally were wanderers in the jungle, living upon wild herbs, particularly one called *wopul-hak*. The lands and convent which belong to them were given to them originally by the Mogul emperors, since which time it is said that no real Rishi has existed in Kashmír. Akbar, when attempting to take Kashmír was three times defeated, it is said, by the Chak kings, in consequence of the prayers of the Rishis. Abul Fazl says that in the time of Akbar "the most respectable people of this country are the Rishis, who, though they do not suffer themselves to be fettered with traditions, are doubtless true worshippers of God. They revile not any other sect, and ask nothing of any one. They plant the roads with fruit trees, to furnish the traveller with refreshment. They abstain from flesh, and have no intercourse with the other sex." He adds, "there are nearly two thousand of this sect in Kashmír."

This once-important class of Muhammadans are shorn now of much of

their influence and importance, and the few that are to be met with appear to be simply guardians of the tombs of some former canonised saints of their order. (*Bates—Wakefield.*)

RISHNAGAR—Lat. $33^{\circ} 39'$. Long. $74^{\circ} 53'$. Elev.

A small village surrounded by some fine chunár trees, situated on a table-land on the left bank of the Veshaú, about 6 miles south of Shupion. (*Ince.*)

RISHPŪR—Lat. $33^{\circ} 52'$. Long. $75^{\circ} 4'$. Elev.

A village in the Saremozebala pargana, situated on the left bank of the Jhelam, abreast of the Salakoun island.

RISHPŪRA—Lat. $33^{\circ} 29'$. Long. $75^{\circ} 23'$. Elev.

A small village in the Sháhabád valley, occupied by two families, it lies on the left bank of the Sándran river, just north of Ingrawara.

The ascent of the Rahmúr pass commences near this village.

RISHPŪRA—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 24'$. Elev.

A hamlet inhabited by a family of zamíndars lying on the path at the foot of the mountains on the west side of the Kuthár pargana. Above it, shaded by some fine trees, is a zíárat, in which are preserved the hair and nails of Núr Dín Sahib of Chrár. Passers-by are solicited to give alms at this shrine.

ROM—

A caste of the Dáreds. See “SHÍN” and “BROKPÁ.”

RONDU—Lat. $\begin{cases} 35^{\circ} 20' \\ 35^{\circ} 50' \end{cases}$. Long. $\begin{cases} 74^{\circ} 46' \\ 75^{\circ} 25' \end{cases}$. Elev.

One of the ilarkas of the wazirat of Skardú, comprising the narrow part of the Indus valley from near the western end of the Skardú plain to the ilarka of Haramosh. The name means the “district of defile,” and is descriptive of the bed of the Indus, which is throughout Rondú a deep rocky gorge. The mean height of villages is about 6,200 feet.

On the north it is separated from the great Chogo Longma glacier by impassable mountains, and on the south from Astor by a lofty range passable in many places.

According to Biddulph the inhabitants are divided as follows:—

Shín.	Yashkon.	Dém.	Baltí,
1 per cent.	12 per cent.	1·5 per cent.	85·5 per cent.

The usual Baltistán crops are grown. Fruit, especially apricot, vine, mulberry, and walnut, abounds. The pasturage at the heads of the valleys

is good. In the valleys, willows, two kinds of poplars, and a few plane trees are also found. On the higher ridges juniper and birch grow. The *Pinus excelsus* is met with in several places on the south side of the valley.

The mountains contain much granite, which is in great mass just opposite Mendi.

The ilarka station is Mendi (*q.v.*).

Communications.—To Astor (1) a road from Hilbu over the Ditchál pass.

(2) „ Talubruk over the Talubruk pass.

(3) „ Harpo over the Harpo pass.

To Basha, a road from the Turmik valley by the Gantola.

To Skardú, by the right bank, passable for baggage animals.

by the left bank, not passable for baggage animals.

To Haramosh by the right bank.

To Hilbu by the left bank.

From Tak to Turmik *via* the Takla.

There are rope bridges at Mendi and Shuot.

Rondu is a rájaship dependent on Skardú. Formerly the rája of Rondu was tributary to the rája of Skardú, now he is only a pensioner, and Rondu is governed by a Thanadar under the orders of the Wazir of Skardú. The following is the geneology of the chiefs with probable dates of succession :—

Name.	Probable date.
Alí Sher	1590
Ahmad Khán	1620
Alí Sháh	1650
Daolat Sher	1680
Asadúlla Khán	1710
Muhammad Alí Khán	1740
Murad Khán	1770
Abbas Bég	1800
Alí Khán	1830
Husén Khán	1860
Abdulla (present rája) over 60 years old . . . . .	.....
Muhammad Alí Khán (eldest son, 19 years old, 3 other sons) . . . . .	.....

Military features.—There is a fort at Mopa in the Ták valley, garrisoned generally by one company.

There is a defensible government grain-store at Mendi with a garrison of ten men.

Between Shitrun and the Ták valley there is an old fort called Kustaba, well placed at a very bad part of the road. Here an invading force could easily be resisted.

Rondu is of importance, as through it lies the only winter road from Skardú to Gilgit. (*Cunningham—Thomson—Drew—Aylmer.*)

Resources.

Village or Pergunnah.	Houses.	Horses.	Horned cattle.	Sheep and goats.	Remarks.
Shitrun Malupar	3	...	20	200	
Ták	110	20	215	1,700	Baltís.
Gaingé	30	...	100	300	Brokpas.
Hilbu	30	...	100	300	Ditto.
Tálo	19	...	50	200	Baltís.
Talubrok	40	20	100	400	Brokpas.
Harpo	400	18	100	500	Baltís.
Vilamik	60	10	200	600	Ditto.
Thorsé	30	8	60	500	Brokpas.
Shuot	40	...	100	250	Baltís.
Koshmal	30	2	100	150	Ditto.
Hengo	22	...	50	200	Brokpas.
Mendi with Gán and Skuio	40	10	50	300	
Tiriko	20	...	50	150	Baltís.
Listing	20	3	100	300	Ditto.
Twar	100	153	300	700	Ditto.
Byicha	20	5	50	200	Ditto.
Turmik	210	40	1,000	3,000	Ditto.
	1,224	151	2,745	9,950	

RONDÚ OR MENDI—Lat. 35° 36'. Long. 75° 24'. Elev. 6,700'.

A village which is the head-quarters of the district of Rondú in Baltistán, on the left bank of the river Indus. It is a strangely-situated place, occupying little shelves, as it were, on the rocks. The Hengo ravine that comes down from the southern mountains is here narrowed up to a deep gully of 30 feet in width, with vertical rocky sides; along these cliffs the water, taken from higher up the ravine, is led in wooden troughs, supported in one way or another as the people have been able to manage; on coming clear of the gully it is distributed in little channels throughout the village, of which the whole area is but small.

On a separate, narrow, nearly isolated plateau is the rája's old house, which is called the fort. It is a curious building made of layers of stone and wood, with corner pillars and doorways of a peculiar construction. Square slabs of wood, a few inches thick, are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

The Rája now inhabits a house at the end of the polo-ground.

The best camping place is on or at one end of the polo-ground (250 yards by 50 yards).

Under the Thanadar there is a munshi, and attached to the rája are a wazír and another munshi.

There are four banias. Inferior supplies procurable. Water abundant.

There is a government defensible grain-store.

The garrison generally consists of ten men.

The river flows some hundreds of feet below the village, between perpendicular rocks of gneiss; in a narrow part it is spanned by a rope bridge made of birch twigs, which is 370 feet long in the curve, with a fall in it of some 80 feet. The approach to the bridge is over slippery rocks; the path to it is so narrow and difficult that one's steps have to be aided in many places by ladders. (*Thomson—Drew—(Dylmer.)*)

RONG—Lat. 34° 30'.

Long. 77° 45'.

Elev.

A narrow defile crossed between Khardong village and the Shyok river, on the summer route from Léh by the Karakoram pass. The torrent flowing down it is crossed several times. (*Trotter.*)

RONG—

The Indus valley between Upshi and Mahiye. It is much narrowed in this portion, and the river flows between rocks, along which it is difficult to find a practicable path. (*Drew.*)

RONÚ—

The most honoured caste among the Dáds. They rank next to the ruling family in every country in which they are found. The wazírs are generally chosen from among them. They exist in small numbers in Nagar, Gilgit, Puniál, and Yasín,—that is to say, from 2 to 6 per cent. of the population in these districts belonging to the Ronú caste. In Chitrál, however, there are said to be about three hundred families. In Nagar and Yasín they call themselves Hara and Haraio, and in Chitrál they call themselves Zandré. Some exist in Wakhán, Shighnán, and Sar-i-Kúl, where they are called Khaibar-khatar. They claim descent from an Arab family who once ruled in Mastúj, but this is a mere tradition. In appearance they are generally taller than the other inhabitants of the country, with rather high cheek-bones and oval faces. They are able to give their daughters in marriage to the ruling families and to Saiads, and rulers of Dárd States give their illegitimate daughters to Ronús. (*Biddulph.*)

ROZLU—Lat. 33° 35'.

Long. 75° 11'.

Elev.

The name of a village situated on the west side of the Khúnd valley, about 7 miles west of Dur or Sháhábád.

Vigne states that at the village of Rozlu there is a spring whose waters rise when the snows are melting, and the communication from beneath is so rapid as to disturb the mud and sediment at the bottom of the pond, which is 12 or 14 yards across. Logs of wood that were lying quietly fastened down by the mud below, are now forced upwards to the surface, and being brought into contact by the eddies and whirlpools in which they

are floating, are sometimes driven against each other, and so furiously, that the spectacle has given rise to the idea in the minds of the natives that the logs are animated, and moving under the influence of the *devis* and spirits of the place. From the top of the ridge above the village a view may be obtained of another small valley called Bringhin-Lannor. (*Vigne.*)

RUDOK—

A subdivision of the Chinese district of Nari Khorsam. It comprises the country immediately to the east of the Ladák districts of Tankse and Rupshu, and includes the eastern portion of the Pangong lake. (*Cunningham.*)

RUKCHEN—Lat. $77^{\circ} 55'$. Long. $33^{\circ} 20'$. Elev. 15,000'.

A camping ground on the route from Kulu to Léh, situated at the north end of the Kiang plain, and west of the Tsokar lake. There is generally an encampment of shepherds here. (*Drew—Moorcroft.*)

RULANGCHU—*vide* "PUGA STREAM."

RUMCHU—Lat. $33^{\circ} 55'$. Long. $77^{\circ} 42'$. Elev.

A small village on the left bank of the Gya rivulet, situated a little above Gya. Barley cultivated here. (*Moorcroft.*)

RUPAL—

A considerable torrent coming down from the glaciers of Nanga Parbat and joining the Kamri Dara between Chugám and Gurikót. In summer the lower portion is unfordable. Just above its junction with the Kamri Dara it is spanned by a very fair bridge, 60 feet long by $4\frac{1}{2}$ feet wide.

This valley contains the following villages:—

Tashina (fifteen houses); Churit (eighteen houses); Zaipura (seven houses); Chói (six houses).

Routes lead up the Rupal valley to the Tosho (*q.v.*) and Mazeno (*q.v.*) passes. (*Dymler.*)

RUPRI—Lat. $33^{\circ} 30'$. Long. $74^{\circ} 38'$. Elev. 13,520'.

The name of a pass over the Panjál range, at the south-west corner of Kashmír. It is only used by shepherds, who drive their flocks over the pass to the grazing grounds on the northern side.

The summit may probably be reached in two marches from Búdil, but the path is said to be very difficult for laden coolies. The pass on the northern side is sloping and easy, and may be traversed by laden ponies; the path follows the course of the Rupri stream for some distance, and then crosses the range to the west.

The Rupri pasturage is situated on the north side of the pass, lat. $33^{\circ} 33'$, long. $74^{\circ} 39'$; there are several scattered shepherds' huts on the spot, which offers every advantage for encamping but fuel, which is scarce.

(*Allgood.*)

RUPSHU OR RUKCHU—

The south-eastern district of Ladák, and one of the loftiest inhabited regions in the world. It is bounded on the north by Ladák proper, on the east by the Tibetan districts of Chumurti and Rudok, on the south by Lahoul, Spítí, and the Tibetan district of Tso Tso, and on the west by Zanskár. Its length from the Tagalang pass to the head of the Hanlé river is 90 miles, and its mean breadth about 62 miles, which give an area of 5,500 square miles. The valleys have a mean elevation of 15,000 feet. The climate is necessarily severe, and at the same time very dry. In summer the sun at mid-day is very powerful, but in the afternoon a biting wind generally springs up.

The snow limit is about 20,000 feet. Mountains above this height originate glaciers. The surface of the hills is chiefly disintegrated rock, and that of the valleys earth or gravel. Vegetation is extremely scant, the only herbage for the flocks being found by the streams and a little on the hill-sides. There are a few houses and a monastery at Karzok, where also there is a little cultivation, the crop of which is often doubtful.

The inhabitants pay a revenue of Rs500 in cash and no taxes in kind. The people depend on their flocks for a living. The population is not over five hundred, and, with the exception of the Karzok villagers, consists wholly of *champsás*, nomadic Tibetan shepherds. Their tents are of a black hair-cloth, there being about one hundred in the whole district, one per family. These are divided into two camps, which separate in summer, but re-unite in winter. The sheep and goats are very numerous, and there are also about five hundred head of yak.

They are all, with the exception of the shawl-goat, used in carrying loads. Borax and salt are taken from Puga and the salt-lake district into Kulu and Lahoul, and also into Gar in Chinese Tibet, and exchanged for grain, &c. All the farinaceous food consumed in the country is imported chiefly from Kulu and Lahoul.

There are two kinds of goat, the larger kind used in carrying loads, and the shawl-goat. The latter are the most numerous. The *pashm* taken from them is sent on to be picked at Léh, and thence exported to Kashmír.

Fuel here is the dung of cattle and wild asses, also furze, of which there is a fair quantity; water is sometimes to be had in any quantity, sometimes it is scarce.

Two of the valleys of Rupshu are the Tsomorari and the Pangpolumba; they are separated from one another by the ridge of the Korsok Tso, composed of granitoid rocks of gneiss and schist. From a military point of view, the principal features of this tract of country are—

Scarcity of supplies.

Occasional scarcity of water.

Difficulty of going over the passes owing to their great elevation.

Communications otherwise good and passable by laden baggage animals.

Accessibility of the mountains, which makes the turning of any position generally a matter of great ease. (*Godwin-Austen—Cunningham—Drew—Girdlestone—Manifold—Aylmer.*)

RUPSHU RIVER—*Vide* "PARA RIVER."

RUSSU—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 41'$. Elev.

A small village in the Machiháma pargana, lying to the north of the road between Srinagar and Makaháma.

It contains six houses, inhabited by zamíndars, and is surrounded by rice-fields.

S

SABARA PASS—Lat. $33^{\circ} 23'$. Long. $75^{\circ} 6'$. Elev. 17,247'.

Between Tsokar lake and the Indus. (*Reynolds.*)

SABOR—Lat. $33^{\circ} 36'$. Long. $73^{\circ} 59'$. Elev.

A village in the Kotli district, about 7 miles north of that town, on the road to Púñch. It contains only five houses, and is included in the same assessment with the neighbouring village of Matelli. The village lies above the road; by the path is a spring, yielding a small supply of water.

SABU—Lat. $34^{\circ} 8'$. Long. $77^{\circ} 41'$. Elev. 14,000'.

The first march from Léh (about 6 miles) on the Digar pass route to Yárkhand. The village lies east of Léh, situated in a small valley south-west of the Digar La and consists of several small hamlets. The fields are laid out in terraces sloping down towards the Indus. Crops flourishing, and a few trees. (*Moorecroft—Montgomerie.*)

SACHKACH—Lat. $34^{\circ} 7'$. Long. $75^{\circ} 32'$. Elev. 15,031'.

The name of a lofty mountain situated at the north-eastern extremity of the Lidar valley. The pilgrims on their way to the sacred cave of Amrónáth go by a pass to the north-east of this mountain, returning by the pass to the north-west. (*Montgomerie.*)

SADPÚRA—Lat. $34^{\circ} 26'$. Long. $73^{\circ} 50'$. Elev.

A village in Lower Drawár, situated on the side of the mountain south-west of Báran, above the right bank of the Kishan Ganga.

It is inhabited by six families of Gújars and Pabáris, and produces a little corn.

SADÚRA OR CHODRA—Lat. $33^{\circ} 57'$. Long. $74^{\circ} 50'$. Elev.

A large ruined village situated on the right bank of the Dúdh Ganga river, some miles south of Srinagar.

The inhabitants of the valley of Kashmír believe this village to have been the birth-place of Núr Jahán Begam, the renowned consort of the Emperor Jahángír. They assert that she was the daughter of the málik of Chodra, and some ruins in the neighbourhood of the village are pointed out as those of a house that once belonged to her. (*Vigne.*)

SAFANAGAR—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 4'$. Elev.

A village in the Zainpúr pargana, of which it is the tahsil station; it is situated near the north-east end of the plateau, and is sometimes made the half-way halting-place between Shupion and Islamabád. Vigne describes it as a miserable hamlet standing in the middle of the plain, and embosomed in an almost treeless ravine. He saw fish caught by the hand in a stream that runs through it, so narrow that a good hunter would clear it in some places.

The village was then the property of Khoja Mubammad Sháh Sahib, one of the principal Muhammadans in Kashmír.

SAFAPÚR—Lat. $34^{\circ} 16'$. Long. $74^{\circ} 43'$. Elev.

A small village situated on the north bank of the Manas Bal lake, where the Emperor Akbar had a garden. (*Moorecroft*.)

SAFAPÚR—Lat. $34^{\circ} 17'$. Long. $74^{\circ} 45'$. Elev. 10,309'.

The name of a mountain situated between the end of the Sind valley and the Wular lake, at the extremity of the range which trends in a south-westerly direction from Haramuk.

The variation of the compass of the survey station at the summit of this hill appeared to be about $7\frac{1}{2}^{\circ}$ west, altering towards evening to $5^{\circ} 20'$ west. (*Montgomerie*.)

SÁHIBABÁD—See "ACHIBÁL."

SAHŪ—

A general name for the Sudán and other high castes amongst the Chibhális. (*Drew*.)

SAI—Lat. $35^{\circ} 45'$. Long. $74^{\circ} 30'$. Elev.

A valley in the Gilgit province which drains to the Indus at the fort of Sai. The Sai or Barbunai nadi rises in the mountains due south of Gilgit fort. It flows in an easterly direction as far as the Nildhar hill; where it turns south, and flows for about 18 miles in a narrow and fertile valley to the Indus.

It is hemmed in by rocky arid hills, but in places opens out and forms fertile, cultivated tracts of ground, each such tract being occupied by a village. The villages are collections of hovels, built of boulders and mud, with flat roofs, and surrounded by groves of apricot and mulberry. Figs and vine are also plentiful; not more than eighty or one hundred houses in the whole valley.

Between the Nildhar hill and Sai are the following small villages and hamlets: Jagót, Shimrót, Sabil, Chakarkot, Shaot, Jaglot, Damot, Manot, Darot. The road to Gilgit lies up this valley as far as Chakarkot, and then crosses the watershed. It is fairly good. The old road by Jagót and the Nildhar hill is no longer used. It forms one of the ilákas of Gilgit district. (*Barrow—Aylmer*.)

SAI—Lat. $35^{\circ} 40'$. Long. $74^{\circ} 40'$. Elev. 4,630'.

A fort on the right bank of the Indus opposite Búnji, and about 5 or 6 miles below the junction of the Gilgit and Indus rivers. It stands at the mouth of a narrow but fertile valley, up which runs the road to Gilgit. There is a ferry across the Indus at Sai. (See "BÚNJI") Sai fort is situated in a desolate, sandy plain, about 200 feet above the Indus, and commanding the ferry.

Its garrison consists of about fifty irregulars. On the opposite bank is an isolated tower, with a garrison of twelve men. The men are all armed with matchlocks, badly clothed, and nearly starved. The fort is almost in ruins. When the Sai river is low, a very sharp look-out has to be kept. (*Barrow—Biddulph—Aylmer*.)

SAICHAR GHAINRI—

Elev. 11,700', lower end.

A large glacier at the source of the Nubrá river.

General Strachey, in the beginning of October, found the river issuing from it full formed, being 50 yards wide with an extreme depth of $1\frac{1}{2}$ feet and very rapid. The glacier entirely occupied the head of the valley, rendering it impassable. Its breadth at its lower end was about three quarters of a mile, and its length was such that after ascending perhaps 2 miles he was unable to see the head of either of the two branches into which it is divided, 4 or 5 miles above the lower end. The thickness of the ice seemed at least 200 feet. Wild juniper trees grow all about the hill-sides along its lower part. It is remarkable for the extreme flatness of its level, and for the absence of moraine. The upper part is much crevassed. (*H. Strachey.*)

SAIDABÁD SARÁI—Lat. $33^{\circ} 5'$.Long. $74^{\circ} 12'$.

Elev.

A very small village situated on the bank of the Bhimbar Nadi, about 15 miles north-east of Bhimbar and 12 miles south-west of Nao-shera, on the road leading towards Kashmir by the Pír Panjál pass. It lies in the centre of a richly-cultivated plain, which is only a few miles broad, and surrounded by low and thickly-wooded hills; the Samáni Sarái, a very fine old building, in a fair state of preservation, is situated about a quarter of a mile to the north-east. Just beyond the village, and near the ruins of a very dilapidated sarái, there is a travellers' bungalow, a good stone building, raised about 3 feet above the ground.

The sarái, near the village of Samáni, is the finest example of all the royal saráis. It has three divisions. The great court is entered by the chief gateway. On all sides of the quadrangle are small arched or vaulted rooms, and in the middle of the south side is a set of three larger rooms on a higher level. These are now unroofed. From these a small passage leads into a corresponding set of rooms which, with a terrace in front of them, look on the second courtyard. This quadrangle has no cells round it: the wall is plastered smooth inside. A third courtyard, not communicating with the other, has along each side of it a row of double cells. The sarái is massively built, and the vaulting has stood well. The third court is still used by travellers, but the two larger ones are empty, and the ground has been brought under the plough.

There is ample space for encamping. Forage is plentiful, and water from both well and stream; but supplies are scarce.

The road to Kotli branches off from the Bhimbar and Pír Panjál route, just before reaching Saidabád Sarái. (*Allgood—Ince—Drew.*)

SAIGAT—Lat. $33^{\circ} 12'$.Long. $75^{\circ} 51'$.

Elev.

Saigat, or "the Leopard's Leap," is situated on the right bank of the Chandra Bhága, where the road between Doda and Kishtwár crosses the river by a suspension bridge.

Kishtwár is 7 miles distant in a straight line, but the path is a very severe one, and preserves an average elevation of 1,000 or 1,500 feet above the river; the town consequently cannot be reached in one day from the bridge.

When Vigne travelled between Doda and Kishtwár, there was at this place a permanent bridge which he thus describes: "A lever bridge of the boldest conformation, and remarkably well built, has been thrown across the rocky chasm which forms the bed of the Chenáb at this place. The river, about 70 yards in width, appears to have worn its way through two perpendicular walls of gneiss for a depth of about 60 feet, and the bridge is supported on fourteen levers projecting on either side, the uppermost of the tier stretching out to a quarter of the whole distance. The whole is of deodar, and the centre is composed of two huge timbers, whose ends rest upon the levers, which are merely retained in their places by an immense weight of broken rock. It bent considerably under the weight of a few baggage carriers.

"It was constructed in 1836 by order of Guláb Singh of Jamú, three hundred men being employed upon it, and the produce of their efforts twice went to 'immortal smash' in the torrent; but I think the present bridge will long remain to attest the skill and perseverance of its architect." (*Vigne.*)

SAIMPŪR—Lat. $34^{\circ} 2'$. Long. $74^{\circ} 56'$. Elev.

A village situated on the right bank of the Jhelum, between Pampúr and Srinagar. Saffron cultivation extends from the neighbourhood of this village as far as Tutapúr.

SÁIR—

A Hindú festival, celebrated at Jamú, &c.; it is held in the autumn and lasts for several days. (*Drew.*)

SAIRA—Lat. $33^{\circ} 38'$. Long. $74^{\circ} 1'$. Elev.

A village in the rájaship of Púñch on the left bank of the Púñch river. The tank-water here is very bad, but better is obtainable at a short distance. (*Seward.*)

SAJUN—Lat. $33^{\circ} 19'$. Long. $79^{\circ} 5'$. Elev. 20,021'.

A lofty peak and trigonometrical station in the Kailas range, situated east of the Tsaka La and south of the Pangoor Tso, on the boundary of Ladák and Rudok territory. (*Drew.*)

SAKA LA. *Vide* "TSAKA LA."

SAKALU—Lat. $33^{\circ} 45'$. Long. $74^{\circ} 17'$. Elev.

A village situated on the right bank of the river, on the path between Púñch and Mandi, about 11 miles north-east of the former place and 1 mile south-west of the latter.

The houses, about twenty in number, are scattered through the rice-fields; this village is inhabited exclusively by Muhammadans.

SAKMAL—Lat. $35^{\circ} 0'$. Long. $74^{\circ} 53'$. Elev.

A small valley and village (three or four houses) in the Kamri valley, Astor. Up this valley a path leads to the Kishan Ganga *viâ* the Fulwein valley. The pass is said to be difficult and steep. (*Aylmer*.)

SAKTI—Lat. $34^{\circ} 5'$. Long. $77^{\circ} 50'$. Elev. 13,500'.

A large village at head of the Chimray valley passed on the Changchenmo route, about $4\frac{1}{2}$ miles above Chimray. It contains one hundred and fifty houses. It is situated at the junction of two streams; up the western one a road leads over the Waris pass to the village of Tainyar (Tayár) and thence to Nubrá. The road to Zingral camp ($3\frac{1}{2}$ miles) leads up the stream which runs down south-west from the Changla pass. The Chimray valley from Sakti to the Indus is well cultivated in a succession of terraces. Ascent between Sakti and Zingral very steep, being the best part of the ascent to the Changla pass.

On the 31st October, on commencing the ascent of the Changla, snow was met with at a mile and a half above the village. (*Moorcroft—Johnson—Aylmer*.)

SALAMBÁD—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 10'$. Elev.

A village in the Dachin district, situated above the right bank of the Jhelum, a few miles north-east of Gingl.

A great deal of tobacco is grown about this village. (*Montgomerie*.)

SALÁR—Lat. $33^{\circ} 10'$. Long. $74^{\circ} 51'$. Elev.

A fort in Ríasí district, in Jamú, on the left bank of the Chenáb. It contains one hundred and five men and twenty-five guns, and is very strong: all the treasure of Guláb Singh was buried here. (*Drew—Hervey*.)

SALISKOT or CHALISKOT—Lat. $34^{\circ} 25'$. Long. $76^{\circ} 5'$. Elev.

A village said to contain sixty houses in the Kartze division of the Drás ilarka (Baltistán). It lies on the left bank of the Suru river, some 20 miles above Kargil fort. The villages of Trispona and Gond are included in it. Among the inhabitants there is a blacksmith. (*Aylmer*.)

SALKALLA—Lat. $34^{\circ} 34'$. Long. $73^{\circ} 56'$. Elev.

A village in Lower Drawár, situated on the left bank of the Kishan Ganga almost opposite Sharkot.

It is surrounded by a long stretch of rice cultivation by the bank of the river. The inhabitants number sixteen families of Muhammadan zamfudars, a carpenter, and a mulla. Habí-búla, the present lambardar, is said to be a nephew of Sher Ahmad, ~~ex~~ rája of Karnao. There is a masjid in the village and the shrine of the Char Yar, or four companions of Muhammad.

SALTORO—

A river in Baltistán, rising in about lat. $35^{\circ} 10'$, long. 77° , and joining

the Hushé river (which joins the Shyok opposite to Khapalu) after a course of about 37 miles. It is joined by a considerable stream from the north—the Kondus river. After the junction with the Hushé, it is sometimes called the Machalu river, from a village on the left bank. There is hardly any record of an exploration along its upper portion, but Godwin Austen calls it a large river, and Vigne says the valley contains several villages. Thomson says it is probably as large as the Nubrá river. Near its junction with the Shyok it runs through a very open and wide gravelly plain, whose appearance is very similar to that of Nubrá. The river here divides into numerous branches, which separate to a considerable distance from one another, and ramify very irregularly. (*Thomson—Vigne—Godwin-Austen.*)

SAMAN—Lat. $32^{\circ} 33'$. Long. $75^{\circ} 52'$. Elev.

A village situated on the top of the ridge above the right bank of the Chif stream, about 5 miles north of Basaoli, on the road towards Badrawár.

The houses are much scattered; the most northerly section of the village is called Jasrota. The inhabitants are mostly Hindús, and are all engaged in the cultivation of the soil.

SAMÁNÍ—Lat. $33^{\circ} 6'$. Long. $74^{\circ} 10'$. Elev.

A village in the Naoshera district, in Jamú. There is an old temple here much ruined, but still showing traces of fluted columns and trifol arches: it is of the same architecture as the temples of Bábár. At the time it was built the people of these parts were doubtless still Hindú; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism. (*Drew.*)

SAMATWARI—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 9'$. Elev.

A village in the Uttar pargana, situated above the left bank of the Kamil, about a mile west of the Shalúrah fort. It contains a few trees, and is surrounded by extensive rice-fields.

The inhabitants number thirteen families of Muhammadan zamíndars and five pandits. The river is fordable between this village and Champúra, lying on the opposite bank.

SAMBA—Lat. $32^{\circ} 34'$. Long. $75^{\circ} 11'$. Elev.

A small town in the Province of Jamú, situated on the left bank of the Basantha river, about 20 miles south-east of Jamú, and two marches (about 24 miles) north-west of Jasrota. Half a mile from the town is a palace which belonged to Suchet Singh, Guláb Singh's brother. The deobasa tree grows on the mountains not far from Samba; the bark, which is used by the Indian women to redden their gums, is collected and carried into Persia and Multán, where it obtains a ready sale. Samba is the head-quarters of the tehsíl of the same name, of the zilla Sherkháa. The tehsíl now includes the subdivision of Ramgarh. (*Hügel—Wingate.*)

SAMGAN—

A stream which joins the right bank of the Kishan Ganga, nearly opposite Sharidi. Its source is a lake about half a mile long by one-fourth mile broad, lying just beneath the Kamakdori pass. Lat. $35^{\circ} 3'$, long. $74^{\circ} 15'$, elev. 13,000 feet, approx. The first 5 miles the valley is open; grassy slopes; no trees. Below this it contracts; the side slopes are generally very steep and well covered with pine forest and jungle. Its tributaries are—the Bundar, up which goes the road to Buner *via* the Bundar pass; the Gamot; the Nur. In summer below its junction with the Bundar it is unfordable, but is bridged every 2 or 3 miles. The road up the valley is very bad in places, and quite unfitted for baggage animals. The bridges are good.

The following passes lead into the Samgan valley :—

Kamakdori (*q.v.*)—From Chilas.

Hular or Holnar (*q.v.*)—From Khel Dara, and in connection with the Barai pass.

Bundar (*q.v.*)—To Buner.

It contains the following villages, which are much scattered :—

Gamot (three houses); Bagru (three houses); Samgan (five houses); Surgond (twenty houses); Mitawaliseri (two houses).

There are said to be 200 head of cattle and 2,000 sheep and goats. Ghí is exported. The crops are makhai (a good quantity) and chena (a little).

The inhabitants come from Hazara. They seem on good terms with the Chilasís, whose flocks are allowed to feed in the valley. (*Aylmer.*)

SAMLA—Lat. $34^{\circ} 25'$ Long. $74^{\circ} 46'$ Elev.

A village in the Khuihama pargana, situated on the right bank of the Erin stream. Below this village the stream is practicable, and is frequently bridged. (*Montgomerie.*)

SANÁCHA—Lat. $34^{\circ} 39'$ Long. $76^{\circ} 26'$ Elev.

A village in Baltistán, on the left bank of the Indus, which here flows in a narrow, rock-bound gorge. With the village of Darchik it contains twenty-five houses. It belongs to the iláka of Kargíl, and is inhabited by Brokpas. (*Drew—Aylmer.*)

SANAPIND—Lat. $34^{\circ} 42'$ Long. $74^{\circ} 23'$ Elev. 10,600', approx.

A pass on the road from the village and fort of Sharidi in the Kishan Ganga valley to Kroras and the Lolab. It lies at the head of the Kachil valley. It is a very easy pass, neither ascent or descent are steep, and the path is very fair. Water and fuel abound.

It is quite passable for laden animals. (*Aylmer.*)

SANDAR—Lat. $32^{\circ} 53'$ Long. $75^{\circ} 54'$ Elev.

A village in the district of Jamú, on a table-land opposite Sandai (in Chamba territory), about 5 kos north-east of Basaoli. It consists of about

forty houses, scattered over a well-cultivated plain, with shade and water; the inhabitants are Ját Hindús, and are all zamíndars. The sides of the table-land, which are very precipitous, rise 200 or 300 feet from the bed of the river, and are covered with jungle. The river is fordable, except when the snows are melting, and there is an excellent road from Sandar to Dalhousie and to Chamba.

SANDIGAM—Lat. $34^{\circ} 28'$ Long. $74^{\circ} 26'$ Elev.

A village situated on the south-west side of the Loláb valley. There is a path from this village over the mountains to Kondi, in the Uttar pargana, from which there is a branch to Keigham; they are both good roads and quite passable for laden ponies. The journey is about five hours' easy walking. (*Montgomerie.*)

SANDOK—Lat. $34^{\circ} 32'$ Long. $73^{\circ} 53'$ Elev.

A hamlet in Lower Drawár, situated on the slopes of the mountains above the right bank of the Kishan Ganga, about 2 miles south of Darhal.

It is inhabited by three families of Saiads and one of Gújars. There are a few shady trees about the place, and among them a chunár.

SÁNDRA—

This river, which is one of the sources of the Jhelum, rises on the mountains in the neighbourhood of the Nandmarg pass, at the south-eastern extremity of Kashmír, and flows in a north-westerly direction through the Sháhábád valley, forming a junction with the united waters of the Bring and Arpat rivers at the village of Harnag, lat. $33^{\circ} 44'$, long. $75^{\circ} 10'$, just west of the town of Islamábád.

During the melting of the snows it is a vast torrent, but the natives say that in winter its channel completely dries from between the villages of Kút and Tamman as far as the confluence of the stream which flows from the Vernág spring; it is likewise further augmented by the waters of the Vettarittar Nág.

The bed of the river is generally very broad, it consequently has not much depth, and may usually be forded; it is also crossed by numerous temporary bridges.

SANGA—

A kind of bridge. *Vide "SIND RIVER."*

SANGAM—Lat. $33^{\circ} 50'$ Long. $75^{\circ} 7'$ Elev.

The name of a ghát and ferry situated on the right bank of the Jhelum, opposite the village of Khodawain and the confluence of the Saddaráj *nala*, through which the combined waters of the Veshaú and Rembiára river joins the Jhelum.

An extensive traffic is carried on at this ghát. (*Montgomerie.*)

SANGAM—Lat. $30^{\circ} 51'$ Long. $75^{\circ} 47'$ Elev.

The name of a small plain and pasturage situated at the north-west end of the Zagnai valley.

It is said to be distant six *kos* from the village of Mangil, on the east side of the Maru Wardwán valley; the path follows the course of the Mangil stream.

SANGO-SAR—Lat. $35^{\circ} 20'$. Long. $74^{\circ} 50'$. Elev. 10,500', approx.

About 5 miles above Astor, on the right hand side of a glacier, is the Sangosar lake, half a mile long by a quarter broad. A mile and a half below this there is a splendid camping ground in the open glades of a deodar forest, where a large force might easily hut itself. Water and fire-wood are abundant. There is also a little forage. The road up to it is fairly good for laden animals. (*Barrow.*)

SANGOT—Lat. $33^{\circ} 10'$. Long. $73^{\circ} 48'$. Elev.

A large village in Naoshera, about 2 miles south of Mirpúr, on the road to the Gatiala ferry; it contains about seventy houses in all, distributed into thirteen mahallas or districts; there are three masjids in the village. Only dry crops are grown in the neighbourhood, there being a scarcity of water.

SANGRA—Lat. $34^{\circ} 13'$. Long. $76^{\circ} 2'$. Elev.

A village said to contain twenty-five houses in the Kartze division of the Drás ilarka (Baltistán). It lies on the right bank of the Suru river. (*Dylmer.*)

SANGRI GALI—Lat. $34^{\circ} 33'$. Long. $73^{\circ} 30'$. Elev.

The name of a pass over the range of mountains forming the watershed between the Kanora and Kishan Ganga rivers.

It lies almost due north of the small town of Kúri, and is crossed by a path from that place leading towards the village of Gúnúl.

SANG SAFÍD—

The name of the stream which forms the source of the Dúdh Ganga river.

It rises on the Panjál range to the north of the Chitta Pani pass, and flows through thick forests and undulating grassy downs, debouching into the plains of Kashmír through a deep ravine to the south of Chrár. (*Vigne—Allgood.*)

SANGTHA—Lat. $33^{\circ} 20'$. Long. $77^{\circ} 40'$. Elev.

A camping ground on the left bank of the Zara river, a little above its junction with the Samgal river.

SANI—Lat. $33^{\circ} 35'$. Long. 77° . Elev. 11,560'.

A village in the Zanskár district, passed on the route from Kishtwár *viâ* Umasi La to Léh. It lies to the east of Markim, on the right bank of a tributary of the Zanskár river. Cultivation and pasture on river bank. A rope bridge leads across to Tungring village on the opposite bank. (*Drew.*)

SANKU OR SANKHO—Lat. $34^{\circ} 20'$. Long. 76° . Elev.

A village in the Khartze district, on the left bank of the Súrú river, at its

junction with the Nakpo-Chu. It is a halting-place on the route from Kishtwár to Léh (*viâ* Kargil), and lies 18 miles below Surú. The mountains surrounding it were at the end of June tipped with snow. Cultivation here. Supplies and sheep procurable. It is said to contain forty houses. (*Moorcroft—Aylmer.*)

SANSÁR—Lat. 33° 31'. Long. 73° 47'. Elev.

A village in the Naoshera district on the Jhelam-Srinagar route. Water plentiful.

SAOGÁM—Lat. 33° 37'. Long. 75° 10'. Elev.

A large village containing some good houses, but in a most ruinous condition. It is situated on the left bank of the stream, which flows down from the Bringhin-Lannor valley, and is distant about 10 miles south of Islamabad, and $4\frac{1}{2}$ miles north of the Khúnd valley.

The elevated land on the east of it is the *karewá* of Byhama, on the summit of which is a canal formed for the purpose of irrigation. (*Vigne.*)

SAOGÁM—Lat. 33° 44'. Long. 75° 25'. Elev.

The name of a village situated in a beautiful, well-watered, and well-wooded glen, which opens into the east side of the Kuthár pargana. It contains a masjid and fifteen houses, twelve of which are inhabited by Kashmíri zamíndars and three by Gújars. Rice is cultivated about the village, and supplies and coolies may be procured.

Saogám lies on the path leading towards the Maru Wardwán valley by the Chur Nág.

SAOGUND—Lat. 33° 31'. Long. 75° 19'. Elev.

A village lying to the south of the Sháhábád valley, on the right bank of the Hálan stream, which is crossed by a rough bridge.

It is inhabited by nine families of zamíndars and a Saiad.

SARAIBÚN—Lat. 34° 6'. Long. 75° 10'. Elev.

The name of the lofty range of mountains situated at the north-eastern extremity of the Trál valley, above the village of Narastán.

SARÁI SHÁH JI MARG—Lat. 33° 49'. Long. 74° 52'. Elev.

An old sarái, situated on the high road between Shupion and Srinagar, being the first of the two that intervene between those places. It was probably built by Akbar. At no great distance is a place where two or three large stones, a few feet high, are standing like those of Stonehenge.

(*Vigne.*)

SARANA—Lat. 33°. Long. 75° 44'. Elev.

A village in Badrawár, situated about 3 miles north-west of that town, above the path leading towards Doda.

It is inhabited by a mixed population of Hindú and Muhammadan zamíndars, including one blacksmith.

SARCHU CAMP—*Vide* "LINGRI."

SARCHU OR SERCHU RIVER, i.e., "Yellow River"—

A tributary of the Zanskár river. Rises north of the Bara-Lacha pass, and flowing due north through the Lingti plains, joins the Lingti and Yunam streams at Sarchu (or Lingti) camp. The upper part of its course is in Lahoul territory. There is a wooden bridge near the camping ground.

(*Cunningham—Cayley.*)

SAREMOZEBALA—

The name of a pargana in the Shupion zilla of the Miráj division of Kashmír. It comprises that portion of the valley which is traversed by the Jhelam below Bij Behára, which is the tahsil station.

This pargana was formed by Díwan Todamul subsequent to his original distribution of the valley into thirty-three parganas.

SAREMOZAPÁIN—

The name of a pargana which is included in the Patan zilla of the Kamráj division of Kashmír; it comprises that portion of the valley which is traversed by the Jhelum before it enters the Wular lake.

The tahsil station is at Sombal. This pargana was formed by Díwan Todamul subsequent to his original distribution of the valley into thirty-three parganas.

SAR-I-HAUZ-I-KHOJA FATEH OR SARTANG—

Lat. 35°. Long. 77° 35'. Elev. 15,500'.

A camping ground on the summer route by the Karakoram, passed half-way between Tutiyaalak and Braugsa Saser, and at the foot of the Saser pass. (*Bellew.*)

SAROÍN SAR—Lat. 32° 46'. Long. 75° 5'. Elev. 1,825'.

A small lake in Jamú; it is passed on the way from Jamú to Rámnagar. It may be said to cover a kind of platform, from which, on two sides, the ground falls rather steeply, while on the other sides are low hills. The lake is about half a mile long by a quarter of a mile broad. Its depth does not appear to be great; its margins for a considerable distance being very shallow, and producing an abundance of reeds and water plants. Mango trees and palms adorn its banks, while the sandstone hills round are partly clothed with brushwood and shaded, though lightly, with the bright loose foliage of the long-leaved pine. (*Drew—Thomson.*)

SARSANGAR—Lat. 34° 55'. Long. 75° 15'. Elev. 13,860'.

A pass between the valley of the Shingo river and the plains of Deosai, on the Srinagar-Skardú route. There is a short, steep ascent from the Shingo valley to the summit. On the far side of the pass, after a descent of only a few feet, one comes on a lake occupying the base of the defile. The lake is half or three quarters of a mile long and a quarter wide, evidently of glacial formation. It is closed in by an old moraine. Immediately beyond, at a lower level by some 150 feet, is a second lake of about the same dimensions. This also is dammed by a moraine. (*Drew.*)

SARTANGAL—Lat. $32^{\circ} 57'$. Long. $75^{\circ} 46'$. Elev.

A village situated at the southern extremity of the Badrawár valley, about 2 miles south of that town.

It lies on a flat sloping spur above the right bank of the Halúni stream, and is surrounded by extensive cultivation. Below the village are the remains of a stone bridge, which is said to have fallen about twelve years ago and has not been replaced; foot-passengers can still cross the stream by a series of planks and trunks of trees, but cattle must be sent round by the Monda bridge, which lies about half a mile to the north-east. The population numbers ten families, of whom four are Muhammadan blacksmiths and six low-caste Hindús. At this village the roads from Badrawár towards Chamba by the Pádri pass, and towards Basaoli by the Chatardhar pass, separate.

SASÁWAR—Lat. $33^{\circ} 18'$. Long. $73^{\circ} 49'$. Elev.

A village in Naoshera, situated on the high ground, some distance from the left bank of the Púneh Tóí river, a few miles east of Chaomuk.

It contains thirteen houses inhabited by zamíndars.

SASER PASS OR SARSIL—Lat. $77^{\circ} 40'$. Long. $35^{\circ} 5'$. Elev. 17,820'.

On the mountain ridge between the Nubrá and Shyok rivers. It is crossed on the summer route by the Karakoram, between Sartang camp (above described) and Brangsa Saser, and is "a very difficult pass." Yaks should be used. The pass is not used during the winter months, as neither fuel nor grass is obtainable, and a fall of snow might prevent a traveller from going either forward or backward, and he would thus stand a good chance of being buried in the snow, or frozen to death. From Sartang onwards the path winds amidst sharp rocks and moraine banks under the shadow of an impending glacier, and then passing into a narrow groove between the wall of a vast glacier on one side and the sharp gneiss rocks strewn the base of the hill on the other, slopes down to a spot where the glacier presents a huge split, which is occupied by a small pool thickly frozen over (October 8th). This spot appears to be the watershed of the defile, for the end of the glacier, which here for 6 miles fills its hollow slopes away from either side of the split. Beyond this the path rises on the top of the glacier itself, and for three miles or so leads over its surface. The passage in this part is always hazardous, owing to the fissures and crevasses in the ice being more or less covered with snow. Beyond the glacier descend the bank of a moraine and pass beyond the snow on to the firm slope of the hill, which leads down the gully to Brangsa Saser. The path is easily discoverable, being strewn over its whole length with the skeletons of beasts of burden. (*Bellew—Trotter.*)

SASER POLU—*Vide* "BRANGSA SASER."

SÁSÍL—Lat. $35^{\circ} 51'$. Long. $74^{\circ} 47'$. Elev.

The ilarka station of the Haramosh district. It is situated on the right

bank of the Indus. It contains five or six families, besides a munshí and garrison of one havildar and eight sepoy, who live in a double-storied, rectangular, loopholed blockhouse, overlooking the twig rope suspension bridge which spans the river here. This bridge is not well looked after, and is generally dangerous. Camping ground small. A few supplies. (*Aylmer.*)

SASPUL—

A kardari or collectorate of the Province of Ladák. It contains the following villages: Saspul, Saspoché, Likar, Alchi, and Taruché.

Cash revenue exceeds Rs2,000 a year, besides taxes in kind. In some parts a double crop is produced; the second, however, consisting only of inferior grain. Alchi, Saspul and Likar each contains about seventy or eighty houses. (*Aylmer.*)

SASPUL—Lat. $34^{\circ} 15'$. Long. $77^{\circ} 18'$. Elev.

A large village on the right bank of the Indus, about 30 miles below Léh. It is passed on the route from Kashmír to Léh between Snurla and Basgo, on the lower road which leads from Snurla along the right bank of the Indus. At the end of June the river here was about 100 yards wide and unfordable. The village is celebrated for its apricots. There is a rest-house, also about seventy villagers' houses; supplies are procurable, water plentiful, and there is a fair camping ground. A mile and a half below Saspul, the Indus is crossed by a shaky bridge. (*Drew—Moorcroft—Ramsay—Aylmer.*)

SATANI—

The name of a stream which rises in the mountains on the north side of the Tilail valley, and flows into the Kishan Ganga, lat. $34^{\circ} 36'$, long. $75^{\circ} 1'$.

The path leading towards Drás crosses it by a bridge at the village of Purána Tilail, just above its junction with the Kishan Ganga; it is also fordable.

SATHRA—Lat. $33^{\circ} 46'$. Long. $74^{\circ} 15'$. Elev.

This village is situated on the slope of the hill just above the path from Púñch to Mandi, about 8 miles from the former place.

It contains fifteen houses, half of the inhabitants being Hindús and half Muhammadans.

Rice and dry crops are both grown in this village, and a very fine variety of pear; the lusciousness of the fruit is said to be produced by irrigating the young trees with milk!

SATI OR TOÁTI—Lat. $34^{\circ} 30'$. Long. $77^{\circ} 42'$. Elev. 10,500'.

A village in the Nubrá district, situated on the right bank of the Shyok, about 11 miles above the junction of the Nubrá river. It is passed on the summer route by the Karakoram between Khardong and Tirit.

In summer the Shyok near here is crossed in boats, and is a large and rapid river. Baggage animals are made to swim across. In winter it is fordable, but at the beginning of October the water was up to the saddle-flaps.

There are two routes from here to Léh:—

(1) Across Shyok and *via* Khardong pass.

- (2) Up river bank some way, then across the Shyok to Digar village and over Digar La to Léh. This is the easier of the two routes, but it is longer and is not used when the Khardong pass is open. (*Trotter—Bellew—Ramsay.*)

SATKHOL—

The name of a stream which rises in seven ravines in the Dúdhi slopes on the north side of Satkoji, a mountain in the Shamshabari range; it joins the Bangas stream, one of the sources of the Kamil, lat. $34^{\circ} 25'$, long. $74^{\circ} 2'$. (*Montgomerie.*)

SÁTPÁRA—Lat. $35^{\circ} 15'$. Long. $75^{\circ} 42'$. Elev.

A pargána in the ilarka of Skardú (Baltistán). It includes the Sátpúr valley, and contains seventy-one houses. (*Sylvester.*)

SATPÚR—Lat. $35^{\circ} 6'$. Long. $75^{\circ} 35'$. Elev. 12,000', approx.

In Baltistán, a defile by which the route from Deosai passes into the valley of Skardú on its south side. At the southern entrance of the pass is a lake nearly 2 miles long and about a mile wide, and on the eastern side of this the path runs along the base of a steep mountain, so that an invading force would be exposed to certain loss by rocks rolled down the declivity. The elevation of the pass is probably about 12,000 feet. (*Vigne.*)

SATPÚR TSO—Lat. $35^{\circ} 14'$. Long. $75^{\circ} 42'$. Elev.

A lake in Baltistán. It occupies the entire width of the Satpúr pass, being $1\frac{1}{2}$ miles in length and nearly a mile in width. A little island, covered with willows, rises from the water near the embouchure of the stream that flows from it, by the damming up of which, in fact, the lake appears to have been formed. (*Vigne.*)

SATTI—Lat. $34^{\circ} 45'$. Long. $74^{\circ} 44'$. Elev.

A hamlet in Gúrais, situated on the right bank of the Kishan Ganga about half a mile north-west of Thaobut. It contains a masjid, zíárat, and seven houses.

The inhabitants of the neighbouring village of Thaobut assist in the cultivation of the arable lands around this hamlet, which are rather extensive. The Kishan Ganga used to be bridged at this spot, but the bridge having been repeatedly carried away by the floods, it has not been replaced.

SATÚRA—Lat. $34^{\circ} 2'$. Long. $75^{\circ} 7'$. Elev.

A large village lying towards the northern extremity of the Wúllar pargána, at the junction of the Narastán Nai, about two miles north of Arphal. At the entrance to the village on the south side is the zíárat of Saíad Muhammad Bukhárf, a building of unusual size, which exhibits some fine specimens of carved wood-work; it is surrounded by a wall and shaded by forest trees. The population numbers thirty families of zamíudars, a dím, a blacksmith, a carpenter, two cowherds, and a krim-kush (rearer of silk-worms).

This village covers a considerable extent of ground, as the houses are much scattered. Being situated near the junction of the streams which flow through the Trál valley, it is well supplied with water.

SEDAU—Lat. $33^{\circ} 40'$. Long. $74^{\circ} 50'$. Elev.

A village very pleasantly situated at the foot of the Panjál range, where the mountains swell in downs into the plain about 5 miles south-west of Shupion. It lies at the foot of the ascent of the Búdil or Sedau pass, at a distance of about 55 miles from the village of Búdil.

The road is good, with the exception of the part near the summit, and is practicable for ponies.

A comparatively large amount of traffic passes through Sedau, for the reason that the duties levied on this route are less than on either the Pír Panjál or Banibál roads.

The customs establishment at Sedau consists of four pandits. There are about twenty houses in the village, double-storied buildings of sun-dried bricks and timber, with pent shingle roofs, which are overlaid with birch-bark and a layer of earth. An orchard affords ample and convenient space for encamping, but the small stream which runs through the village furnishes a somewhat scanty supply of water; the Vesháu river flows about a mile to the south-east.

Sedau possesses a cool climate, and offers a splendid view of the hills looking up the valley of the Vesháu river; the mountains in the background are covered with extensive pine forests.

In a line between Sedau and Hirpúra is the hill of Noubadan, or Nunubdhun, upon which Kasyapa, or Kashuf, is said to have passed a thousand years in religious austerities, by which the favour of Mahadev was secured, so that he gave orders for the desiccation of the valley. (*Vigne—Montgomerie.*)

SEHPŪR—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 40'$. Elev.

A village in the Machiháma pargana, lying to the north-east of Makaháma, near the right bank of the Suknág. It is surrounded by rice cultivation, and contains a masjid, and ten houses inhabited by zamíndars.

SEL—Lat. $33^{\circ} 59'$. Long. $74^{\circ} 36'$. Elev.

A village in the Birwa pargana, situated in a clump of trees on the right bank of the Suknág, about 8 miles north of Makaháma, on the road towards Drang and the Tosha Maidán pass.

It contains a masjid and the zíarat of Saiad Muhammad Ghází, and about twenty houses inhabited by zamíndars. There is much rice cultivation about the village. The channel of the Suknág is broad, but the stream is fordable, having no depth.

SEMÍTAN—Lat. $33^{\circ} 49'$. Long. $75^{\circ} 8'$. Elev.

A village situated on the left bank of the Jhelam, on the west side of the

Kút wudar, below the town of Bij Behára. Just above the village the remains of a stone bridge are visible on both banks of the river.

SENIBUTTI—Lat. $33^{\circ} 19'$. Long. $75^{\circ} 23'$. Elev.

A village in Peristán, situated in a gorge in the mountains on the north side of the valley, just east of the village of Hálan, from which it is divided by a small torrent. It contains a temple, and six houses inhabited by Hindús.

This village lies on the path from Kishtwár towards Kashmír by the Nandmarg pass, and some supplies and coolies may be obtained.

There is no convenient encamping ground about the village, but a place may be found in the bed of the torrent between it and Hálan; the space, however, is confined, and wants shade.

SENKLI—Lat. $33^{\circ} 16'$. Long. $75^{\circ} 29'$. Elev.

A village in Kishtwár, situated on the top of a spur above the right bank of the Lidar Khol stream. It contains eight houses inhabited by Hindús, and is said to lie on the path between Borkan and Rámbán.

SEOJI LA—*Vide* "ZOJI LA."

SER—Lat. $33^{\circ} 44'$. Long. $73^{\circ} 59'$. Elev.

A village in Púñch, situated on the high right bank of the Púñch Tóí, in the angle formed by the junction of the Swan stream.

There are about fifty houses in the village; the inhabitants are pahári Muhammadans.

The river, which is here very deep, is crossed by a ferry just east of the village; this ferry is known as the Ser or Batal ferry.

SERAP or TSARAP RIVER—*Vide* also "Língti" and "Zanskár" Rivers.

One of the tributaries of the Zanskár river. It has its source near the Pankpo La. A good bridge was built across it in 1869, below the Lingti plains. A route leads up this river from Lingti (or Sarchu) *via* the Pankpo La and Tsomorari lake to Puga. In summer the river is much swollen, and the route is closed. It joins the Yunam river at Lingti. (*Cunningham—Coley.*)

SERAR—Lat. $33^{\circ} 37'$. Long. 74° . Elev.

A large village, kotwálí and bazár, on the southern boundary of the territories of the rája of Púñch. It is situated on a high spur, at some little distance from the left bank of the Púñch Tóí river, on the road between Púñch and Kotli, being about 16 miles south-west of the former, and 13 miles north of the latter, and is the usual and most convenient stage between the two towns.

The following is a list of the inhabitants and trades:—

Muhammadans (hillmen)	.	.	.	.	.	25 houses.
" Kashmíris	.	.	.	.	.	5 "
Hindús	.	.	.	.	.	35 "

In the bazár are forty shops kept by Hindús, but of these a very small number are inhabited, the owners of the others being either occupied in cultivating their fields, or engaged in trade elsewhere.

Besides shopkeepers, a carpenter, barber, leather-worker, potter, and a mulla live in the village. There is also a masjid and two *dharmshálas*.

Serar is badly supplied with water, there being only a tank in the village which is filled during the rains and dries in seasons of drought; water for drinking purposes must be brought from the river, which flows at some distance below the village.

There is a small *baradárí* for travellers at the north end of the bazár well shaded by trees; but the building is now in a very ruinous condition. Coolies and supplies procurable.

SERCHU RIVER—*Vide* "SARCHU."

SERI—Lat. 33° 18'. Long. 76° 5'. Elev.

A place lying some distance above the left bank of the Chandra Bhága, about 35 miles east of Kishtwár, on the path towards Lahoul.

When Captain Allgood passed along this road in 1853, he found at Seri merely a few deserted houses and an open space for encamping. (*Allgood.*)

SERI—Lat. 33° 3'. Long. 75° 42'. Elev.

A village situated about 9 miles north-west of Badrawár, on the road towards Doda. It lies on both banks of the Nerú, which is bridged by the trunk of a tree thrown across the stream.

The most direct path for foot-passengers towards Doda is said to be that by the right bank of the river.

There are about twenty houses in all in the village, surrounded by extensive cultivation. The inhabitants are Hindú zamíndars.

SERI—Lat. 33° 14'. Long. 75° 15'. Elev.

A small hamlet surrounded by a patch of cultivation, situated on the right bank of the Chandra Bhága river, about 2 miles west of Rámbán, on the high road towards Kashmír.

SERIL—Lat. 33° 28'. Long. 75° 15'. Elev.

A considerable village in the Banihál district, prettily situated about 2 miles north of the village of Banihál, on the road leading towards Kashmír.

Some of the houses are double-storied, and have pent roofs.

There are many fruit trees about the place, and an abundant supply of water from a little stream which flows through the village.

SERKOT—Lat. 34° 33'. Long. 74° 22'. Elev.

A village situated towards the north-west end of the Loláb valley. There is a very fair road from this village, which crosses the ridge and descends the Kachil, a valley leading to the Kishan Ganga river. It is apparently only used by Gújars. (*Montgomerie.*)

SERTAL—Lat. $32^{\circ} 41'$. Long. $75^{\circ} 51'$. Elev.

A village in the Basaoli district, situated on the left bank of the Siowa river above the junction of the Kad stream. It lies about 8 miles north of Púd, on the road between Basaoli and Badrawár. The Siowa is crossed by a temporary bridge below the village.

SERU—Lat. $32^{\circ} 43'$. Long. $75^{\circ} 52'$. Elev.

A village in the Basaoli district, consisting of a cluster of houses situated on the hill-side, above the left bank of the Siowa river, north-east of Bani.

SESKO—Lat. $35^{\circ} 49'$. Long. $75^{\circ} 29'$. Elev.

A village on the left bank of the Basha river (Baltistán). It contains twenty houses. There is a rope bridge here. (*dy/mer.*)

SEVAL DHÁR—Lat. $32^{\circ} 56'$. Long. $75^{\circ} 42'$. Elev.

A ridge crossed on the road between Rámnagar and Badrawár. The pass is 10,900 feet in height, and is closed by snow for three months from the middle of December. Well on in the season it is practicable for laden ponies, which, however, have to come up a valley by a somewhat different road to the usual one. From the summit Badrawár can be seen, the descent to which is at first steep, and then a more gradual slope along a spur leading through a forest. (*Drew.*)

SHADERA—Lat. $34^{\circ} 7'$. Long. $74^{\circ} 1'$. Elev.

A very small village, situated on a plateau above the right bank of the Jhelum, about 31 miles south-west of Baramúla. There is a double-storied bungalow for travellers, situated on the road near a *zíárat*, which is a pretty specimen of Kashmír wood-work.

Some supplies are procurable from the village, which lies about half a mile above the path. (*Allgood—Ince.*)

SHADI—Lat. $33^{\circ} 25'$. Long. $77^{\circ} 15'$. Elev.

A village in the Zanskár district, east of Padam, on the left bank of a tributary of the Zanskár river, which flows down south from the Charchar La.

SHADIPŪR—Lat. $34^{\circ} 11'$. Long. $74^{\circ} 43'$. Elev.

A small village on the left bank of the Jhelum, about 12 miles north-west of Srinagar, situated just opposite the confluence of the Sind river, and immediately above the spot where the Norú canal leaves the Jhelum. The journey from Shádipŭr to Srinagar by water occupies about six hours, and the return passage about four hours.

There is a solitary *chunár* in the bed of the Jhelum, just below the junction of the Sind, which, tradition says, never grows; it is enclosed in a mass of solid masonry, which rests upon a broad and stony foundation, near the right bank of the river. It is a Hindú place of worship and dedicated to Mahadeo, and its top is reached by seven stone steps, which are placed at the lower end of the mass.

In 1865 the trunk of the chunár was about eleven feet in circumference, and surrounded by an earthen platform, which was pierced by several small branches of the tree. Upon the west side of this platform there was a large *lingam*.

Shálipúr is referred to by Abul Fazl as the city of Sháhabádpúr, the ancient Phalapúr. There is a good camping ground reserved for the maharaja. (*Vigne—Hügel—Ince—Aylmer.*)

SHÁHABÁD—

The name of a pargana in the Anat Nág zilla of the Miráj division. It comprises a long and narrow valley lying at the south-eastern extremity of Kashmír, which is drained by the Sándran river. Rice is extensively cultivated throughout the valley.

The mountains by which it is enclosed are generally bare of trees, especially on the north side, and near the village of Hiwar they present a very curious appearance, the vertical strata of mountain limestone being strangely contorted.

A little iron is mined in the neighbourhood of Chean, towards the south-east extremity of the valley; but the miners are all said to live on the south side of the river, for the sake of fuel.

The tahsil station is at Sháhabád, or, as it is now more generally called, Duru or Dúr.

SHÁHABÁD OR DÚR—Lat. 33° 33'. Long. 75° 17'. Elev.

The imperial town, once the abode of the king, was the largest place at the south-east end of the valley of Kashmír; it is now merely a village containing a few good houses and some fine trees, and the palace of the Moguls is scarcely worth a remark. Its environs are overgrown with nettles and wild hemp. It lies snugly under the south side of a range of bluish-grey mountain limestone, which has apparently been deposited in regular strata, each of 2 or 3 feet in thickness, and being in some places bare of the long grass which usually covers them; they are to be seen lying contorted and twisted in every direction by the force that originally upraised them.

The orchards of Sháhabád still produce the best apples at the southern end of the valley, and the wheat that is grown there is considered to be the finest in Kashmír. Vigne states that he was credibly informed that veins of iron and copper existed in the neighbourhood of Sháhabád, which were worked in the time of the Patháns.

Sháhabád was originally the residence of the most powerful of Akbar's málíks, whose authority extended over the whole of the surrounding country, he being particularly charged with the military protection of the road to Hindústán by the Banihál pass. The family, in common with the old rajas of Kishtwár, claimed a descent from Nurshivan of Persia. According to Vigne, the original name of this place was Wer. Núr Jahán Begam, after the palace was built, called it Sháhabád; it is now almost universally known as Duru or Dúr.

Sháhabád lies on the right bank of the Sándran, about 12 miles south-east of Islamabad; two or three rapid streams have to be forded on the road, which, after heavy rain, are sometimes impassable for a few hours.

The road to Vernág, which is about 3 miles to the south-east, crosses the Sándran by two bridges; the river may also be forded.

Supplies are plentiful, and among the inhabitants is a *nálband* or blacksmith. (*Moorecroft—Vigne—Hervey—Allgood.*)

SHÁHIDÚLA KHOJA—Lat. $36^{\circ} 24' 57''$. Long. $78^{\circ} 0'$. Elev. 11,780'.

A camping ground on the left bank of the Karakash river, at the junction of the streams flowing down from the Kirghiz and Suget passes. It lies on the frontiers of Ladák and Yárkand territory, and is passed on the summer route from Léh by the Karakoram pass, and is also a halting-place on the Changchenmo route.

Distance from Léh by summer Karakoram route, 241 miles, or sixteen marches.

" " " Changchenmo route (western) 312½ miles, or twenty-four marches.

There are three routes from here to Yárkand, *viz.*, by the Kilik, Kilian, and Sánju passes. The latter is the most frequented route, Yárkand being by it 202½ miles, or twelve marches. The Kilik route is closed to traders, though it is said to be the shortest and easiest of the three.

A road also branches off here to the west up the ravine and over the Kirghiz pass to Kirghiz jungle, where the Kugiar (or winter) route is joined. This route is very easy, and can be traversed by laden camels. It is, however, not much used, being infested by robbers. The Karakash at Sháhidúla takes a bend to the north-east and flows towards Khotan, winding through the Kuenlun range. The Sánju route follows its course for about 20 miles, and occasionally crosses it. The passage in summer is very difficult.

There is a sacred shrine here on the summit of a bluff. It is a mere pile of stones, surmounted by horns of wild sheep, &c. On the boulder beach under this bluff, is a small stone fort. It was erected by the Kashmír government as a precautionary measure during the disturbances in Eastern Turkistán (which resulted in the accession of the late Amír of Kashgár), and was occupied by a small Dográ detachment for two years. This detachment has since been withdrawn, and the place is now generally recognised as belonging to the Kashgár ruler. The fort has now no garrison.

The Kirghiz on this frontier are reckoned at three hundred tents spread in different camps. They own a few camels and horses, but their principal wealth consists in their yaks (called *kotas* by them), which they employ in transporting caravans over the Sánju, Kilian, and Yangi-dawan passes.

Fuel and grass plentiful about Sháhidúla. (*Bellew—Trotter—Johnson—Ramsay.*)

SHÁHGUND—Lat. $34^{\circ} 18'$. Long. $74^{\circ} 37'$. Elev.

A village situated on the low lands at the southern edge of the Wular lake.

SHĀH-KA-KATA—

The name of a stream which rises on the northern slopes of the Háji Pír mountain. It is a brawling and rapid torrent, formed by the junction of two streams which unite a few hundred yards above the village of Hidra-bád, whence they may be seen rushing down their respective gorges.

The Sháh-ka-kata flows nearly due north through a very deep and narrow valley, which is traversed by the road from Púñch; it empties itself into the Jhelum, lat. $34^{\circ} 5'$, long. $74^{\circ} 5'$, close to Úrí. The Marí and Baramúla road is carried across the two branches of this stream by bridges formed of long trunks of deodar stretched from bank to bank, with rough planks or poles of the same wood laid across them, and fastened at each end to form the platform. (*Allgood—Ince.*)

SHĀH KÔT—Lat. $33^{\circ} 39'$. Long. $74^{\circ} 41'$. Elev.

An old and dilapidated fort, situated on the eastern slopes of the Pír Panjál pass, about 4 miles east of Alíabád Sarái. It lies on the right bank of the Rembiára, and occupies the extremity of the ridge between it and the Rupri valley. (*Ince.*)

SHAHKUL—

The name of the canal which irrigates the eastern portion of the Khourpara pargana.

SHĀHNAHAR—

The name of the canal which was constructed from opposite Aknúr on the Chenáb to near Jamú, but which is a total failure. (*Hughes' Report—Wingate.*)

SHAKARUDÍN—Lat. $34^{\circ} 22'$. Long. $74^{\circ} 35'$. Elev.

A hill on the western side of the Wular lake in Kashmír. The zíarat or shrine of Bába Shakarudín stands on the summit, some 300 feet above the water. (*Wakefield.*)

SHALIN—Lat. $33^{\circ} 12'$. Long. $75^{\circ} 30'$. Elev.

One of a cluster of villages situated above the right bank of the Lidar Khol stream, on the slopes of a spur running from the Lohar Nág mountain. It contains about six houses inhabited by Hindús.

SHALKOT—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 31'$. Elev.

A village in Kishtwár, containing four houses, inhabited by Hindus, situated a few miles of west Doda, above the left bank of the Lidar Khol stream.

SHALŪN—Lat. $34^{\circ} 2'$. Long. $74^{\circ} 57'$. Elev.

A low marsh fed by mountain streams, a few miles above Srinagar, on the left bank of the Jhelum. This connects with the river by a channel which is kept closed by a door that opens riverways; the object of the door is to prevent the river flood from spreading to the marsh and covering the low ground at its edge; it has happened that on the receding of the water

a second flood was caused in it by the water of the marsh (which rose later) flowing out by the door that opened into the river. (*Drew.*)

SHALŪN—Lat. 34° 2'. Long. 74° 56'. Elev.

A village in a district of the same name, situated on the left bank of the Jhelum, between Pampūr and Srinagar.

There is a large government stable in this village, which likewise contains the steam plough imported by the late maharāja, but which, for some reason or other, is not used.

SHALŪRAH—Lat. 34° 29'. Long. 74° 10'. Elev.

A village and fort situated on the left bank of the Kamil river, about 26 miles north-west of Sopūr, on the road leading towards the Karnao valley and Mozafarabād by the Nattishanuar Gali.

It is the tahsíl station of the Uttar pargana, within which it lies, and the tahsíl business of the neighbouring small parganas of Rámhál and Naihara is likewise transacted in this village.

The inhabitants comprise the thánadar and kardar, and nine families of zamíndars, a fakír, a harkára, a cow-keeper, and three pandits who are general shopkeepers.

The Kamil flows on the south side of the village in two branches, which are crossed by *kadal* bridges; there is also a ford under the village of Champúra, about half a mile to the west.

The fort is situated on a flat plain, about 350 yards from the bank of the river; it is surrounded by open fields, and there is a grove of trees on the north-east side. It is a well built structure, of the usual square form, with a bastion tower at each corner. The lower portion of the walls, which are about 25 feet high, is constructed of undressed stone, the upper portion being of sun-dried bricks. Both walls and bastions are loop-holed, and roofed with birch-bark covered with a layer of earth. The entrance is at the south-east corner; close to the gateway there is a masjid.

The fort has no ditch, and the garrison is said to be dependent on a stream from the Kamil, which is carried under the walls, for its water-supply; there is likewise a small spring near the entrance. The fort is said to contain a magazine, and to be garrisoned by five hundred men.

This fort was built about twelve years ago on the site of the old fortress, which was sacked and burnt by Rája Sher Ahmad, of Karnao, in his attack on Shalúrah, and is said to be inferior in strength to the building it replaced, for it is asserted that, viewed from the inside, the defences appear much less formidable than an inspection of the outside would warrant one in supposing.

SHALŪRAH—

The plain in which the village of Shalúrah is situated. It is about 5,300 feet above the sea, and is crossed by the Kamil river. This plain is well

cultivated in its lower levels, the principal crop being rice, which is planted out in June and harvested in the end of September. The whole plain is studded with innumerable small villages and substantially built log-huts with pent roofs, which give, at a distance, quite an English appearance to the country: these are surrounded with walnut trees of large growth, from the fruit of which oil is extracted, and with orchards of apples and pear trees. The white-heart cherries, here called *glás*, are nowhere so fine as in the Utter pargana of Kashmír. The other common trees are the poplar, plane, and elm. Many thousands of acres were formerly under cultivation in this district even on the upper terraces of the alluvial deposit, but the old irrigation canals have long since broken away, and the people being at present too poor to repair them, these lands are fast becoming as dense a jungle as those which have never been turned by a plough.

The Shalúrah plain is much higher than the rest of the valley, and the lake which once covered it must have been separated from the lake which filled the great valley, by the ridge running away from the peak of Manganwar and Margabsunger. The lacustrine deposits are of great thickness. (*Godwin-Austen.*)

SHAMA—Lat. Long. Elev.

A subdivision of the Nubrá district, being the Shyok valley below the junction of the Nubrá as far as the boundary of Baltistán. (*Drew.*)

SHAMSHABARI—*Survey Station*—

Lat. $34^{\circ} 21'$. Long. $73^{\circ} 59'$. Elev. 14,351'.

The name of the lofty range of rocky mountains forming the boundary of the Karnao valley on its east side, between the Nattishannar and Tútmarí Galis.

The Shamshabari stream drains the northern portion of the valley, and unites with the Kázi Nág below the village of Chamkôt.

SHANG—Lat. $33^{\circ} 53'$. Long. $77^{\circ} 43'$. Elev.

A valley and village in the Kardari of Hemis (Ladák). The stream flowing through this valley joins the Indus at Marsalang. A road leads up this stream to Gya, and is the one generally employed in summer in going to Kulu, when the bridges on the Gya stream are carried away.

This road is extremely steep, going over a pass called the Getsechuk.

(*Aylmer.*)

SHANG OR GETSECHUK PASS—

Lat. $33^{\circ} 50'$. Long. $77^{\circ} 47'$. Elev. 16,000', approx.

A pass on the Léh-Simla road. It is used during floods, when the Gya river below Miru is impassible. By this road Marsalang to Gya is about 23 miles. The ascent on the Marsalang side is terribly steep for over 1,500 feet near the summit. Laden ponies ascend with great difficulty. The descent on the Gya side is fairly easy.

Transport is always engaged from Marsalang to Gya and the journey done in one day. (*Aylmer*.)

SHÁNGAS—Lat. $33^{\circ} 43'$. Long. $75^{\circ} 20'$. Elev.

A large village in the Kuthár pargana, shaded by some fine walnut and chunár trees, situated about 4 miles east of Achibál.

There are about one hundred and twenty-five houses in the village, which contains six masjids and the zírats of Muhammad Sháh, Fíroz Sháh, and Kasim Sháh; there is likewise a filature, and a government store-house for the supply of travellers and sportsmen in the Maru Wardwán valley and the neighbouring mountains.

Shángas is said to have been formerly celebrated for the number and beauty of its dancing girls, and there are now thirty families of jugglers among the inhabitants. A fine stream of pure cold water flows through the village, which likewise contains a spring called the Date Nág.

There are three roads leading from Shángas into the Nowbúg Nai, *viâ* the Kachwan, Harikan, and Halkan Galis.

A thánadar and kardar reside in the village, and both coolies and supplies may be obtained. (*Ince*.)

SHANKARGHAR OR MARMAI—

Lat. $35^{\circ} 1'$. Long. $74^{\circ} 53'$. Elev. 9,600'.

A miserable hamlet in the Kamri or Kála Páni valley of Astor, standing in a fine open plain which forms a first rate encamping ground. Forage and water abundant. A stage on the Srinagar-Astor road. It is difficult to obtain coolies here. (*Barrow—Aylmer*.)

SHANPÚRA—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 26'$. Elev.

A small village lying near the mouth of the Bud Nai valley, which opens into the Kuthár pargana at its north-eastern extremity. It lies above the right bank of the Timmeran stream, and is inhabited by three families of Kashmírís and one of Gújars. A small spring rises in the village.

SHÁR—Lat. $34^{\circ} 1'$. Long. $75^{\circ} 3'$. Elev.

A village in the Bihu pargana, situated about 6 miles east of Pampúr; the most direct road lies through the rice-fields by the village of Koinabal, but that by Wian and Krew is very little longer, and a much better path.

The miners live in the western portion of the village, and number ten families; the eastern division is inhabited by twelve families of Muhammadan zamíndars, a mulla, a düm, a pandit, and a Sikh sepoy. Rice and dry crops, including flax, are cultivated around this portion of the village, which contains a masjid, and is known as Shár Shali.

The iron-works at Shár are neither so profitable nor extensive as those at Sof, in the Bring pargana, nor is the quality of the iron so highly esteemed. The mine lies about 3 *kos* from the village, on the side of the Gunsagund mountain; the road leading to it is described as being very rough. The geological formation of this mountain is exactly similar in appearance to

that at Sof, in which the mines are situated. The entrance to the pit is described as shelving downwards, and from it numerous adits radiate to a maximum distance of 300 yards. Gallery frames are not used, and the rock being more homogenous, the mine is considered much safer than those at Sof; props and supports for the roof are seldom required, and accidents from fire-damp, or asphyxia, seem to be unknown. The miners use a torch of pine strips called a *lushi* to light them at their work; this is not from choice, as they suffer much inconvenience from the smoke, but because their poverty does not permit them to use the '*díwa*,' or oil-light, as is the custom in the Sof mines, where the miners, in addition to the profits from the iron-works, add to their means by agriculture. The ore is carried by the miners to the village in bags or sacks made of goat-skins.

Smelting is carried on at intervals throughout the year, whenever a sufficient quantity of ore has been collected. The form of furnace is similar to that used at Sof, but the process employed is somewhat different. The bellows are furnished with a nozzle of mud and straw; these are rapidly consumed by the heat of the furnace, and have to be renewed no less than thirty-two times in the twenty-four hours during which the furnace is kept heated and smelting is in process. In this period, from two to four *kharwárs* (288 to 576lb) of ore are operated on, and the outturn is from four to six *tráks* (48 to 72lb).

Previous to being smelted the ore is pounded fine as at Sof, but no flux is used, probably for the reason that the ochre is not found in this neighbourhood, which may perhaps, in some degree, account for the inferior quality of the iron. The charcoal used in the furnaces is prepared in the immediate vicinity of the village, on the north-west slopes of the Wastarwan mountain.

The outturn of the Shár mine in 1871 is said to have been thirty-three *kharwárs* (4,752 lb). There is no contractor, as at Sof, but a pandit superintends the industry in the interests of the government, which appropriates the whole of the produce, paying the miner thirteen *chilkí* rupees for each *kharwár*. The miner does not, however, receive this sum in cash, but in kind at the rate of a *kharwár* of rice for two *chilkís*, which, if he requires money, he sells for one and a half *chilkís*, the price it commands in the open market.

All the iron is sent to Srinagar by way of Pampúr, the government very rarely permitting its sale on the spot; if so disposed of, the price charged is said to be a rupee (*chilkí*) for three and three quarter seers.

SHARGOL—*Vide* "SHERGOL."

SHARIBAL—Lat. 34° 30'. Long. 74° 23'. Elev.

The name of a mountain situated towards the north end of the range lying between the Uttar pargana and the Loláb valley. There is a grazing ground on the top of the ridge between Sharibal and the Kabúta peak to

the south-east, for five hundred or six hundred sheep, for six months; but more than that number go there annually for a shorter period. That part of the Loláb valley which lies to the north of the Sharibal mountain is thickly covered with jungle, and has little cultivation. (*Montgomerie*.)

SHARÍDI—Lat. 34° 48'. Long. 74° 14'. Elev.

A village of some importance, situated on the left bank of the Kishan Ganga, at the northern extremity of Upper Drawár.

Sharidi lies on the direct road from Kashmír to Chilas; the path crosses the Kishan Ganga by a *sampa* bridge, and follows the course of the Samgan stream; it is said to be four stages to the village of Neat, in Chilas. The suspension bridge crosses the Kishan Ganga to the north-east of the village and fort, at a spot where, during the melting of the snows, the stream is nearly 100 yards wide. When the waters subside a temporary *kánal* bridge is usually thrown across the river at a narrow part some hundred yards above the suspension bridge; but it is only practicable for foot-passengers, and cattle have at all times to be crossed by swimming, which is said to be a very hazardous operation, on account of the strength of the current and the number of rocks in the bed of the river.

In the direction of Mozafarabád the main path follows the right bank of the Kishan Ganga; it is fairly good for foot-passengers, but is difficult for cattle.

Being very little used, it is not regularly repaired; but Colonel Gundu, late zilladar of Mozafarabád, is said to have greatly improved the track some five years ago.

There is also a pathway by the left bank of the river, leading to the suspension bridge above Dúdnál, but it is described as being very rough. To the eastward of Sharidi, in the direction of Gúrais, there is no path beyond Keldára, the river flowing through a narrow chasm in the mountains; the passage, however, has, on rare occasions, been successfully accomplished, but is both tedious and dangerous, and only passable when the river is at its lowest. Sharidi consists of about a dozen flat-roofed huts, scattered amid the corn-fields. The village lands are bisected by the Madmatti or Katsil-ka-katta stream, but the most part lie on the left bank.

The best encamping ground is situated near the zíarat of Saiad Jumál, above the right bank of the stream, at some little distance from the bed of the river and the suspension bridge. It is shaded by some walnuts, which are almost the only trees in the village.

The fort is a square mud-built enclosure, with a bastion tower at each corner; it overhangs the left bank of the Madmatti stream, at a distance of about 200 yards from the course of the Kishan Ganga. The garrison is said to consist of two jemadars and sixty sepoy, with two zambúráks, or small field-pieces.

The fort is commanded from the east, at the distance of about 400 yards, by the ruins of an ancient Hindú temple. This temple, which consists of the usual cella surrounded by a walled enclosure, stands at the foot of a spur which rises above the right bank of the Madmatti stream, and slopes up gradually for some distance until it culminates in the precipitous pine-clad mountain which is traversed by the direct path leading towards Kashmír. The temple is approached by a staircase about 9 feet wide, of steep stone steps, some sixty-three in number, having on either side a massive balustrade, which is now falling to ruin. The entrance was through a double porchway at the south-west corner of the enclosure. A portion of the north side is still standing, and shows that the archway on the inside was of the trefoil, or Arian order, with a plain, square doorway in the middle.

SHARKOT—Lat. $34^{\circ} 34'$. Long. $73^{\circ} 56'$. Elev.

A village in Lower Drawár, situated on the right bank of the Kishan Ganga. It lies in a gorge which is traversed by a torrent known as the Mia Sabib-ka-katta.

Opposite the village on the left bank of the Kishan Ganga is a remarkable perpendicular cliff, which is called *Asi*, from its supposed resemblance to a woman's mirror-ring.

Sharkot contains a masjid, and about twenty houses inhabited by zamín-dars, including three lambardars, a mochi, a mulla, a carpenter, and a blacksmith. A little corn is grown, but most of the valley is devoted to rice cultivation, the upper portion being irrigated by means of a wooden aqueduct, which taps the stream at a higher level.

SHARTALLA—Lat. $33^{\circ} 13'$. Long. $75^{\circ} 7'$. Elev.

A village in the Bátal district, lying on the right bank of the Chandra Bhága; it is situated on the path between Ríasi and the Banibál pass. The limestone strata at this place attract attention by their being raised up perpendicularly; and there is also a safe bridge over a very narrow but fearful chasm, or fissure, 100 feet in depth perpendicularly, in which a torrent is heard, but scarcely seen, on its way to join the Chandra Bhága. (*Vigne.*)

SHAT GARI—Lat. $34^{\circ} 18'$. Long. $75^{\circ} 20'$. Elev. 8,506'.

A village of eight or ten houses in the Sind valley in Kashmír. Its name is said to signify "the seven hills." (*Bellw.*)

SHAY—Lat. $34^{\circ} 5'$. Long. $77^{\circ} 45'$. Elev.

A village on the right bank of the Indus, passed on the Changchenmo route at 7 miles above Léh. Road heavy for first few miles out of Léh, owing to sandy nature of soil. There is a monastery here, also an old palace of the local Gyalpos, and in one of the private chapels is a copper-gilt image of Buddha, 30 feet high. The village contains about one hundred and forty houses (*H. Strackey—Aylmer.*)

SHAYOK—*Vide* "SHYOK."

SHENKARGARH OR PANZAL MÜLLA—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 15'$. Elev.

The name of a small fort on the right bank of the Jhelum, opposite Nao-shera. It lies about 10 miles south-west of Baramüla, on the road towards Mozafarabád. (*Hügel.*)

SHEOSAR—Lat. $34^{\circ} 59'$. Long. $75^{\circ} 17'$. Elev.

A lake in the hills which form the southern boundary of the Deosai plains; it is a nearly circular sheet of water, of a diameter of more than a mile, and seems to be a rock basin. (*Drew.*)

SHERA OR SHARA—Lat. $34^{\circ} 20'$. Long. $76^{\circ} 15'$. Elev.

A village on the right bank of the Indus, 37 miles above Léh, passed on the route to Nima Mud, *viâ* the Indus valley. Grass and fuel plentiful. A few supplies procurable. It belongs to the Chimré Kardari. (*Reynolds—Aylmer.*)

SHERGOL OR SHARGOL—Lat. $34^{\circ} 24'$. Long. $76^{\circ} 22'$. Elev. 10,290'.

A village of ten houses on the left bank of the Wakha river, at the junction of the Phugul stream. The valley opens out here, and there is considerable cultivation. It is a halting-place on the route from Srinagar to Léh, between Kargil and Kharbu. There is a small monastery here, also a rest-house. (*Drew—Henderson—Aylmer.*)

SHERRIT—Lat. $34^{\circ} 10'$. Long. $73^{\circ} 52'$. Elev.

A small village situated on the left bank of the Jhelum, about midway between Hatian and Chakoti. Supplies are not procurable. (*Allgood.*)

SHEWA—Lat. $33^{\circ} 8'$. Long. $75^{\circ} 38'$. Elev.

A large village in Badrawár, containing about twenty-five houses, inhabited by a mixed population of Hindús and Muhammadans, situated above the right bank of the Nerú stream, on the flat top of the spur which slopes down towards the Chandra Bhága.

The broad face of the spur on which the village stands is almost entirely cultivated.

SHIGAR—

Formerly was a small chiefship in the wazirat of Skardú (Baltistán), confined to the valley of the Shigar river. Its length from south-east to north-west is 72 miles, and its breadth 36 miles. Its area is 2,592 square miles. It used to possess a gyalpo of its own, but he was generally subject to the chiefs of Baltistán. The following genealogy was obtained from Sulímán Khan, the last chief of Shigar. It is curious for two reasons: first, because the title of *thum*, or king, borne by the earlier princes, proves that the family must be connected with the Dárd's of Húnza-Nagar, whose chiefs bear the same title at present; second, because the approximate date

obtained for the first chief's accession, agrees very nearly with that of Sultán Yagu, of Khapalu. It is probable, therefore, that the Khapalu and Shigar families both owe their rise to some common cause, perhaps connected with the extension of the Muhammadan religion :—

Number	Name.	Probable date.
1	Amácháh	1440
2	Cháh-thum	1455
3	Chama-thum	1470
4	Yaksir-Gao-thum	1485
5	Khomulgo-thum	1500
6	Gobdigo-thum	1515
7	Kbán	1530
8	Makhán	1545
9	Rám	1560
10	Rahmám	1575
11	Daolat Sháh	1590
12	Haripal Marohak	1605
13	Ambarot	1620
14	Ghází Mír	1635
15	Alí Mír	1650
16	Ama Chan Dé	1665
17	Ghir-Zé	1680
18	Haidar Khán	1695
19	Hasan Khán	1710
20	Imám Kuli Khán	1725
21	Kuli Khán	1740
22	Azím Khán	1755
23	Alí Khán	1770
24	Husen Khán	1785
25	Muhammad Khán	1800
26	Kuli Khán	1815
27	Sulimán Khán	1830

The present rájá's name is Ali Murdan Khán, son of Abas Khán, and grandson of Suliman Khán, mentioned in the above table. The rája's brother's name is Azam Khán. He is always extremely civil to Europeans.

Ali Murdan Khán's age is said to be 37.

Communications.—Roads lead up both banks of the Shigar, that on the left bank being very good as far as Alchuri, and that on the right bank being very bad in summer. Shigar communicates direct with Braldu in summer by the Skoro La and with the Thallé valley in Khapalu by the Thallé La open for about the same time.

The crops are jao, kanak, matta, tromba, and chena. Fruit grows in abundance, especially apricots and mulberries.

About 45 tons of surplus grain are yearly exported from Shigar.

A piece of ground that is sown with 100lb of gram pays a tax of Rs. 4.

The only military post is the fort at Shigar (*q.v.*).
For a description of the valley, see "Shigar" (river).

Particulars of the Ilarka of Shigar.

Name of village or group of villages.	Bank of river.	Houses.	Ponies.	Sheep.	Horned Cattle.	Donkey.	Remarks.
Kotang Poian . . .	L	16	...	30	15	...	
" Bala . . .	L	30	1	130	55	...	1 Múchi.
Brakchang . . .	L	39	2	105	30	...	
Giongpi . . .	L	25	1	75	15	...	
Marapi . . .	L	63	1	150	75	3	1 Múchi, 1 smith.
Tutkorkorad . . .	L	50	6	148	25	4	
Tutkorkalan . . .	L	108	8	322	106	4	3 Banias, 15 Shál-bafs, 4 carpenters, 10 boatmen, 1 smith. This is one of the villages generally known as Shigar.
Markunja . . .	L	63	3	135	45	11	11 Shál-bafs, 3 banias, 24 smiths. This is one of the villages generally known as Shigar. It is the residence of the rája.
Chota Markunja . . .	L	41	3	105	46	5	
Churka . . .	L	320	3	525	207	...	
Hashupi . . .	L	68	3	246	82	—	1 smith 1 bania.
Alchuri . . .	L	55	2	270	125	...	3 potters.
Kashmal . . .	L	82	1	215	105	...	1 smith.
Dasoud . . .	Bradok	92	...	303	163	...	1 "
Gulabpur . . .	R.	250	3	325	163	...	
Wazirpur . . .	R.	86	...	215	103	...	
Bundo . . .	R.	20	2	120	86	...	
Nihali . . .	R.	22	...	72	20	...	
TOTAL . . .	...	1,428	35	3,481	1,465	27	2 múchis, 7 banias, 7 smiths, 26 shál-bafs, 4 carpenters, 3 potters, 10 boatmen.

(Authority—*The Rajá of Shigar.*) (Cunningham—*Aylmer.*)

SHIGAR—Lat. 35° 25'. Long. 75° 48'. Elev. 7,500', approx.

A collection of hamlets and fort in Baltistán on the left bank of the Shigar river. The village is a long tract of cultivated land situated where the ground slopes up gently to the base of the mountains. Here grow rich crops of wheat, barley, millet, and other grains, while all around each corn-field, their roots watered by the same channels that are provided for the irrigation, is a most luxuriant crop of apricot trees, which bear fruit of greater perfection than is met with in any other part of Baltistán. The old fort is close to the mountains, where a large stream makes its exit from them.

It is now a complete wreck, little or nothing remaining of it.

The new fort is situated a few hundred yards below the bridge on the right bank of the stream, which runs through the village. It is in a very bad state of repair, but will be repaired shortly (1888). It consists of a high two-storied square bastioned building with an outer loopholed wall, devoid of flank defence; eighty tons of grain are said to be stored here for export. The garrison consists of twenty-six men.

There is a very fine polo ground, 300 yards by 50 yards. Any other camping ground is scarce.

A quarter of a mile north of the polo ground is the Bomaharal stream, unfordable in summer, but crossed by a good bridge.

The rája of Shigar lives here, and it is also the head-quarters of the three ilarkas of Braldu, Basha, and Shigar.

The village consists of the two hamlets of Tutkorkalan and Markunja. Supplies procurable. Water excellent. (*Vigne—Aylmer—Drew—Thomson.*)

SHIGAR RIVER—

A river in Baltistán formed by the confluence of the Básha and Braldú rivers; and flowing into the Indus from the north, opposite Skardú. It has a length of about 24 miles from the confluence. It is not fordable in summer. The river flows through a wide, gravelly channel in many branches, and low, grassy, swampy tracts skirt the stream. Fifty feet above these are platforms of alluvium, which extend along the left bank of the river uninterruptedly for 5 or 6 miles, and vary in width from a quarter of a mile to a mile or more. They are almost entirely covered with arable land, formed into terraces, which rise gradually one above another, and a succession of small villages are scattered among the fields. Numerous little streams descend from the mountain, and irrigation canals ramify in every direction. In summer the discharge of the Shigar river, which descends from the snowy masses of the Mustágh range, must be immense, as prodigious glaciers descend very low among the valleys of its different branches.

The valley is some 3 miles in width. Along both sides are steep rocky mountains; the immediate peaks are 7,000 feet or so above the valley; more lofty ones stand behind. The valley itself, at a general level of 8,000 feet above the sea, is occupied partly by the sandy and stony bed in which the river-channels are made, and partly by side alluvial deposits sloping down to that flat. On both sides cultivation occurs opposite each ravine mouth, for then the waters of the side stream can be brought to irrigate the land.

At varying intervals, for 20 or 25 miles up, are villages, of which the largest is Shigar. Towards the upper part of this length, on the right bank, which is the least sunny, apricot and mulberry trees become fewer, and in their stead walnut trees flourish. In the central flat are sandy tracts covered with a prickly shrub. Vigne observes that in Tibet, Persia, and Afghánistán, as there is rarely a village without a stream, so there is not often a stream without a village on some part of it. Wells in such

places are comparatively little known, because the surface is often of hard rock. The spring finds its way into a ravine; a narrow strip of cultivation commences in its deepest recesses, increasing gradually in width as it descends, the waters are soon multiplied for the purposes of irrigation, and the verdure follows them down into the valley, in one broad delta, or fan-shaped mass of cultivation. All the villages of Shigar would be included in this description, and between lie miles of desert and, covered with fragments of gneiss rock.

At the top of the Shigar valley the river is 100 yards in width, and has to be crossed on rafts. These rafts are about seven feet square, of a light wooden framework, under which are fastened inflated sheep-skins. The rafts are then propelled and steered by a man at each corner, and using as an oar a stick having no blade to it, all attempts at feathering being ineffectual and dangerous. The baggage and passengers are closely crowded in the centre, and the raft, when loose, is whirled along with great rapidity by the stream. The raft has to be carried on men's shoulders some three or four hundred yards up the stream, in order to reach the same starting-place again. It is a passage of some difficulty, and in summer time it is impossible to get horses over, so that for months there is no way of communication for them between the right and left banks. The river flows with great velocity and raises waves some feet in height. (*Vigne—Thomson—Drew.*)

SHIGAR—Lat. $34^{\circ} 42'$. Long. $75^{\circ} 48'$. Elev.

A collection of villages amounting to eleven houses on the Shigar river in Khurmang (Baltistán).

The inhabitants are Brokpas.

The Shigar is the principal tributary of the Kuksar river, and drains all the Deosai plains. At Shigar it is joined by the Kharbosh stream from the north, up which lies a village also called Kharbosh, containing seven houses. (*Aylmer.*)

SHIGARÍ—Lat. $35^{\circ} 17'$. Long. $75^{\circ} 36'$. Elev.

A village in Baltistán in the Skardú plain. It is situated on an immense, unstratified, accumulation of earth and angular *débris*, which juts out into the plain, the work of olden glaciers. (*Godwin-Austen.*)

SHIGARTHANG—Lat. $35^{\circ} 19'$. Long. $75^{\circ} 25'$. Elev. 10,200'.

A small pargana and village in Baltistán on the road from Skardú to Astor by the Alumpi La. The village is a wild, dreary-looking place, at the junction of three streams—the Dora Lumba from the direction of the Burjí La, the Múnda Lumba from the south, and the Alumpi Lumba. Close to the village are two substantial guard-towers, built at the time when the various rajas of Baltistán were at war with each other.

Being at the junction of four valleys, it gets every wind that blows, and in winter is a dreadfully cold place. The sheep of the district are

remarkably fine. The pargana contains ninety-four houses and the village forty-five. (*Godwin-Austen—Aylmer.*)

SHIKARA—Lat. 34° 45'. Long. 73° 46'. Elev.

The name of a pass over the watershed between Kághán and the valley of the Kishan Ganga. It lies near the source of the Jagran stream.

This pass is said only to be practicable for four months in the year, and is but little frequented.

SHILWAT—Lat. Long. Elev.

A small village on the left bank of the Jhelum, opposite a little island, about 1½ miles below Shádipur, with some fine chunár trees, and good camping ground. A path leads to Shádipur on the one side and to Sambal on the other. There is a government stable here and a grass *raká* in the vicinity. It used to be a large village. (*Wingate.*)

SHÍN—

A caste, or branch, of the Dárd race; next to the Ronos they are the class held in the highest consideration among the Dárds. They form the majority of the population in Gor, Chilás, Tángír, the Indus valley below Sazín, and the Gilgit or Ghizar valley above Puniál. Drew gives the following account of the Shíns:—

“We now come to the Shíns. In some isolated places they make the majority, or even constitute the whole, of the community.

“There is a peculiarity of manners most strange and curious attaching to some of the Dárds. It belongs specially, perhaps even solely, to this Shín caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. The thing is this: they hold the cow in abhorrence; they look on it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung—the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick and will not touch it with their hands.

“A greater, more astonishing contrast between their way of looking at a cow, and the consideration which the Hindús give to the animal, it would be impossible to conceive.

“In some places I have found other customs accompanying this; for instance, at Dashkin, 13 miles below Astor, where the people are Shín, they will not eat fowls, nor touch them; in this they approach the Hindús. Here, too, I was told that they have an objection to cultivating tobacco and red pepper: whether these last peculiarities attach to the Shín generally, I cannot say.

“I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shín without the other castes.”

Biddulph says—

“Shíns give their daughters to Ronos and Saiads, but cannot marry their daughters in return. In the same way they marry Yashkún women, but do not give their daughters to Yashkúns. In the lower part of the Indus valley they give their daughters to Nímehas. The consequence of all this intermarriage is that they are far from a being a pure

race. In spite of this, they look upon themselves as a superior race, and a Shín considers it a disgrace to carry a load. The Shíns of Baltistán, however, do not arrogate to themselves any superiority. These Shíns are called Brokpas (*q.v.*) by the Balt s."

The Indus valley, below Gor, is called Shínkári, or Shínáka, from the Shíns. (*Drew—Biddulph.*)

SHINGLUNG OR DUNGLUNG—

Lat. $35^{\circ}14'$. Long $78^{\circ}50'$. Elev. $17,030'$.

A camping ground on the right bank of the Karakash river, passed on the western variation of the Changchenmo route, $14\frac{1}{2}$ miles above Kizil Jilga and 18 below Dehra Kompás. Road from latter good, but stony. Burtsí abundant. (*Trotter.*)

SHINGO RIVER—

A tributary of the Kuksar river in Khurmank (Baltistán). It contains the following small villages:—

Kunial	9 houses.
Bunial	5 "
Frantzahat	8 "
Jankmalang	4 "
Shwaran	4 "
Koltri	14 "

Difficult roads connect this valley with Drás and the Deosai plains.

The inhabitants are Brokpas. (*Aylmer.*)

SHINGOS PÍR—Lat. $35^{\circ}45'$. Long. $74^{\circ}51'$. Elev.

A pass on the road from Rondú to Gilgit, between the Burongdo valley and the camp of Shingos. Owing to the precipitous nature of the cliffs, the road on the right bank is forced to cross a high spur, from Haramosh mountain. The ascent, though tedious, is not very difficult. Water is very scarce at the top of the spur. (*Aylmer.*)

SHINLDAT—Lat. Long. Elev.

A halting-place, 83 miles from Léh. A few ruined huts here.

SHÍSHA NÁG—Lat. $84^{\circ}5'$. Long. $75^{\circ}33'$. Elev. $12,500'$, approx.

A small lake, situated at the north-eastern extremity of Dachinpara, in a long valley or marg far above the region of forest, enclosed by lofty snow-clad mountains. It lies chiefly in a punch-bowl formed by the nearly perpendicular precipices of a limestone ridge, whose strata up to the summits are as much twisted and distorted as those of the hills about Sháhábád, rising from the plain of Kashmír, and with which they were most probably once upon a level, having been formed, to all appearance, during the same periods of time.

The Shísha Nág is about a mile long and half a mile broad; it is connected with a small lake called the Zamti Nág, which is fed by an enormous glacier situated under three remarkable peaks, and from this latter lake the peculiar colouring matter of the Lidar river seems to be derived.

A glacier stream, called Gratinpúra, flows into the north-east corner of the Shísha Nág, and up this stream the road to Amrnáth lies.

This lake is held in great reverence, and is annually visited by the pilgrims on their way to the Amrnáth cave, who perform their ablutions in its sacred waters. It is covered with ice till June.

There are no habitations near, nor is wood procurable, except juniper, but the grassy valley affords ample space for encamping. (*Vigne—Montgomerie—Wingate.*)

SHITANG RIVER—*Vide* "KANJÍ RIVER."

SHOKARDÍN ZÍÁRAT—*Vide* "SHAKARUDIN."

SHOPARI—Lat. 33° 53'. Long. 74° 48'. Elev.

A village in the Nagám pargana, situated about 3 miles north-west of Chrár. It consists of a cluster of about seven houses, and is connected with the hamlet of Naopúra, lying about half a mile to the south, by a grove of pollard willows.

SHOR JILGA—Lat. 35° 41' 2". Long. 78° 35'. Elev. 16,490'.

A camping ground on the western Changchenmo route, about 8 miles east of the Karatágh pass, on the right bank of the stream, which flowing from the pass joins the Karakash at Changtash camp. The road from the latter is bad for 2 or 3 miles, owing to the number of times the frozen stream has to be crossed and recrossed. It then passes over a tolerably level plain up to a gorge, at the mouth of which is Shorjilga. No water here in October, and no grass or fuel. Fuel is, however, plentiful 4 miles below the camp. (*Trotter—Cayley.*)

SHOWRA—

The name of one of the eight parganas in the Shupion zilla of the Miráj division of Kashmír. It comprises the low lands lying between the Naos nagar and Zainapúr wudars, on the west side of the Jhelum.

The tahsíl station is at the village of Littar.

SHRÁKOWÁR—Lat. 34° 12'. Long. 74° 29'. Elev.

A village in the Kruhin pargana, situated on the left bank of the Ningil stream, on the west side of a narrow ridge, about 6 miles south of Sopár on the road towards Kountra and the Gulmarg. It contains a masjid and two zíárats, of which that of Saiad Muhammad Rúmi is the larger; also some water-mills. The inhabitants number eight families of Muhammadan zamíndars, eight grass-cutters in the employment of the government, and a Sikh sepoy.

The village is surrounded by rice cultivation. The most convenient place for encamping is in the orchard on the west side.

The Ningil stream is fordable, being very shallow; it is also usually bridged just south of the village.

SHRALGÜND—Lat. $34^{\circ} 29'$. Long. $74^{\circ} 28'$. Elev.

A village in the Loláb valley, near Lálpúr. It almost meets Radanag, the two villages occupying a long narrow strip of land, with fields on both sides. (*Montgomerie*.)

SHÚA—Lat. $33^{\circ} 10'$. Long. $75^{\circ} 32'$. Elev.

A small village in Kishtwár, situated on the hill-side, about 6 miles north-west of Doda, on the road towards the Brari Bal. It contains only three houses, inhabited by two families of Hindús and one of Muham-madans; but there is extensive cultivation, and many shady trees about the place.

The neighbouring hamlet of Shungera, situated on the spur midway between Shúa and Badjaran, is inhabited by three Hindú families.

SHUKRŪ—

The name of one of the eight parganas in the Shupion zilla of the Miráj division of Kashmír. It comprises a district lying a few miles to the north of Shupion.

SHULIPŪRA—Lat. $33^{\circ} 59'$. Long. $74^{\circ} 44'$. Elev.

A village in the Dansu pargana. It lies on the direct road from Srinagar towards Drang and the Tosha Maidán pass.

SHUMMAL LUNGPA OR BHAO—

Lat. $34^{\circ} 25'$. Long. $78^{\circ} 55'$. Elev. 17,020'.

A camping ground 12 miles above Gogra, in the Changlang valley. Water and fuel plentiful, grass very scarce. (*Biddulph*.)

SHÚNGALPŪR—Lat. $33^{\circ} 58'$. Long. $74^{\circ} 35'$. Elev.

A large village situated at the foot of the forest-clad hills on the west side of the Bangil pargana. It contains a masjid and about thirty houses.

SHUOT—Lat. $35^{\circ} 36'$. Long. $75^{\circ} 12'$. Elev.

A small pargana of the ilarka of Rondú (Baltistán.) It lies 3 miles to the west of Rondú village on the left bank of the Indus. It includes the villages of Shuot and Hamora, and has forty houses. Opposite here the Indus is crossed by a very good twig suspension bridge. (*Aylmer*.)

SHUPION—Lat. $33^{\circ} 44'$. Long. $74^{\circ} 53'$. Elev.

A town of some magnitude on the south-west side of the valley of Kashmír. It is situated on the right bank of the Rembiára, a wide but shallow stream, and lies about 29 miles south of Srinagar, on the high-road which crosses the Pír Panjál pass.

It is likewise the point of departure for the roads lying over the Búdíl and Golábgarh passes; Dowal, on the south side of the latter, is distant three marches, about 31 miles south-east of Shupion; Islamabad lies about 20 miles due east, and is usually reached in two marches.

Shupion gives its name to one of the three zillas in the Miráj division of Kashmír, and is the tahsil station of the Batú pargana, within which it is situated; it was called Sháhrah, or the king's highway, in the time of the Moguls. Dr. Elmslie estimates the population at 6,000, which would seem to be rather under than over the mark, as there are said to be between 2,000 and 3,000 houses, including about 100 shops in the bazár. The inhabitants are almost without exception Muhammadans, the small Hindú community occupying the suburb of Batpúra, on the north side of the town.

Shupion is a *kusaba*, or market-place, and contains a small garrison; it still forms the chief depôt for those products of Kashmír which are destined for the Panjáb, and was once a place of very great importance and the residence of a *málik*, or sub-governor. It is now, comparatively speaking, a miserable place, bearing the impress of having once been a thriving town. Its dwellings, now chiefly in ruins, are but the remains of what were once houses of two or three or four stories in height, with gable-ends and sloping roofs of wood. Large sheets of birch-bark, which is nearly impervious to moisture, are laid over the rafters, and over these is spread a mixture of earth, which is often planted with flowers. The walls are built of brick, burnt or sun-dried, and secured in a frame-work of wood, as a prevention against the effects of an earthquake.

The houses are usually separate, with small gardens between them; orchards of standard fruit-trees are frequently attached to them, and in their proper seasons, mulberries, apples, pears, peaches, apricots, and roses are to be had in abundance.

The hill of Shupion, or Lahan Tour, rises from the plain about $1\frac{1}{2}$ mile from the town. It is composed of trap, and is about 350 feet above the level of the plain, and is conspicuous from almost every part of the valley, and the more so on account of the clump of fir trees on its summit. A fine view of the valley, hardly broken throughout its whole length of 90 miles, may be obtained from the top.

There is much rice cultivation in the vicinity of Shupion, and the country is everywhere intersected by irrigation channels. A short distance to the south-west of the town, on the road to Hirpúra, stands a very picturesque mosque, which, as the pattern is common throughout the valley, may here be described. It partakes of the aspect and architecture of the pagoda of China; but the slope of the roof is straight, instead of being concave. Its basement, 10 to 20 yards square, is of stone or wood, raised a few feet from the ground, and on which are ranged 8 or 10 pillars deeply grooved, and having their bases and capitals enveloped in fantastically shaped leaves.

The Saracenic arches and cornices are elaborately carved, and bearing pendulous ornaments in the Chinese fashion. The interior building is also four-sided, and is generally a beautiful specimen of wood-work. The windows and doors are Saracenic, with rich lattice-worked panels instead of

glass. The roof, or roofs—for there are two or three—may be pronounced Tuscan, rising one above the other, each being less than the one below it; and the top is surmounted by a much smaller cluster of little pillars, over which is another little Tuscan roof, a conical spire, and a brazen ornament, like an inverted basin on the shaft of a weathercock.

Ample space may be found for encamping. Supplies of all kinds are usually abundant. (*Vigne—Allgood—Montgomerie—Aylmer.*)

SHÚSHAL or CHUSHUL—Lat. $33^{\circ} 35'$. Long. $78^{\circ} 43'$. Elev. 14,200'.

A large village of about sixty houses with a government store-house, situated on the left bank of the Shúshal stream, and about 10 miles south of the Pangong lake. Between it and the lake is a hot spring, which is said to possess medicinal properties. The temperature is 96° F., and the water has neither taste nor smell.

There are two routes from here to Nima Mud on the Indus—

- (1) The eastern one, *viâ* eastern Shúshal valley and Tsaka La.
- (2) The western route, *viâ* the Shúshal and Thato (or Nurpa) passes.

The eastern is the better route of the two.

A route also leads from here along the Pangong lake and *viâ* Tankse to Léh, striking the Changchenmo route at Lukung.

There is another route to Tankse and Léh, *viâ* the Kongta La and Lung Chu valley.

Close to Shúshal is the narrowest part of the Pangong lake, which is easily crossed here on *masak* rafts; this is the shortest road to the Changchenmo valley. A road also leads from here across Changthang to Polu and Khotén; this was the route traversed by Pandit A. K.

The frontier near Shúshal is very carefully watched by men from Rudók, who are jealous of Europeans entering their territory. (*Manifold.*)

SHÚSHAL PASS—Lat. $33^{\circ} 30'$. Long. $78^{\circ} 40'$. Elev. 16,954'.

Is crossed on the western route from Shúshal to Nima Mud, 1 mile north of the Mirpa Tso (lake). Ascent on north side steep. (*Reynolds.*)

SHÚSHAL RIVER—

Rises near the Tsaka La, and flowing north enters the lake near Takang camp, with a course of about 30 miles. Before entering the lake it flows through a plain some 10 square miles in extent, dotted over in the vicinity of the stream with a few low bushes, and over the rest grows a scanty coarse grass in tufts. On the 22nd July, Major Godwin-Austen found a good deal of water in the river. In spring it is an insignificant stream. Fuel plentiful. (*Godwin-Austen—H. Strackey.*)

SHUSHOT—

A kardari or collectorate of the Province of Ladák. It consists of the lower, middle, and upper Shushot, and a small village called Rámpur.

The whole may be looked upon as one village, extending over several miles along the left bank of the Indus, which serves to irrigate this kardari by means of well-made canals.

The crops are poor owing to bad soil. A single crop only is obtained. There are no fruit-trees, and poplar and willow are scarce. There are about four hundred houses. The majority of the people are Shíá Muhammadans, imported from Purik and Baltistán, about the time the local gyalpo built the Léh palace. Cash revenue about Rs. 3,000, besides taxes in kind.

SHUSHOT or CHUSHOT—Lat. $34^{\circ} 5'$. Long. $77^{\circ} 35'$. Elev. 10,500'.

A large scattered village of over two hundred houses, situated on the left bank of the Indus, opposite to, and 10 miles from, Léh. The river is crossed by a good wooden bridge, a double one. The smaller has a span of 30 feet and the larger of 80 feet. Both are strongly made of poplar spars laid touching each other. On each side of the roadway, which is 8 feet wide, are stout railings. Height of bridge above stream on the 2nd October, 15 feet.

Extensive cultivation here, and some poplars and small willows. Fruit trees do not flourish. There is a colony of Baltís in the village, and also some argluns or half-breeds.

The population of this village is partly Buddhist, but mostly Muhammadan. After leaving this village scarcely a Muhammadan is to be found towards the east; this is strongly marked by the fact that fowls are never seen after leaving Shushot when moving eastward. During the trading season Shushot is the main grazing ground for the ponies and mules of Panjáb and Yárkandí traders. Gúlab Bagh is the halting-place. There is a rest-house. (*Cunningham—Drew—Manifold—Aylmer.*)

SHÚTRÚ—Lat. $33^{\circ} 38'$. Long. $75^{\circ} 25'$. Elev.

A small hamlet, containing two houses, situated on the west side of the Nowbúg Nai, at the mouth of the little valley leading to the Harikan Gali, which is traversed by the path to Shángas, in the Kuthár pargana.

There is also a path through the hills from this village to Sof, in the Bring valley.

SHÚTZ—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 32'$. Elev.

A village in the Bangil pargana, situated in a clump of trees on the south side of the path between Patan and Khipur, about a mile to the east of the Chandarsér hill. It contains two masjids and the zíarat of Pir Shuk Sahib, also about twenty houses inhabited by Muhammadan zamíndars, including two blacksmiths, two pírzádas, two dúms, and a múlla. The patwárá is a pandit.

There is said to be a small spring in the village.

SHUWA—Lat. $34^{\circ} 22'$. Long. $74^{\circ} 30'$. Elev.

A village situated in a little valley at the foot of the mountains, on the north side of the Zainagír pargana, of which it is the tahsíl station. With

the exception of Tajar, it is the only place in the pargana where rice is grown.

SHYOK OR SHAYOK—Lat. $78^{\circ} 12'$. Long. $34^{\circ} 13'$. Elev. about 12,200'.

A village on the left bank of the Shyok river, the sixth march from Léh by the winter Karakoram route. Travellers either halt here or at Lama Kyent, on the opposite bank. It is the last village passed on this route, and is situated a little below the great bend which the river takes to the north-west. It is 30 miles above Agham. (*Drew—H. Strachey.*)

SHYOK OR SHAYOK RIVER, OR KHUMDAN RIVER—

The principal mountain tributary of the Indus. It rises in the Karakoram mountains, south-east of the Karakoram pass. From its source to near Gapshan camp it makes a bold sweep of 60 miles to the west and south. Thence for 50 miles to Mandarlik it takes a south-easterly course. From Mandarlik it flows due south for 50 miles more to Shyok village. Total length to this point, 170 miles. Fall 6,000 feet, or 35·3 feet per mile. It is joined by the Changchenmo river from the east a little above the great bend to the north-west and below the bend, by the Lung-Chu river from the south-east. From Shyok to Hundar the course is west-north-west and the distance about 80 miles. Near Hundar it receives the Nubrá river from the north-west, and from here continues west-north-west to its confluence with the Indus at Kiris (in Baltistán), a distance of 150 miles.

The distance from Shyok to junction with the Indus is 230 miles. Fall 4,500 feet, or 19·6 feet per mile. Total length of river 400 miles. Total fall of river 10,500 feet, or 26·4 feet per mile.

Its general character is exactly the reverse of the Indus. Its upper course is turbulent, down a narrow glen, but its middle course is either broad and rapid, or divided into numerous channels in an open valley. In such places where the waters are much scattered it is fordable, but not without difficulty in summer. In winter the passage is easy, and even in the lower part of its course the stream is frequently frozen over and crossed on the ice. The winter route from Léh to Yárkand follows the course of the river as far as Daolat-Beguldi, crossing and recrossing it repeatedly. Near Kumdan and Gapshan camps the large glaciers of Kumdan and Remu are met with. The summer route crosses the river opposite Satti, travellers and merchandise passing over by boats, and baggage animals being made to swim. In winter the river is fordable at this point. The summer route again crosses it at Brangsa Saser, the ford being at this season rather a difficult one.

One of the routes from Léh to Skardú follows the course of the Shyok from the confluence of the Nubrá to its junction with the Indus, but the route usually taken is *via* Indus valley and Chorbát La, striking the Shyok river at Pain in Chorbát.

A proposition for the construction of a good road along the Shyok valley

between Léh and Yárkand has been rejected on account of the expense.
(*Ramsay—Cunningham—Trotter—Thomson.*)

SIKSA—Lat. $34^{\circ} 55'$. Long. $76^{\circ} 40'$. Elev. 8,950', approx.

The principal village of Chorbat (Baltistán) on the left bank of the Shyok. It is the winter retreat of the inhabitants of the villages of Kalan, Sogmos, Chuar, and Siari. It contains about sixty houses. The Chorbat officials live here. When the Shyok is low, a bridge is made opposite here. Camping ground limited. There is a small polo-ground. (*Aylmer.*)

SILIKSE—Lat. $34^{\circ} 34'$. Long. $76^{\circ} 11'$. Elev.

A village situated on the right bank of the Súrú river, just below the junction of the Wakha stream, in Kargil (Baltistán). Together with some hamlets to the north, it contains thirty-five houses, the inhabitants of which are Muhammadans. (*Aylmer.*)

SILMU or SIMUL—Lat. $34^{\circ} 38'$. Long. $76^{\circ} 24'$. Elev.

A village said to contain forty houses in Kargil (Baltistán). It lies a short way up a small valley on the left bank of the Indus. Its inhabitants are Muhammadans. (*Aylmer.*)

SIND—

The name of a long and narrow valley opening into the north side of Kashmír, a few miles north-west of the city of Srinagar. It lies between long. $74^{\circ} 50'$ and $75^{\circ} 30'$, and extends from the village of Gandárbal, in the Lar pargana, which comprises the whole of the lower portion of the valley, to the Zoji-La on the east, a distance of about 58 miles; its breadth varies from a few hundred yards to about a mile and a half. It owes its name to the river Sind, which rises in the mountains at the eastern extremity, and near the cave of Amrnáth. To those who by inclination or necessity are chained to the high-roads, the upper part of the Sind valley, above the village of Gagangir, gives the best idea obtainable of the grandeur of the mountain scenery of Kashmír. On either side are lofty mountains, whose tops are usually covered with snow, whose sides, more or less precipitous, are clothed with large forests of pine, and whose feet are lined with walnut, chestnut, sycamore, and many other kinds of trees. (Dr. Henderson measured some elms near Kangan, and found the three largest 29 feet in girth, at 4 feet from the ground.) On the north bank the sides of the mountains are but grassy slopes, and higher up are rocks, precipitous cliffs, and ravines; the southern outlook not being favourable for vegetation.

Several smaller valleys open into it, which are traversed by streams running down to mingle with the waters of the Sind. Numerous small villages are scattered near the banks of the river, and are surrounded by patches of cultivated land: in other parts the ground is carpeted with rich grass, or shaded by wild fruit-trees, as peaches, apricots, apples, pears, grapes, and plums.

For the first three marches above the village of Gandárbal, situated where the valley widens to debouch into the open vale, there is a good deal of cultivation—chiefly rice; but above Gúnd the crops are poor and late, and for the next two, to Sonamarg and Baltal, cultivation almost ceases, with the exception of an occasional field of buckwheat and amaranth. These last two constitute an important item of the winter diet of the peasants here. The amaranth seed is consumed in the form of porridge boiled with milk, and is considered a warm and nourishing food. The other is roasted and ground to flour, and then baked in thick cakes with walnut and apricot oil, which in this country are in common use for domestic and culinary purposes. The crops grown are in part *bárání*,—that is, depending on rain,—and in part irrigated; the irrigation-cuts are drawn chiefly from the side-streams. Towards the head of the valley it is not excess of cold at any time, but absence of sun, from the prevalence of rain-clouds as harvest time comes near, that limits the growth of the various kinds of crops.

Above Kangan the valley bottom, a mile or two wide, is occupied by plateaus, slopes, and low level flats, which alternate one with the other. These spaces are in part river alluvium, and in part belong to the alluvial fans of the side-streams, often where one or more have coalesced. Of the plateaus and the fan-slopes, the whole surface is covered with verdure, and it is chiefly upon them that occurs the cultivated ground.

The mountains rise steep behind the terraces and the fans. On the left bank, for 15 miles without a break, there is a great slope, extending up for thousands of feet, covered with dark forests of silver fir, spruce, and *Pinus excelsa*, with some deodar. For 5,000 or 6,000 feet up, this forest continues along the whole length of 15 miles; in some parts it reaches to the very summit of the ridge, in others the mountain rises above the tree limit, and there is then a belt of green pasture above the forest, and above that rocky peaks and beds of melting snow. Beyond Gagangir, a great rocky ridge towering some 10,000 feet above the river on the north side approaches its opposite neighbour on the south, and the valley of the river becomes a narrow gorge; this continues for a few miles, and then the valley opens again at the plain called Sonamarg. This is the worst part of the road between Srinagar and Léh. From this place to Baltal, the valley is immediately bounded by low hills a few thousand feet high; on the north side they are covered only with grass; on the south they are varied with tracts of forest. In some places the fir wood spreads down to the part traversed by the road; when Baltal is reached the plain is again bare, but some of the lower hill-slopes are covered with birch-wood and firs. The road to Baltal is fairly level.

In the lower part of the valley the peasantry appear to be well off, and their farmsteads well stocked with kine, ponies, sheep, and goats. In most of the villages the bee is hived. Thousands of sheep, cattle, and ponies are taken up the valley annually for grazing.

The climate of this valley is considered the healthiest in Kashmír, and it is a favourite resort for the upper classes of native society during the malarious months of July and August; its fruits also, especially the grapes, are very highly esteemed.

At the eastern end of the valley, above the village of Gúnd-i-sur Singh, supplies and coolies can be obtained to a limited extent, and with much difficulty, as the villages are small and poor. It is best to take baggage ponies and keep them.

The Sind valley is traversed by the Ladák road, which is practicable for horses, and forms the great highway between Kashmír and Central Asia; it lies along the foot or sides of the mountains, usually close to the river. The telegraph wire to Léh is laid along this valley, and an intermediate station is usually maintained at Sonamarg. The post also travels this way.

During the winter the climate of the Sind valley is rigorous, and snow falls to a great depth. (*Bates—Bellew—Drew—Wingate.*)

SIND—

This river is formed by two streams, which unite at Baltal towards the eastern extremity of the valley of the same name.

The northern and smaller of these streams rises on the slope of the Zoji La, and flows through a deep gorge in a south-westerly direction towards Baltal, where it is joined by the drainage of the lofty mountains and glaciers forming the northern boundary of the Dachinpara district. The united waters form an impetuous torrent, which flows over a rocky bed in a westerly direction through the Sind valley, and down which large quantities of timber from the adjacent forests are floated to Gandarbal. It receives in its course numerous tributaries from the adjoining mountains, the principal being the Kanknai, which joins the Sind near the village of Kajipura, in the Lar pargana. On reaching the Kashmír valley the river bends towards the south-west, and empties itself into the Jhelum at Shádipúr, lat. $34^{\circ} 11'$, long. $74^{\circ} 43'$, a few miles above the Manas Bal. The Sind river is about 100 yards wide at its mouth, and varies in depth from 3 to 18 feet; it is navigable from Shádipúr to Gandárbal, the journey occupying about ten hours; during the summer months there is a shorter way *viâ* the Anchar lake.

Below Sonamarg it flows through a rocky narrow gorge for a few miles and then the valley opens out; at Gagangir it flows at the very foot of the wooded mountain-slope of the left bank, and on the right there is but a narrow strip between the stream and the opposing hills. Between Kúlan and Gagangir the river flows through low land, frequently dividing so as to form islands of alluvium on which grow groups of fir-trees.

The road crosses the river at several points. The bridges are all alike, and consist merely of two or three long fir trunks stretched across between buttress piers of loose boulders built upon either edge of the

torrent, and laid above with cross pieces of rough split logs. They are only safe to cross on foot, owing to the unsteady motion of the poles being apt to make a horse restive. Laden cattle, too, should only cross one at a time.

During the winter, which is very severe in this locality, the river is said to be entirely frozen above the village of Gagangir, to the west of which place it then becomes fordable.

Below Gandárbal the river abounds with fish, but owing to the very low temperature of the water, they do not take readily, except during the height of summer. (*Vigne—Ince—Bellew—Henderson—Drew.*)

SÍNGAL—Lat. 36° 7'. Long. 73° 57'. Elev. 6,200'.

A village and fort in Puniál, on the right bank of the Gilgit river, at its junction with the Síngal stream, up which is the route to the Dodargali pass leading into Darel. There is a considerable amount of cultivation at Síngal, and fruit trees are numerous. The fort is of no strength. (*Barrow.*)

SINGA LA OR SINGHE-LA—

Lat. 35° 58'. Long. 76° 53'. Elev. 16,600'.

A pass over the western water-shed of the Zanskár river. It is crossed between the villages of Yelchung and Futtoksir, on the route from Kishtwár to Léh. The ascent commences at once from Yelchung over dry, rounded hills, and to the left of a deep ravine. After about 1,000 feet the ascent is more gradual, and continues over similar ground to 15,000 feet. The road is now for some distance nearly level, winding round a deep bay or hollow in the mountains, with high hills on the left, and the deep ravine still on the right. Several small streams are crossed. After completing the circuit of the bay, the ascent re-commences, but is not at all rapid till within a few hundred yards of the top, when a short, steep pull occurs. Vegetation very scanty during latter part of the ascent, and none at all on the top of the pass. On the 3rd July several large patches of snow occurred on the south side. On the north side a snow bed commenced at the very crest, down which the descent was very steep for a few hundred yards. The road now follows the course of a wide arid valley, descending very gently. This valley gradually narrows, and on the right, high precipitous rocks overhang the stream. The road crossing to the left bank of the stream after a time turns abruptly to the left, and crosses a low ridge. From this ridge it descends 1,000 feet to the village of Futtoksir. (*Tomson.*)

SINGE-CHU, SINGE-KHA-BUB—*Vide* "INDUS RIVER."

SINGPŪR—Lat. 34° 9'. Long. 74° 40'. Elev.

A village in the Bangil pargana, situated near the left bank of the Suknág river, about 4 miles east of Patan, by the road towards Srinagar.

The inhabitants comprise 15 families of Muhammadan zamíndars, a dúm, múlla, mochí, a cowherd, and a carpenter, and one pandit, who is the patwárá. Rice is extensively cultivated about the village.

SINGPŪR—Lat. 33° 28'. Long. 75° 37'. Elev.

A small village consisting of seven or eight scattered houses, situated above the left bank of the Kashir Khol stream, on the Kishtwár side of the Marbal pass. It lies about 32 miles north-west of the town of Kishtwár, and 4½ miles south-east of Islamabad.

Travellers cannot depend upon obtaining supplies at this hamlet. (*Hervey—Allgood.*)

SINKARMU—Lat. 34° 50'. Long. 76° 15'. Elev.

A small village containing 10 houses on the right bank of the Indus, in Khurmang (Baltistán.) (*Aylmer.*)

SINO—Lat. 35° 41'. Long. 75° 50'. Elev.

A village on the left bank of the Braldú river (Baltistán). It contains 14 houses. (*Aylmer.*)

SINZI—Lat. 33° 32'. Long. 75° 25'. Elev.

A small village situated on the right bank of the Tansan stream, near the southern extremity of the Bring valley. It lies about 25 miles south-east of Islamabad, on the road towards Kishtwár, by the Marbal pass.

Owing to its proximity to the neighbouring hamlet of Lower, the two villages are frequently called Lower Sinzi. A few supplies and coolies obtainable. (*Allgood—Mackay.*)

SIOWA—

The name of the river formed of the drainage of the whole of the northern portion of the Basaoli district, which flows into the Ravi, lat. 32° 37', long. 75° 58'. It is a deep and impetuous stream of cold clear water, and is not usually fordable in the lower part of its course. The road between Basaoli and Badrawár follows the northernmost branch, crossing the stream by a rough bridge below the village of Sertal, where there are likewise said to be fords. There is a good bridge at Bani, and a fort just below it. A thermometer immersed in the stream below Sertal (19th May) registered 55° to 85° in the air.

SÍR—Lat. 33° 47'. Long. 75° 17'. Elev.

A large village in the Kaurpara pargana, of which it is the tahsíl station. It is surrounded by fine trees, and lies a little distance from the left bank of the Lidar, about 7 miles north-east of Islamabad, on the road towards Eishmakan. (*Ince.*)

SÍR—Lat. 33° 58'. Long. 75° 7'. Elev.

A village in the Wúllar pargana, situated at the foot of the spur on the north-side of the Wastarwan mountain. It contains a masjid, and six houses inhabited by zamíndars.

SÍR—Lat. 31° 16'. Long. 74° 29'. Elev.

A large village in the Kruhin pargana, situated on high ground near the left bank of the Jhelam, a few miles south-west of Sopúr. It is divided into

three divisions, and contains a population of 47 families of Muhammadan zamíndars, 3 pandits, 2 múllas, 3 dúms, 2 mochís, a cowherd, a blacksmith, and a carpenter. Both corn and rice are cultivated in the neighbourhood.

SIRAI—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 30'$. Elev.

A village in the Bangil pargana, containing about ten houses; it is situated in the bed of the stream about 3 miles north-east of Firozpúr.

SIRÁZ—

The name of the district lying on the west side of the province of Kishtwár. It is drained by the Lidar Khol stream, and is traversed by the path leading from Doda towards the Brari Bal.

SIRDÁRI—Lat. $34^{\circ} 46'$. Long. $74^{\circ} 41'$. Elev.

A village situated on the right bank of the Kishan Ganga, towards the western extremity of Gúrais.

The houses having once been carried away by the river when in flood, are now built on a bluff above the right bank of a small stream, which is crossed by a bridge just below the village. The inhabitants number seven families of Muhammadan zemíndars, a múlla, a dúm, and a shepherd.

When the crops are in the ground, the space available for encamping is very limited. The road, which has followed the course of the Kishan Ganga, ends at Sirdári, that part of the valley lying between Sirdári and Sharidi in Upper Drawár being impassable, and almost entirely uninhabited.

SÍRÍ—Lat. $33^{\circ} 19'$. Long. $76^{\circ} 5'$. Elev. 8,700'.

A small village on the borders between Kishtwár and Pádar, on the left bank of the Chenáb. It was formerly a summer grazing place, and is the halting-place at the end of the 3rd march on the Kishtwár-Pádar route. (*Drew.*)

SIRIGBAN BĀGH—Lat. $34^{\circ} 12'$. Long. $74^{\circ} 43'$. Elev.

A garden situated about three quarters of a mile from the right bank of the Jhelam, just north of the junction of the Sind.

Baron Hügel describes it as a large pleasure-ground laid out in the Indian style, ornamented with large beds of flowers, and numerous pavilions adorned with all that caprice could desire, or money purchase.

Though never completed, the garden is now falling to ruin; it was made by Suriy Báhrí, who was summoned to Kashmír by Moti Rám, the first viceroy under Ranjit Singh, to superintend the new partition of the valley into parganas. It probably marks the site of the once famous city of Parihasapur, of the marvels of which the native legends speak so highly.

This was built by the great conqueror Lalitaditya, who reigned from A.D. 714 to 750; it was adorned with many fine temples and monuments; among others, with a pillar cut out of one stone, 24 yards high, at the top of which stood the image of Gáruda, half man, half eagle. Sikandar Budh

Shikan probably destroyed it, but several fragments were seen in 1727 by Muhammad Azím. Immense images of gold, silver, and other metals also adorned the interior, but all traces of this splendour have disappeared. (*Hügel.*)

SIROLE BÁGH—Lat. 33°. Long. 75° 45'. Elev.

A government garden and village, situated on the right bank of the Nerú river, about 2 miles north-west of Badrawár.

The inhabitants are chiefly Hindús, and number 16 families. The Wazírs Buddunjú and Nowrung, who were in the service of the Maharája of Kashmír, and are now his pensioners, reside in this village.

The Nerú is bridged below Sirole Bágh

SIRPATI—Lat. 32° 42'. Long. 75° 51'. Elev.

A village in the district of Basaoli, situated on the slopes of the mountains about 2 miles south-east of Bani. It contains five or six houses inhabited by Hindús, and is surrounded with cultivation.

SIRSIR LA PASS OR SARSAR PASS—

Lat. 34° 8'. Long. 76° 52'. Elev. 16,372'.

Is crossed between Futtoksir and Hofata on the route from Kishtwár to Léh, *viâ* Zanskár. After leaving the cultivation at Futtoksir the road leads up a barren stony valley, following the course of a small stream, almost to its source. The ascent from this point to the top is steep. *Dama* (Tibetan furze) plentiful. The descent is rapid down a deep stony valley, generally at some height above the stream, to the village of Hofata. (*Thomson—Drew.*)

SÍTALWAN OR PUTIKAN PASS—

Lat. 34° 36'. Long. 74° 13'. Elev. 9,500', approx.

A pass connecting Aora in the Uttar pargana with Dudnial in Upper Drawár.

On the Kashmír side, the last 1,500 feet of the ascent is very steep indeed, and must be nearly impassable in wet weather for ponies. The descent on the Drawár side is steep for a short way, and then becomes easy, but much blocked with fallen trees, and frequently crossing the stream.

This road may be at present considered impassable for laden animals.

From the top of the pass, roads run along the top of the ridge, which is very sharp, in both directions. Putikan seems to be the Gújar's name for the pass. (*Aylmer.*)

SIÚL—Lat. 34° 20'. Long. 74° 28'. Elev.

A village in the Zainagír pargana, situated near the left bank of the Pohru river, about 5 miles north-west of Sopúr, by the side of the road leading towards the Loláb valley and Shalúrah. The river is usually fordable at this point, but when in flood, a ferry boat plies.

Just to the north of the village there is a deep *nala*, which is bridged.

Siúl contains a masjid, and about 25 houses inhabited by zamíndars.

Some fine trees shade the village and the zíarat of Bábá Sahib, which lies by the side of the path.

SKARDU—

One of the ilarkas of the wazirat of Skardú. It occupies the whole of the Skardú plain (*q.v.*) and the slopes and valleys of the neighbouring mountains.

The inhabitants are as follows :—

Shin (Astori Dialect.	Yashkim.	Dám.	Balti.	Kashmír.
6·5 per cent.	1·5 per cent.	A few families.	The remainder.	One or two villages.

(*Biddulph.*)

There are roads on both banks of the Indus, and they are, generally speaking, good and passable by baggage animals (except on the left bank between Basho and Katsura). The two roads from Katsura to Astor, *via* the Banokla and the Alumpila, are said not to be passable for laden animals.

Two roads lead direct from Skardú to the Deosai plains, *viz.*, *via* the Satpúr defile and the Burjila.

The Indus is crossed by boats just above and below Skardú. I only saw one boat at each ferry, they are strongly made and can carry about 30 men at a trip.

The climate is said to resemble that of the Kashmír valley.

Particulars of the Ilarka of Skardú.

Pargana.	Houses.	Sheep.	Horses.	Horned cattle.			REMARKS.
Gol	190	504	4	122	...	...	Left bank of Indus.
Wuldung	115	250	15	102	...	...	Ditto.
Narh	201	507	2	102	...	...	Right bank of Indus.
Shigari Niki	106	380	2	90	...	...	Left bank of Indus.
Gehul Tobukpa	144	272	4	74	...	...	Ditto.
Chánda	135	322	10	92	...	...	Ditto.
Shigárhthang	94	250	3	111	...	...	Ditto.
Kepchung	112	208	2	94	...	...	Ditto.
Turgu	80	134	...	92	...	...	Ditto.
Sátpára	71	204	5	96	...	...	Ditto.
Komára	303	575	3	104	...	...	Right bank of Indus.
Kuardo	309	462	3	231	...	...	Ditto.
Taurri Bragardo	113	352	...	93	...	...	Ditto.
Shigari Bári	117	306	3	116	...	...	Left bank of Indus.
Gomaskardu	126	365	3	92	...	...	Ditto.
Brokpamaglo Tándál	129	460	2	138	...	...	Ditto.
Tingjos	80	230	2	81	...	...	Ditto.
Basho	150	610	14	211	...	...	Ditto.
Katsurah	120	415	10	160	...	...	Ditto.
Hota	60	305	1	80	...	...	Ditto.
Ránga	60	230	2	130	...	...	Ditto.
Kátpána	30	102	1	60	...	...	Ditto.
Tsondu	30	80	...	62	...	...	Ditto.
TOTAL	2,875	7,573	91	2,532	...	...

(Authority—Wazir of Skardú.)

(*Aylmer.*)

SKARDÚ—Lat. 35° 18'.

Long. 75° 42'.

Elev. 7,440'.

The principal place in Baltistán. The name is written Skar-mDo or Skar-mamDo, and is so pronounced by the people. Iskardo is a cockneyism of the Kashmírís, for no Musalmán can pronounce the double consonants in *s*.

The name Skardú means either the "enclosed place" or, more probably, the "starry place."

Vigne states that the Bhotis of Ladák call it Sagar-khoad (properly Skar-h God) which is only a variety of the Lama; for Skar-kod means simply the "starry building." (*Cunningham*.)

The Dográ soldiers always call the place Kardú, but the true name, as written by the Tibetáns, is Skardú.

Skardú is situated on the left bank of the river Indus; it occupies a nearly level plain of fine alluvial clay elevated 150 feet above the river, and extending from one of two isolated rocks, which overhangs the Indus towards the mountains on the south side of the valley. This rock rises to a height of 1,000 feet above the river. The neighbourhood of the rock of Skardú was doubtless selected as the site of the principal town of the kingdom of Baltistán from the advantages it afforded as a place of defence.

The place marked on the map as 'Skardú' is practically coincident with Wulding (*q.v.*), one of the parganas forming the ilarka of Skardú (*q.v.*)

The name 'Skardú' seems only to be applied to the ilarka by the inhabitants, the "Kila" being generally used to distinguish the houses and offices near the fort.

Many of the houses are well built, of unburnt bricks in a framework of wood, being often of two stories. Latticed windows, covered with paper or small plates of mica, are also common. The roofs are all flat and covered with mud, beaten hard.

Formerly, the palace of the rájas of Skardú stood at the edge of the plateau where the rock rises from it; now the ruins only remain, little more than the foundations and some vaulted chambers. The palace was dismantled on the taking of Skardú by the Maharája Guláb Singh's troops. It is approached by a steep zig-zag path, traversed by gateways and wooden defences, several of which are also disposed in such parts of the sides of the rock as require to be strengthened. Skardú is the residence of the Wazir of Baltistán.

The population in the immediate neighbourhood of the rock is not so extensive as that of some of the more remote villages in the valley. Exclusive of the garrison and officials, it probably does not exceed 900. It is said to include 2 shawl merchants, 10 shál-báfs, 7 Pandits, 13 shop-keepers, 2 smiths, 2 carpenters, 10 boatmen, &c., &c. There is a small bazár at Skardú; the shop-keepers being all or nearly all

Kashmírís who have settled; others of the same nation are occupied in weaving pashmína, for which the pashm is brought from Ladák.

To the right and left of the rocky hill, on which Skardú stands, two small streams have excavated for themselves out of the soft clay, deep and wide ravines, which are covered with coarse gravel, and are faced by more or less steep banks of clay or sand. The surface of the platform on which all the cultivated ground lies is watered by means of artificial canals, brought from a distance of nearly 2 miles, from the point where the streams issue from the hills. An aqueduct or canal extends in a direct line from the palace towards the mountains, a distance of at least a mile. It is a massive work, consisting of two walls, raised perhaps 15 feet above the level of the plain, and built of very large blocks of hewn stone. The intervening space is filled with earth. At present a small conduit, a foot or so wide, brings all the water that is required for the use of the inhabitants of Skardú, but a very large quantity might be conveyed along the aqueduct, and the work is so strong and substantial that very little repair would be required to restore it to its original condition. The lacustrine clay formation occurs in great quantity throughout the valley of Skardú, and is nowhere seen in greater perfection than in the immediate neighbourhood of the town, where the cliffs facing the Indus, and those along the little lateral streams which descend from the south, exhibit an abundance of the sections of these beds. The height of the cliffs is very variable: but it is seldom less than 30 feet, and to the east of the town is as much as 100 feet. In many places, near the rock of Skardú, the beds are very irregular, undulating a good deal, and at times exhibiting very remarkable flexures.

"*Telegraph.*"—The telegraph is now opened to Drás, whence messages for Srinagar have to be sent over the Zogi La as far as Sonamarg by coolies. It is said to work well.

There is a line much out of repair as far as Tak, and between Tak and Bunji the old posts of the disused line only remain.

"*Postal arrangements.*"—The dāk comes from Srinagar *via* Zogi La and Drás. In summer it is very regular, but in winter, for three months, it is very uncertain, sometimes taking nearly a month. The *Civil and Military Gazette* of the 14th June reached me on the 25th June 1888. There is no regular post to Astor and Bondú.

"*Fortifications, &c.*"—The forts are three in number—

I.—The new fort is situated about half-way up the south-east spur of the detached hill "Nausho," which is inaccessible except in a few places. It is approached by a zig-zag path from the south. The main body of the fort is at one level, but the keep is 30 or 40 feet higher. It was begun a few years ago, and is not yet (1888) finished. The main walls are 4 feet thick, and vary in height from 15 to 25 feet. They consist of stone rubble

in bad mortar, strengthened by layers of squared timbers. The trace is as shown in Fig. I. There are covered casemates behind the walls with a parapet on top (Figs. 2 and 3). These casemates have loopholes through the front walls. The loopholes are high vertical slits, large inside and narrow outside. The flanks at the west end consist of separate loopholed rooms, rising one above the other and provided with doors.

There is an exit door from the keep. The main entrance is to the south, and consists of a strong pair of wooden doors. A tank is being excavated to contain water.

There is no doubt that "Naushe" is accessible, especially from the north-east. The "accessible" nullah (Fig. I) is well commanded. The fort is commanded from the point marked * (Fig. 5), and from the detached hill of Broksho, which could be made accessible. Broksho is under 2 miles away, while point * is only $\frac{1}{2}$ mile. Riflemen could also climb the crags directly above the fort. A couple of small works well placed would render Naushe inaccessible.

The wall of the fort would not stand long against mountain guns; but if properly provisioned, the fort could hold out a long time against infantry only.

At present (1888), there are no guns or garrison, and work has been stopped. The retention of the old wooden building inside is decidedly foolish.

II.—There are two other forts (Fig. 5)—

The square one is comparatively new, 80 by 60, with bastions at the corners, along the inside of the walls are sheds for the troops and government stores, while there is a low square building in the centre. The armament consists of three small field pieces, about 2-inch bore, and a few *sher-bachas*.

The other fort is very ancient and is situated on a mound about 40 feet high. It is falling into ruins. The neighbouring mound is somewhat higher than the mound on which it stands. Neither of these forts could show any resistance if attacked.

The usual garrison of Skardú is said to consist of two regiments and 20 or 30 artillery men. Probably 1,000 men all told. There is said to be a lot of gram always stored in Skardú. Probable amount is under 10,000 maunds (*katcha*).

There are a good many places round where a force might be encamped. Water and supplies are plentiful. Fuel is rather scarce.

Strategical importance.—Skardú should form the "reserve" point for the whole Gilgit frontier for the following reasons:—

- (a) If properly fortified it could be rendered impregnable.
- (b) The approaches are such that an advancing force could easily be resisted, while its commanding position on the flank of any force

advancing on Srinagar from the Léh or Gilgit side, render it a source of great danger to the enemy.

- (c) It is situated in the most fertile portion of Baltistán, the only locality north of the great Himalayan range which can produce a crop in excess of the requirements of the civil population.
- (d) Communications with Gilgit and Léh are always open, and the Zogi La which connects it with Srinagar is easier in winter than any of the other main Himalayan passes.
- (e) The climate is good, neither heat nor cold being excessive.
- (f) It commands the group of difficult passes leading from the north into the Shigar valley, which, although of little importance now may at any time become easier.

It may be urged against reason (b) that the road down the Indus is supremely bad. This is true, but I think the difficulties of making a new road passable for baggage animals are not great, and would mainly consist in blasting at some 25 rocky projecting capes. The road would follow the right bank all the way. An efficient ferry service or a flying bridge would have to be provided at Skardú. The same remarks apply generally to the road towards Léh. (*Vigne—Drew—Thomson—Aymer.*)

SKARDÚ PLAIN—

A plain formed at the meeting of the rivers Shigar and Indus. At this meeting of the waters, the valley (which in the course of the Indus both above and below is extremely narrow), is widened. There is left between the mountains a curving, crescent-shaped plain, in length 20 miles, in width varying from 1 mile to 5. In the widest part are two isolated hills about 1,000 feet in height; between these flow the Indus. By far the most part of the Skardú plain is uncultivated; it is a waste of sand and stones; there is a space in flood-time covered by the waters; then over some square miles sand is blown, making it hopeless for cultivation; last are the stony tracts belonging to the alluvial fans of streams that flow down from the southern range of mountains. Cultivation, however, is limited more by the supply of water than by the barrenness of the soil, for where irrigation can be applied, very hopeless-looking ground will yield crops. The water of the large rivers is seldom available, but the side streams, coming from a high level, can be led over the alluvial plateaus; these, then, make real oases, though of small area, surrounded by the yellow sands; plentiful crops come up, and innumerable fruit trees flourish in them. The abundance of fruit in this country makes up in a great measure for the scarceness of the pasture, and the consequent small amount of live-stock that can be reared. One here seldom sees a large flock of goats and sheep. By the sale of dried fruit in place of the produce of flocks and herds, the luxuries from outside are purchased, or the cash necessary for taxes acquired.

Bounding the valley on the south and south-west, is a grand line, or broken wall of mountains, rising into high-peaked rock masses. This crescent of hills extends from one narrow gorge, whence issues the river into the plain, to the other lower gorge, where the valley is again closed to view. On the north side the mountains are more broken. One line comes from the north-west, and ends in a great rocky mass just opposite Skardú. Then comes the valley of the Shigar river, and, at its further side, some low, broken hills, backed by spurs from very lofty mountains. The mountains are of bare rock; here and there only, on the upper slopes, is a little grass—a patch of thin pasture. In all parts they are steep; in great part they are precipitous. These mountains rise to a height of 10,000 feet above the plain. Skardú itself is out on the plain. Ever subject to the great cataclysms of the Indus and its tributaries, more especially from the side of Nubrá and Shigar, with their glacial sources, the plain of Skardú has undergone great changes even within the memory of man. The waters from many sources wash in here, and spread themselves over the plain, and any obstruction in the narrow gorge towards Rondú retains them. This happened in 1841, when a great flood from the Nubrá river did irreparable damage. (*Drew.*)

SKĒW or SKIU—Lat. 34°. Long. 77° 20'. Elev. 11,130'.

A village on the right bank of the Zanskár river, at the junction of the Markha stream and at the south-west base of the Kanda La. It is passed on one of the routes from Padam to Léh, between Markha and Rambak. It belongs to the kardari of Hemis (Ladák). (*Moorcroft—Aylmer.*)

SKIRBUCHAN—

A kardari or collectorate of the province of Ladák. It contains the following villages:—

Khalsi, Skinding, Dumkhar, Skirbuchar, Takmachik, Hanugoma, Hanu Yogma, and Dah.

The cash revenue is about R3,000, besides taxes in kind. This is the warmest part of Ladák; fruit trees abound, especially walnuts, apricots, and some mulberry trees. (*Aylmer.*)

SKIRBUCHAN—Lat. 34° 27'. Long. 76° 43'. Elev.

A village on the right bank of the Indus, 16 miles below Khalsi. It is a halting-place on the route from Léh to Skardú *via* Chorbat. A wide expanse of cultivation here on the river banks. It is said to contain 100 houses. (*Drew—Aylmer.*)

SKOROLA—Lat. 35° 34'. Long. 75° 53'. Elev.

A pass connecting the Shigar valley with Askorlé in the Braldú valley. The ascent from the Shigar side is said to be very stiff. This pass opens in the beginning of July for foot passengers. (*Aylmer.*)

SNIMO OR NIMO—

A kardari or collectorate of the province of Ladák. It contains three villages, namely, Snimo or Nimo (120 houses), Basgo (150 houses), and Nay (80 houses). The cash revenue is about Rs2,000 a year, besides taxes in kind. Average height about 10,000 feet. Crops, fruit trees, and vegetables are better than near Léh. (*Aylmer—Rodha Kishen.*)

SNIMO OR NIMO—Lat. $34^{\circ} 12'$. Long. $77^{\circ} 20'$. Elev.

A village on the right bank of the Indus, 18 miles below Léh, and opposite the junction of the Zanskár river. It is passed on the route from Srinagar to Léh, 14 miles above Saspul. There is an open cultivated plain here, several hundred feet above the level of the river. Snimo is very hot in summer, whilst in winter the cold is so severe that the river may be crossed on the ice. There is a rest-house. (*Bellew—Henderson—Aylmer.*)

SNURLA OR NURLA—Lat. $34^{\circ} 16'$. Long. $77^{\circ} 1'$. Elev.

A village on the right bank of the Indus, about 45 miles below Léh, and 5 above the bridge at Khalsi. It is a halting-place on the route from Srinagar to Léh. There are two roads to the latter—

(1) The upper road *via* Hemis Shukpa. (The route is never used and the road is not kept in repair.)

(2) The lower road up right bank of the Indus and past Saspul. They unite at Saspul.

The cultivation here is extensive on a gravelly soil, and owing to its sheltered position, fruit trees grow well; also poplars, willows, and the *sering* or *slægnus*. The Indus here flows through a narrow rocky channel, but the road along its right bank is good. In January it was frozen over, and Mr. Drew was able to ride up for a mile or two towards Léh on the ice. There is a rest-house; the village consists of 20 houses. (*Drew—Bellew—Aylmer.*)

SOD OR SOTH—*Vide* "PASHKYUM."

SOF—Lat. $33^{\circ} 37'$. Long. $75^{\circ} 21'$. Elev.

A village situated on the north side of the Bring pargana, at the mouth of a little valley, which is traversed by paths leading into the Nowbúg Nai and to the Kuthár pargana. It contains some shady trees; among them a very fine chunár, measuring more than 26 feet in girth at 6 feet above the ground.

The village of Sof is famous for its iron-works. Vigne was informed that veins of lead, copper, silver, and even gold were known to exist in the long grass-covered hills in the neighbourhood; but the iron alone is worked.

The lead is found in very small quantities in an oxide. Copper, he was told, was found in five or six places, and silver with it, but the veins have not been worked since the time of Abdulla Khán, governor of Kashmír, who made himself independent of his master, Timúr Sháh, of Kábul.

The Emperor Jahángír granted these mines to a private individual, but in the time of the Patháns they had devolved upon the Amír.

The rock in which the ore is found appears to be of limestone. The mines, which are not sunk vertically, but run horizontally into the side of the hill, are situated on the bare slope of a grassy mountain, from which the rock crops up in places. They lie to the west of the village, the nearest at a distance of about a mile and a half, and extend in a line up the hill-side at intervals of not more than three or four yards apart; there is nothing to mark their position but a small heap of rubbish at the mouth.

To enter the mine first reached, it was necessary to let oneself down perpendicularly about 8 feet, and bending under a rock, a further descent of 10 or 15 feet was made by muddy steps beneath a ceiling of smooth rock; the mine then shelved down gradually into the hill side; here and there were perpendicular drops of a few feet, where steps were made with branches of trees. The total length of the gallery may be supposed to have been about 50 yards; the width of the passage was never more than 3 feet, the height being about as much, but in places the roof was so low as to necessitate dragging oneself along on hands and knees; at the extreme end the movements of the miner were facilitated by a hole dug for his legs. Gallery frames are not used, but at intervals the sides of the roof were supported by rough branches of trees.

Accidents in the mines are exceedingly rare, but now and then occur, either from the roofs falling in or from asphyxia. Explosions from fire-damp are unknown, which is probably owing to the very limited extent of the mines, which are never carried far from the surface, but radiate in several directions from one entrance.

The miners use an ordinary *diwa*, that is, a wick placed in a saucer of oil to light them at their work. The tools employed are few and simple, consisting of two hammers, one with a blunt and heavy head, the other pointed and lighter; there is also an axe required for clearing away the surface jungle and cutting wood for charcoal, and a small double-headed flat hammer, which is used for pounding the ore.

Three men are employed in each mine or gallery; the first mines, the second collects the ore in baskets, which the third conveys to the mouth of the pit. An old man, called the *ustád* or master, selects the spot where new mines are to be commenced on the old ones becoming exhausted. The present holder of the office is said to be nearly 100 years old.

The mukuddum distributes to each man his claim or allotment; some claims have been worked 30 years by the same family.

The day's yield is carried home by the miners on their backs in stout wicker baskets, and is stored in a shed attached to the house.

The charcoal used in the furnace is either prepared and carried by the miners themselves, or they employ coolies to bring it from the forest. The mining season commences in June, and continues until the falls of snow in

November put a stop to the operations. The four winter months are devoted to smelting the ore which has been collected during the summer and autumn; in the spring, mining pursuits are suspended, and the inhabitants of the village devote themselves to agriculture, preparing for the rice crop, upon which equally with their other gains, their subsistence depends.

The operation of smelting the ore is thus performed. In the rough timber shed in which the iron has been stored, together with supplies of charcoal, is a furnace in the shape of a small chimney, about 3 feet high and 18 inches in diameter at the top, widening towards the base; in addition to the opening in front of the bottom of the furnace to permit of the escape of the fused metal, there is an air-passage at each side, in which a pair of bellows is worked.

The ore having been reduced to the consistency of fine gravel, is mixed with a flux formed of an equal part of a gamboge-coloured ochre, which is found in profusion in the surrounding hills at no great distance from Sof. Should iron of superior quality be required, the proportion of the flux mixed with the ore is increased from equal parts to one and a half to one. The ore and furnace being prepared, the process is continued as follows: three baskets full of charcoal are first emptied into the furnace, and then two seers of the ore and flux; over this again are placed charcoal and ore in alternate layers of 6 seers each, until the furnace is full. The fire is then lighted and maintained for 24 hours, the furnace being replenished with a trák (6 seers) of charcoal and of the prepared ore alternately. When fused, the clean iron, on escaping from the furnace, sinks to the bottom, and the refuse remaining on the top is raked off. The outturn is about 12 tráks or 72 seers of clean iron.

The mokuddum has a contract with the government, whereby he engages to supply 800 kharwárs of iron (11,520 lb) annually; three-quarters of this amount he calculates on obtaining from the Sof mines, and the remainder from Kothair and Pushrú, in the Kuthár pargana. Should there be any surplus, the amount, if considerable, is put by to meet next year's engagement; if otherwise, he tries to dispose of it on the spot.

The nominal price paid by the government is R25 (chilki) per kharwár; but the contractor states that out of this sum only R14 reach his hands, the rest being swallowed up in fees and dues. From the balance which remains to him, the miners are paid by two annual disbursements. In the beginning of spring, ponies are sent to transport the iron which has been prepared during the winter, to the boats which convey it to Srinagar, where it is either used for State purposes, or sold at the rate of 4 seers for a chilki rupee.

The iron-works at Sof are the most extensive in Kashmír, and the quality of the ore raised at this place and in the neighbouring mines in the Kuthár pargana is said to be superior to that found in any other part of the valley.

SOGAM—Lat. $34^{\circ} 30'$. Long. $74^{\circ} 25'$. Elev.

A considerable village beautifully situated on the southern slopes of the Loláb valley, about 3 miles west of Lalpúr.

Moorcroft states that the houses are mostly constructed of small trees, coarsely dove-tailed together, and coated with rough plaster inside. A flat planking is laid over the top, resting on the walls, and above that a sloping roof, open at the ends, the space being either filled with dry grass or serving to give shelter to the poultry. The interior is divided by partitions of plastered wicker-work into three or four small, dark, and dirty apartments; he further adds that the inhabitants were almost in a savage state; the men were in general tall and robust, the women haggard and ill-looking.

This village was at one time the capital of the pargana; even now the houses are very far apart, covering more ground than Lálpúr. (*Moorcroft—Montgomerie.*)

SOL—Lat. $33^{\circ} 13'$. Long $76^{\circ} 16'$. Elev.

A village of some size, situated on the right bank of the Chandra Bhága river, between Golábgarh and Ashdari, on the road from Kishtwár to Lahoul. Beneath the village there is some cultivation.

Supplies and coolies are procurable. (*Allgood—Mackay.*)

SOMBAL—Lat. $34^{\circ} 14'$. Long. $75^{\circ} 7'$. Elev.

A small dirty village in the Sind valley, containing a masjid and five houses, surrounded with rice fields; it is situated on the left bank of the river.

SOMBRUN—Lat. $33^{\circ} 42'$. Long. $75^{\circ} 18'$. Elev.

A small village in the Kuthár pargana, situated about 2 miles east of Achibál; it contains a masjid, and about six houses inhabited by zamíndars.

There is a spring which rises near the shrine of Saiad Nizám-ú-din Baghdádi, a saint who is supposed to have died here more than 400 years ago.

The village is shaded by some fine poplar trees.

SONA GALI—Lat. $33^{\circ} 42'$. Long. $74^{\circ} 7'$. Elev.

The name of a pass in the range of hills lying to the south of Púnch, which is crossed by the direct path between Púnch and Kotli. This road is described as being rough and steep, and very little used.

SONAMARG—Lat. $34^{\circ} 18'$. Long. $75^{\circ} 21'$. Elev. 8,600'.

A small village in the Sind valley, situated on the right bank of the river, at a distance of 58 miles north-east of Srinagar. There are thirteen houses in the village, and seven at Shitghar. A small church was erected here, but it was burnt down in 1880. In winter this region is deeply covered with snow, and then the few houses are deserted by their tenants excepting such as are retained here by the governor for the purpose of

keeping open communication with the country beyond, as this is the last inhabited spot in the Sind valley. It is with difficulty kept inhabited, for the cloudiness and showery character of the climate, combined with the altitude, make the growth of all crops precarious; nothing but buckwheat (tromba) and barley (krim) will grow. In consideration of the difficulty of deriving a livelihood from the soil, the maharája has released the inhabitants from the payment of ordinary taxes and dues, merely continuing the obligation to carry the post to the first village on the Drás side, for which service the villagers get a money payment. Indeed, the village has only been occupied the last 15 years, after a period of desertion extending over half a century. From all forced labor, and from the necessity of providing supplies, which would mean starvation for themselves, they are free, though they are ready to sell for good prices.

The Sonamarg, a beautiful undulating grassy plain, lies to the west, stretching for about 3 miles along the left bank of the river. The marg, which is triangular in shape, with the apex towards the east, is carpeted with a great variety of wild flowers and encompassed by lofty mountains, which are usually robed in snow, a magnificent grey peak of limestone at the north-east end rising far above the other mountains in its vicinity.

With a good road Sonamarg would become a popular resort. The scenery is magnificent, and it is one of the healthiest spots in Kashmír, enjoying a pure, bracing mountain air. There is a post office, and usually a telegraph clerk.

The wooded spur of the Dourn Nág separates the marg on the south side from the pretty little valley of Tajwas, which is drained by an icy torrent, and has some fine glaciers above its southern side.

Several small springs bubble up in different places in the meadow.

The pleasantest spots for encamping are at the foot of the spur on the south side, or in the fringe of forest which bounds its western extremity. Supplies and coolies are obtained with very great difficulty, owing to the sparseness of the population. Coolies and ponies can be obtained from Gúnd or Gagangir.

The air is always fresh and cool.

13th July . Ther. 6 0 A.M. 55°; 6 0 P.M. 65°.

14th „ . „ 5-30 A.M. 56°; 7-30 P.M. 65°.

The Drás road traverses the plain crossing to the right bank of the river by a bridge at its eastern extremity, above the village of Sonamarg.

The Tilail valley may be reached by a footpath from the west end of the marg; the distance is five marches: there is also said to be a path from the Ibráhím Khán Ghari, near the village of Sonamarg, which crosses the range by the Niligrar and Nilinai valleys, joining the road between Tilail and Drás. The Zojila (11,300) can easily be visited in one day from

Sonamarg.
(*Wingate.*)

(*Bates—Drew—Girdlestone—Bellev—Cowley—Lambert—*

SONAMULA—Lat. 34° 28'. Long. 74° 12'. Elev.

A small village containing four houses inhabited by zamíndars, situated at the edge of the forest, about 3 miles south-east of Shalúrah to the west of the road leading towards Sopúr.

SONÁSÁR NÁG—Lat. 34° 4'. Long. 75° 31'. Elev.

A small lake situated amid the mountains at the north-eastern extremity of Dachinpara, about 2 miles south-west of the Shísha Nág. It lies midway between Palgám and the village of Suknis, in the Maru Wardwán valley, the path traversing its western bank. (*Montgomerie.*)

SONBAI—Lat. 32° 53'. Long. 75° 49'. Elev. 12,418'.

The name of a lofty mountain in the range forming the boundary between the province of Badrawár and the hill state of Chamba; it lies between the Chatardhar and Pádri passes, and its summit is usually covered with snow.

The natives have a legend that in bygone ages a stream flowed from this mountain, in which gold was found, but that another mountain fell on the top of it, and though the source may still be traced, it yields no gold.

SONGU—Lat 33° 31'. Long. 75° 19'. Elev.

A small village in the Shahabád valley, situated on the stream which flows from the Vetarittar springs, about 3 miles north-west of Veruág.

SOPÚR—Lat. 34° 17'. Long. 74° 31'. Elev.

A large town built upon both banks of the Jhelam, a few miles below the spot where it leaves the Wular lake.

It is the ancient Surpúra founded in the reign of Avanti Varmma by his minister Sura, on the site of the still more ancient Kámbuva.

It is connected with Srinagar by the Narú canal, which was constructed in very early times to avoid the necessity of crossing the dangerous Wular lake through which the main stream of the Jhelam flows, and when the river is high enough, boats go to Shádipur by this canal.

The journey by boat from Sopúr to Srinagar occupies about 14 hours, and to Baramúla about 3½ hours, the return passage taking nearly twice as long.

The Karnao valley may be reached from Sopúr by a path through the Tútmarí Gali, or by way of Shalúrah and the Nattishannar Gali, which is the route usually adopted. The distance by land from Sopúr to Bandipúra is about 16 miles, and the road is mostly smooth and level, following the northern shores of the Wular lake.

There is likewise an excellent road to the Gulmarg, which lies on the slopes of the mountains about 17 miles to the south-west; it is considered two stages.

Sopúr contains about 1,500 houses in all, and a large bazár; among the population are a few shál-báfs and numerous artizans and traders. With the exception of 30 families of pandits and other government servants, the inhabitants are all Muhammadans. The houses are much dilapidated, and the streets narrow and crooked.

Sopúr is the head-quarters of the Kamraj or Wular lake zillah, and likewise contains a thána; the residence of the thánadar is in the fort. That portion of the town lying on the left bank of the river is built on the narrow strip of high ground by the water's edge, and is surrounded by a morass. There is a telegraph office.

The two portions of the town are united by a bridge, 108 yards long, with three intermediate piers and 17 feet wide. Dr. Ince states that the average depth of water beneath is 28 feet. The entrance of the bridge on the south side is through a large brick building, the upper stories of which are occupied as government offices; the remains of the fort is at the other end.

Below the bridge, on the right bank, there is a Hindú temple, with a large *lingam* outside it, and nearly opposite on the other side of the river there is a pretty mosque with gilded spires.

Sopúr contains a custom-house; and there are numerous and extensive government granaries, especially on the right bank of the river.

The *baradárí* is situated about half a mile north-east of the town, in the suburb of Chinkipúr, on the right bank of the river; and to the south-west of the same side of the town, there is a government garden called Hari Singh Bāgh, which contains a well; but the water is said to be bad.

In 1885 the fort was destroyed by an earthquake. Sopur is a famous fishing place. (*Bates—Jones—Wingate.*)

SORA—Lat. 36° 1' 9".

Long.

Elev. 14,000'.

A camping ground on the right bank of the Karakash, in the broad valley at the foot of the eastern Kuenlun range, and below the great bend the Karakash makes to the north-west. It is a halting-place on the eastern Changchenmo route. Camping ground good. Fuel and grass abundant. Ground covered with natural salt pans.

A road leads from here north-east crossing the Kuenlun by the Yangi or Elchi Díwan pass to Khotán, distant 160 miles, or eleven marches. (*Trotter.*)

SORTUNG—Lat. 34° 3'.

Long. 74° 52'.

Elev.

A village situated on the left bank of the Jhelum, a few miles south-east of Srinagar. There are some fine chunár trees by the edge of the stream, shading the shrine of Zair Máj-i-Húnd.

SOWAND—Lat. 33° 8'.

Long. 75° 37'.

Elev.

A small village in Badrawár, containing about six houses, situated on the right bank of the Chandra Bhága, just above the junction of the Nerú; it lies near the foot of the spur in the angle formed between the two streams. The Nerú is bridged below the village.

SOWAR OR CHIRI—Lat. 34° . Long. $78^{\circ} 35'$. Elev.

A camping-ground on the Changchenmo route, 13 miles from Tanks and 15 from Chagra, and about 5 miles west of the Pangong lake. Road from Tankse good. Slight ascent up a ravine the whole way. Muglib passed at 7 miles. Camp on banks of a small fresh-water lake. Grass and fuel plentiful. No houses here. The mountains on either side abound with wild goats (suapo). (*Johnson*.)

SOWLEH—Lat. Long. Elev.

A small village 173 miles from Léh. Supplies procurable in the neighbourhood. Fuel rather scarce.

SPANMIK—Lat. $33^{\circ} 55'$. Long. $78^{\circ} 32'$. Elev. about 14,000.

A small village of one or two houses, on the western shore of the Pangong lake. It lies half way between Lukung and Mang. Grass and fuel plentiful. (*Drew—Reynolds*.)

SPANPUK—Lat. $34^{\circ} 37'$. Long. $77^{\circ} 30'$. Elev.

A village of 15 houses on the left bank of the Shyok, in Nubra (Ladák). It is passed on the Léh-Skardú (*viâ* the Shyok) route. It is said to possess a couple of houses, a dozen horned cattle, and a hundred sheep and goats (*Aylmer*.)

SPÍTÍ—Lat. Long. Elev.

Formerly a district of Ladák, but now attached to British India; lies south of Rupshu, and the Tsomorari lake. A route leads from it into Ladák *viâ* the Parang-La, striking Ladák territory at Narbu Sumdo camp.

SRINAGAR—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 50'$. Elev. 5,250'.

The capital of Kashmír, is situated on the river Jhelam, about midway from either end of the valley, to the west of a spur which juts down from the chain of mountains forming its northern boundary.

Srinagar is the ancient and present name of the city. On account of being a Hindú name, it was disused during the time the Muhammadans were rulers, and for some hundreds of years the city was called by the same name as the country, that is, "Kashmír." Accordingly, we find that Bernier in Aurangzeb's time, and Forster, who travelled in this country in 1783, use the name of Kashmír, and not Srinagar. But when the Sikhs conquered Kashmír they restored the old Hindú name, and Srinagar, the town has since been generally called, though in the mouths of some Muhammadans it is still Kashmír; its present appellation is generally supposed to signify "the town of Surya, or the sun," or it may be derived from *Srí*, or *Shrí*, a title of Lakshmi, the wife of Vishnu, and goddess of prosperity, and means the 'fortunate city.'

The town is built on a strip of dry ground, which stretches north and south, and is intersected by the Jhelum; on the other sides it is environed by shallow lakes and swamps.

The banks of the river are low, and the ground on which the city stands is level. The Jhelum makes a long bend through the town, and it is likewise intersected by numerous canals and water-courses.

The Hari Parbat hill, which is crowned with a fort, dominates the city from its north-east corner, and it is likewise commanded from the south-east at a distance of about 2 miles by a rocky eminence called the Takht-i-Sulimán.

The town extends for about 3 miles along both sides of the Jhelum, being little more than a mile across at its broadest point; the greater portion is situated on the right bank of the river.

The following table shows the number of marches and the estimated distance in miles from Srinagar to some of the principal places:—

To	Number of marches.	Estimated distance in miles.	REMARKS.
1. Baramúla . . .	2	31	By road; journey by boat occupies about 14 hours.
2. Bhimbar . . .	13	150	By the Pír Panjáí pass.
3. Islamabád . . .	2	35	By road; journey by boat occupies about 28 hours.
4. Jamú . . .	11	163	By the Baniháí pass.
5. Jhelam . . .	15	192	By Púnch.
6. Kishtwár . . .	7	109	By the Marbal pass.
7. Léh . . .	19	254	By the Drás road.
8. Mozafarabád . . .	8	114	By the right bank of the Jhelum.
9. Marí . . .	12	135	By old road; by new road, 13 marches.
10. Shupion . . .	2	29	
11. Sialkót . . .	18	195	By the Pír Panjáí pass.
12. Simla . . .	39	471	By Kulu, Chamba, and Badrawár.
13. Simla . . .	31	362	By Kangra and Chamba.
14. Skardú . . .	11	150	By Deosai.
15. Skardú . . .	19	240	By the Drás road.
16. Sopár . . .	2	30	By road; journey by boat occupies about 10 hours.

The town of Srinagar has been likened to an eastern Venice, the place being intersected with canals in every direction, and the houses built out of the water.

They are chiefly constructed of unburnt brick-work, built up in frames of wood; the walls seldom exceed a single brick in thickness, so that, but for the wooden frame-work, these habitations would not be very safe; they are generally two or three stories high, and are mostly in a neglected and ruinous condition with broken doors or no doors at all, with shattered lattices, windows stopped up with boards, paper, or rags, walls out of the perpendicular, and pitched roofs threatening to fall.

The roofs are formed of layers of birch-bark covered with a coating of earth, in which seeds dropped by birds, wafted by the wind, have vegetated, and they are constantly overrun with grass and flowers.

The houses of the better class are commonly detached and surrounded by a wall and gardens, which latter often communicate with a canal.

The condition of the gardens is no better than that of the buildings, and the whole presents a striking picture of wretchedness and decay.

The general character of the city of Srinagar is that of a confused mass of ill-favored buildings, forming a complicated labyrinth of narrow and dirty lanes badly paved, and having a small gutter in the centre full of filth, banked up on each side by a border of mire.

There are several market places and bazárs in the city : that called the Maharáj Gunj has lately been constructed ; it is a large quadrangle situated near the right bank of the river, above the Haili Kadal, or fifth bridge, and contains the shops of the jewellers, silversmiths, and other tradesmen with whom European visitors usually deal.

The poplar avenues form a remarkable feature in the environs of Srinagar ; that known *par excellence* as the poplar avenue is on the right bank of the Jhelum, between the south-east corner of the city near the Amírí Kadal and the canal at the foot of the Takht-i-Sulímán hill. It was planted by the Sikhs, and is rather more than a mile long. Dr. Ince gives its average width as 56 feet, and states that it contains in all 1,714 trees, of which 1,699 are poplars and 15 chunárs.

There is another celebrated avenue on the left bank of the Jhelum, from near the west-end of the Amírí Kadal to the village of Wahtor on the road to Shupion ; it is about 7 miles long and 12 yards wide, lined with trees on both sides all the way ; these are chiefly poplars, and most of them were planted by the Wazír Pandú in the year 1864.

An avenue of poplar trees likewise connects the open space to the south of the Sher Garhi with the bridge which crosses the Dúdh Ganga below the suburb of Batmálu. There are numerous gardens on the outskirts of the city, more especially on the banks of the Jhelum. Diláwar Khán Bágh, which was laid out originally by a Pathán of that name, is on the Mar canal, near the Brarinambal, in the northern portion of the town ; it contains two small summer houses, which used to be appropriated to European visitors ; here Baron Hügel, Dr. Henderson, and Mr. Vigne lived during their stay in Srinagar in the winter of 1835.

Opposite the Sher Garhi, on the right bank of the river, is a small square enclosure, containing three or four fine chunár trees, called the Basant Bágh ; it is approached from the river by a broad flight of limestone steps, the materials of which are said to have been brought from Hasanabád, one of the three mosques of hewn and polished stone which were erected at Srinagar in the time of the emperors. An inscription on the *takhtpash* at the top of the flight of the steps records that the ghát

and garden were made by order of Colonel Míán Singh, the humane Governor of Kashmír, A. D. 1835.

In the time of the Patháns, the city of Srinagar was divided into sixteen zillas or parishes, each being under the care and management of a *kotwál* and other officials; these have now been reduced to twelve, each zilla being again sub-divided into a number of mahallas or districts.

To each zilla there is a *zilladar* and a *kotwál* or police officer, and in like manner the affairs of each mahalla are administered through a *maballa-dár*.

The *zilladar* has but little real authority, his chief duty being to keep a strict watch over all bad characters, and to report any unusual occurrence to the *kotwál* and the city judge.

The following is a list of the zillas :—

1. **DROGJUN** includes 23 mahallas, and comprises that part of the city west of the Takht-i-Sulímán and south of the Tsont-i-Kol canal.

2. **AHLEHMUR** includes 3 mahallas, on the right bank of the Jhelum north of the Tsont-i-Kol canal.

3. **KUNYAH** includes 15 mahallas, north-east of Brarinambal, and the Mar canal.

4. **RAINAWAR** includes 15 mahallas, west of the Dal and south-east of the Hari Parbat.

5. **NAWETTEH** includes 21 mahallas between the Mar canal and the Hari Parbat.

6. **SANGIN DARWÁZA** includes 13 mahallas north and north-west of Hari Parbat.

7. **ZAINA KADAL** includes fourteen mahallas in the middle of the town, on both sides of the Jhelum.

8. **BULDIMUR** includes 27 mahallas on the right bank of the Jhelum, at the north-west end of the town.

9. **CHUTSABUL** includes 10 mahallas on the left bank of the Jhelum, at the south-west end of the town.

10. **TASHWUN** includes 9 mahallas on the left bank of the Jhelum.

11. **NURSINGUD** includes 5 mahallas by the Kut-i-Kol canal, north of the Sher Garhi.

12. **SHER GUD** includes four mahallas in the vicinity of the palace.

Moorcroft, who visited Srinagar in 1823, estimated the population at 240,000; the judicious and cautious Elphinstone, in the early part of the present century, at "from 150,000 to 200,000." By Baron Hügel the population of Srinagar was subsequently computed not to exceed 40,000. Vigne, as well as Cunningham, estimated it at 80,000—a diminution which the former attributed to the oppressive character of the Sikh rule, to which the valley had then been subject for sixteen years, aggravated by the successive calamities of earthquake, pestilence, and famine.

According to the Administration Report for 1873, compiled by order of the maharāja, the population is 132,681, of whom 89,737 are Hindús,

92,766 are Muhammadans, and 178 are put down as belonging to other castes.

This gives evidence of an increasing population, when compared with the results of the previous census taken in 1866, which were as follows :—

Number of zillas or divisions of the city	12	
Ditto maballas or sub-divisions	277	
Ditto houses	20,304	
Ditto shops	1,037	
<i>Population.</i>		
Muhammadans { Men	44,356	
{ Women	43,414	
	<hr/>	87,770
Hindús { Men	13,292	
{ Women	11,565	
	<hr/>	24,857
		<hr/>
		112,627
		<hr/>

The population now (1889) does not probably exceed 100,000. (*Wingate.*)

Srinagar is the rendezvous of travelling merchants from all sides, who are attracted thither by the shawls and other articles made from “pashm.” Besides these, Kábulis take away rosaries, tooth-sticks (miswak), and snuff boxes, and pen trays of the so-called *papier-maché* ware, which is more commonly painted wood. If their purchases are large, they pay by drafts, if not, in tománs, which they carry with them. The Turkistánis bring tea, Chinese earthenware, musk, shawl-wool, felt, silver, ingots, horses, and the produce of trans-Himalayan looms; the Hindústánis, piece-goods, chintzes, brocades; the inhabitants of Baltistán, dried fruits, woollen mantles, and gold, in exchange for which their chief demand is rice, iron, and cotton stuffs. A few articles of Russian manufacture, such as guns, cooking vessels, and tea-urns, are imported through Badakhshán.

(*Girdlestone.*)

The people are ingenious, industrious, and persevering, and display much taste as silversmiths, and in the production of *papier-maché* articles; but the more important manufactures of paper, leather, fire-arms, and otto of roses, for which the place was formerly much celebrated, have in great measure died out.

The river Jhelum makes one long bend through the city, and in its passage has been narrowed to a width of little more than 80 yards; an immovable barrier is thereby opposed to expansion, and its stream is consequently more rapid and deeper than in any other part of the valley; its depth is ever varying, but the average during the season of floods is about 18 feet, and it rushes under the bridges with considerable force. The embankment formerly extended from the first to the last bridge, and some portions of it are still perfect, but in places it has been entirely washed away or otherwise removed; it was chiefly composed of long regular blocks of limestone, many of which were of very large dimensions, and among

them may be seen many blocks of carved stone, evidently portions of ancient Hindú temples, ruins of which are scattered all over the valley. Along the banks of the river there are also numerous remains of stone gháts or landing-stairs. After continued heavy rains, aided by the melting of the snows on the surrounding mountains—floods are not uncommon—the waters rise very rapidly, and occasionally cause much damage.

The river is not fordable, but boats of all sizes, up to 800 and 1,000 maunds burthen, ply up and down it; the smaller description are propelled with paddles and the larger by poles.

The clusters of bathing-boxes moored along the margin of the stream, and which are met with in almost all the villages and towns throughout the valley, are a noteworthy feature in the scene.

The bridges which cross the Jhelum in its passage through the city of Srinagar are all of the same material and picturesque form of construction; they are traditionally ascribed to the period of independent Muhammadan rule, *i.e.*, from A. D. 1326 to 1537.

Their construction may be thus described. Piles are first driven to make a foundation, undressed deodar logs of about 25 feet in length and $2\frac{1}{2}$ or 3 feet in girth are laid about 2 feet apart, in a horizontal position, layer on layer, each alternate layer being at right angles with that above and beneath it, and this way the piers are raised to the height of 25 or 30 feet. They are about 90 feet apart, and are spanned by long undressed timbers of the same wood, placed side by side; above, a little earth is laid on to make a roadway, or a double row of small timbers closely packed is laid transversely across the bridge, sloping from the middle towards either edge.

The piers are usually protected on their upper sides from the violence of floods by abutments formed of stones and piles, which present sharp angles to the current.

The deodar piles in many of the bridges have remained uninjured by the water for several centuries.

The following list of the bridges at Srinagar, with their dimensions, is extracted from Dr. Ince's Guide Book :—

No.	NAMES.	Length.	Breadth.	Number of piers.	Average depth of water.
		Yards.	Feet.		Feet.
1	Amrí Kadal	134	20	5	18
2	Hubba Kadal	97	24	3	
3	Fateh Kadal	88	17	3	
4	Zeina Kadal	96	24	3	
5	Haili Kadal	82	17	3	
6	Naya Kadal	75	18	3	
7	Suffa Kadal	110	19	4	

The Amírí Kadal was constructed by Amír Khán, the governor of Kashmír, in the time of Timúr Sháh, of Kábul, and was rebuilt by Mían Singh, after having been carried away by a flood.

The Hubba Kadal, as well as the fourth, or Zeina Kadal bridge, until very lately supported a line of shops on both sides.

The Zeina Kadal commemorates the tolerant reign of the good king Zein-ul-abdín, in whose lifetime it was first constructed.

From a stone slab in the zíárat of Sháh Naimutúlla, immediately below the Suffa Kadal, it would appear that this bridge was built by Saif Khán in A. D. 1664.

There are also numerous small bridges over the canals in various parts of the city; the positions of many of them will be found recorded in the following descriptions of the canals.

While the Jhelum forms the main artery of communication through the city of Srinagar, it is supplemented by a net-work of canals, *vis.*, the Kuth-i-kol on the left bank, and the Tsont-i-kol, the Mar, and the Rainawari, with their branches, on the right bank.

The Kuth-i-kol leaves the left bank of the Jhelum just north of and below the walls of the Sher Garhi (where there is a pukka bridge of three spans), and flowing beneath the Tainki bridge, a kadal of two spans, passes the Goláb Bágh to the west, the bank on this side being retained by a wall.

At the north end of this garden some masses of masonry in the channel indicate the remains of the Ded Kadal.

A branch or loop to the west embraces the Díwán Kirpá Rám garden, and just above the zíárat of Saiad Mansúr the canal bifurcates. The western branch, known as the Sonah-kol, is the smaller and shallower; it skirts the town in a north-westerly direction, flowing under a bridge close to the Saiad Mansúr zíárat, and, passing on the left bank the Colonel Beja Singh Bágh, at the north end of which a road is carried across the canal by a ricketty *káanal* bridge, it then passes under the Deresh Kadal, and eventually empties itself into the Dúdh Ganga river just above the Chutsa Kadal bridge, which crosses that stream about 50 yards from its junction with the Jhelum. Returning to the main branch of the Kuthai-kol canal, it passes under the Kunyah Kadal in the vicinity of the Díwán Kirpá Rám Bágh, and flowing beneath the Haj-rat-rin Súm bridge passes the garden-house of Mirza Maihidhín on the right bank, just below which a shallow branch makes a loop to the north, passing under the Sali Gulwan, an old masonry arch.

The main branch, which has hitherto taken a northerly direction, now turns to the west, passing under the Bozager Kadal; the banks of the canal are now high and supported by a stone embankment, which is in a dilapidated condition; it then passes the Málik Sáhíb zíárat on the right

bank ; on the left the ground is open and laid out in vegetable gardens ; the canal then flows under the Watal Kadal, about 70 yards beyond which it empties itself into the Jhelum, just above the Suffa Kadal, the last bridge. The Kuth-i-kol canal is only navigable for about four months (April to July), when the Jhelum is in flood ; for the rest of the year it consists for the most part of a succession of dirty puddles of stagnant water. When full, this canal is traversed by boats of the largest description.

That portion of the town lying on the right bank of the Jhelum is intersected by a labyrinth of water channels, whose only communications with the river is by the way of the Dal lake and the Tsont-i-kol canal, *apropos* to which Baron Hügel remarks that when living in the Dilawár Khán Bāgh on the Mar canal, it took an hour and a half by water to reach the Sháh Hamadán mosque on the bank of the Jhelum, the distance by land being only a few hundred yards.

The Tsont-i-kol, or apple-tree canal, leaves the right bank of the Jhelum opposite the Sher Ghari, just below the Basant Bāgh ; at its lower end it is about 30 yards wide, and varies in depth from 3 to 15 feet, according to the height of the river.

At the upper end its waters communicate with the Dal lake through flood-gates, which remain open when the current sets from the lake towards the river. During inundations of the Jhelum the flood-gates are closed on the first rush of water towards the lake, which is thus prevented from overflowing the lower part of the city. The Gao Kadal crosses the canal near the Sher Ghari end, and it is embanked on both sides and lined with magnificent trees ; the water is very clear, and numerous fish play amongst the long reeds that wave upon its edges ; its surface is often covered with numbers of tame ducks and geese, which are the property of the maharāja. One of the Pathán governors had it in contemplation to unite the trees on either bank by a kind of suspended trellis-work, and then to have planted vines whose fruit and branches would have been thus supported over the midst of the stream ; but his recall prevented him from carrying his intentions into effect. The length of the canal from the Jhelum to the Drog-jun or water-gate at the entrance of the Dal lake is about $1\frac{1}{4}$ mile, and the time occupied in traversing it in a small boat is a little more than half an hour.

A branch of the Tsont-i-kol canal leads from the water-gate in a southerly direction between the foot of the Takht-i-Sulímán and the end of the poplar avenue, and communicates with the Jhelum ; its mouth is closed by an embankment, over which, however, the river rises in seasons of high floods ; this branch is known as the Sonawar canal ; it frequently dries, and is crossed by a kadal bridge at the end of the poplar avenue.

The Rainawar canal, or rather the net-work of water channels which fringes the western side of the Dal lake, is sometimes known by other names,

such as the Kraliyar, Dal Kotwál, &c., from the localities through which it passes. The general direction of the canal from the water-gate at the south-west corner of the Dal is due north, passing through the Rainawar and suburbs lying at the foot of the Hari Parbat. Vigne describes this canal as sometimes shaded by a stately chunár, sometimes bounded by a wall, sometimes by a meadow sloping imperceptibly to the water's edge, its surface covered with closely-growing lotus-leaves, through which the boats make their way with difficulty.

Moorcroft says that the Rainawar canal receives at its commencement—where it is called also the water of Kbaja-yar-bal—a small supply from the northward. The contents of the canal by which it is brought are furnished by the Sind near the village of Kanja; passing over a platform it skirts the base of the hills past Gandárbal, and sends off a main branch into the city to fulfil one of the chief objects of its construction, the provision of a supply of water to the Jama Masjid, to which it was led in as direct a line as the surface permitted. It is called the Lakhí canal, having cost a lakh of rupees, and was the work of Zein-ul-abdín; it was last repaired by Aurangzeb.

Another branch of the canal goes off to the Tel-bal, on the east of the lake, and the rest of its water passes towards the foot of the old wall of Nagar, at the base of the Hari Parbat, where it forms a broad ditch, and then continuing its course on the north-east unites with the Rainawar.

In its course this canal is crossed by sundry bridges, of which the Naid Yar, a masonry bridge of three elegant arches, is the most noteworthy, as from the east end of this bridge commences the Chúdúr Sút, the artificial causeway which has been carried across the Dal.

The Már or snake canal may be held to flow from Naopúra Kadal on the south-west margin of the Dal; it passes successively the Mirza Muhammad Alí Bágh on the right bank, the Mirza Raza Bágh on the left bank, and the Ded-bábá-ka-masjid on the right bank, just beyond which the main channel turns to the north-west, the Shehilting branch flowing on in a westerly direction through the Brarinambal.

The Dilawár Khán Bágh, which in early times was appropriated as the residence of the European visitors to Srinagar, lies just off the main branch to the west, skirting which the canal enters the town and flows under the Nyid Kadal; the canal, which is now narrow, with high banks supported by masonry walls, then flows under the Bhúri Kadal, just above which, on the left bank, is a ghát and market for the sale of fruit and vegetables, the produce of the numerous gardens on the Dal.

The canal then passes under the Sraf Kadal, which supports a row of shops, the office of the daroga of the dagsháli being on the left bank, just below it; it then flows beneath the Kadi Kadal, on the left of which bridge is the Mir Názak Sáhib zíarat. Between these two bridges the retaining

walls of the canal have been largely supplied with stones from ruined Hindú temples; these relics abound particularly on the right bank, on which bank is the Kamangharpúra, a Shíá quarter of the city inhabited by the wealthiest of that sect.

The canal then flows beneath the Raza Ver Kadal, passing through the Batsmahal; the residence of Mirza Abdul Karím on the left bank being connected with his garden on the right bank by a rustic wooden bridge clothed with vines; it then passes the zíárat of Saiad Sorkhábi on the left bank; a branch of the canal flows from the right bank at a lower level, beneath a narrow bridge called the Kan Kadal.

The main channel passes under the Khwador bridge, which takes its name from a colony of crows inhabiting some chunárs on the bank of the stream, and passes through the Bulbul Lanka, a quarter of the city which is almost entirely inhabited by pandits; the banks of the canal are now low, and the town becomes more open, there being a broad pathway by the right bank; the canal then passes under a wooden bridge, the Gao Kadal, which is crossed by a row of dwellings; it then flows beneath the Dúma Kadal, a wooden bridge, which apparently has replaced a more ancient masonry arch, it being supported by stone piers.

From the right bank, a narrow branch at a lower level flows beneath the Pucha Kadal, a small wooden bridge, soon after which the main branch divides, flowing beneath two small arches known as the Sekkidáfar bridges, and the canal soon after ceases to be navigable, except when the waters are at their height.

The northern and narrower branch flows by the Ídgah through the Atsan morass to the Anchar lake, and again issuing from it proceeds in a curved direction towards the Jhelum, which it joins near the debouch of the Sind.

The larger branch continues in a westerly direction to the Núr Bágh, soon after passing which it is lost in a swamp.

With the exception of the Gao and Dúma Kadals, all the bridges which cross the Már canal are single pointed masonry arches, and apparently very ancient.

During the four winter months, *viz.*, from November to February, the water fails, but for eight months of the year the Nali Már is navigable, and is the most serviceable of all the canals, for, although not kept in very good order, it has water sufficient to admit of boats of considerable burthen, and grain is brought by this means into the heart of the city: in its course it traverses that part of the town in which are situated the best houses in Srinagar occupied by merchants and bankers. Vigne describes the Már canal as perhaps the most curious place in the city:

"Its narrowness—for it does not exceed 30 feet in width—its walls of massive stone, its heavy single-arch bridges and landing places of the same materials, the gloomy passages leading down upon it, betoken the greatest antiquity, whilst the lofty and many-storied houses that rise directly from the waters, supported only by thin trunks of

deodar, seem ready to fall down upon the boats with every gust of wind. It cannot but remind the traveller of one of the old canals in Venice, and although far inferior in architectural beauty, it is, perhaps, not without pretensions to equal singularity."

The public buildings in the city of Srinagar are but few, and none of them are entitled to notice for either their architectural or antiquarian merits. The Jama Masjid, or great mosque, is situated on the north side of the town, a short distance from the right bank of the Jhelum, between the bend of the river and the Hari Parbat hill. It is a very large square and saracenic building, with an open square or patee in the centre, and a wooden steeple at each angle. The foundations are of stone, but the roof of the surrounding cloister, or interior, is supported by two rows of pillars, three hundred and ninety-two in all, on plain stone bases, each pillar being formed of a single deodar tree, about 30 feet in height, and the bases, it is said, were once part of a flight of steps leading to the top of the Takht-i-Sulimán, though this may be doubted on account of their shape. A large gothic arch opens from the patee to the principal altar, over which the roof is much higher than elsewhere. The length of a side of the square in the interior is 126 yards, the width 21 yards. The gloomy silence and general aspect of the place are cathedral-like and imposing; over the gate is an inscription in Persian, from which we learn that the mosque was built by the Emperor Sháh Jahán. The floor is paved throughout with bricks, which are placed edgeways; nearly opposite to the entrance to this mosque there is a raised stone platform covered with graves, and close to it a small ruined enclosure, the remains of a stone temple.

A little further on there is a very large, deep, and square tank or reservoir, having a long and broad flight of steps leading down to the water.

Outside the western wall of this mosque there are several Chak tombs, amongst which there is a small miniature temple with four sides, each of which is about 12 inches wide and 18 inches high, and is supported upon a fluted stone column, 2½ feet high and 3 feet 8 inches in circumference.

The Sháh Hamadán masjid is situated on the right bank of the Jhelum, just below the Fathi Kadal, or third bridge. The shrine is constructed chiefly of the wood of the deodar pine, and is equipped with a pyramidal steeple of timber capped with brass, the prototype of every mosque in Kashmír.

The Ak Masjid is situated at the north end of the Idgah, an open, flat green or common on the bank of the Mār canal, close to the right bank of the Jhelum. The mosque is a fine old building, half concealed by some of the largest chunárs in Kashmír. The interior is about 64 yards long and 22 wide; the roof is flat, and supported by four rows of polygonal wooden pillars, each pillar resting upon a plain, triangular stone pedestal, about 18 inches high. Upon the floor, near the western wall, there is a stone slab, 3 feet long and 15 inches high, bearing an Arabic

inscription, which states that this *Alí Masjid* was built in the time of *Sultán Hasan Badsháh*, by *Kazi Husti*, *Sonár*, about A. D. 1471.

On the southern side of the *Kohi Maran*, or *Hari Parbat* hill, is a fine old ruin of a beautiful mosque built by *Akhún Múlla Sháh*, the tutor or spiritual guide of the Emperor *Jahángir*, who founded several other edifices in *Kashmír*. *Baron Hügel* says that it deserves notice on account of the finely-wrought black marble and stone lavished upon it. The gates are made of one single stone, and polished like a mirror; but the wanton love of destruction has torn some out of their places, and others lie perishing on the earth. To the west of this ruin is the shrine of *Sháh Hamzah* or *Makadam Sahib*, a large wooden-roofed building of great sanctity among the *Muhammadans*.

The *No Masjid*, or *Pathar Masjid*, is one of the three mosques that were erected at *Srinagar* in the time of the emperors. It is situated on the left bank of the river, nearly opposite the *Sháh Hamadán*, and is perhaps the most massive and substantial building in the city. It was founded in the reign of *Jahángir* by his famous queen, *Núr Jahán* (the light of the world), the *Nur Mahál* (the light of the palace) of *Lalla Rookh*. It consists of three aisles, about 180 feet long, divided by piers of the simplest possible design. Beyond a little shallow panelling on the walls, and the foliations of the Saracenic arches, there is a total absence of decoration. In consequence of a prejudice against the sex of the founder, it has always been appropriated to secular purposes, and is now used as a barn. Adjoining the fine old *ghát* leading to this mosque, there is a burial ground, where three or four massive fluted limestone columns are lying about, and near them is an old *zírat*, called the *Haji Amedi Kháir*.

The *Thagí Bárá-ki-Zírat* is situated on the left bank of the river, immediately above the junction of the *Kut-i-Kol* canal; it is said to be worthy of a visit, being composed of white marble, beautifully inlaid with black. The very elegant fretwork in the window is made of composition that might be taken for stone.

The *Bulbul Lankar* is a small and decayed wooden building on the right bank of the *Jhelum*, about 200 yards below the *Haili Kadal*, the fifth bridge; it is said to be the first mosque erected in *Kashmír*, and to contain the ashes of a *fakír* named *Bulbul Sháh*, by whom, according to tradition, *Muhammadanism* was first introduced into the country. Trees are growing through the roof of the building, which is now in a very ruinous and neglected state.

Immediately below the *Haili Kadal*, on the right bank of the river, is the *Raintun Sháh-ki-Masjid*, an old stone building; on the western wall is a stone bearing a peculiar inscription in the *Nagri* character, supposed to be *Buddhist*. The *Wysí Sahib-ki-Zírat* is just below this building.

The *Mongri Masjid*, in the northern portion of the town, on the canal south-east of the *Dilawár Khán Bágh*, is worthy of notice, being in better preservation than any other building of the kind.

The European quarter has a good deal altered of late years, and various permanent residences have been built. In the centre stands the new Residency with two imposing gateways. Behind it, near the Sonawar canal, is the house of the Residency Surgeon. Below the Residency are the clerks' offices, the post office, and other buildings; and along the river bank a few of the bachelors' quarters are still available. Above the Residency stands the Settlement bungalow, and beyond that and including all the Munshi Bagh, are the diminutive buildings known as married quarters, which are now supplied with glass windows and doors, are partially furnished, and for which a rent is now charged to cover expenses. In the Munshi Bagh are the houses of the Engineer-in-Chief of the C. M. S. Mission, and of Mon. Bijex, the carpet-manufacturer. There are also a small dispensary attached to the Residency, and a public library and reading room, a useful but unsightly building. Behind the Residency is the polo-ground, and towards the city end the lawn tennis courts. There are many beautiful building sites on the shore of the Dal lake and towards Pandrathan, but hitherto the European community have been as strictly relegated to one quarter as the Jews of the German "Judengasse." As residents and visitors increase, this confinement, unless very stringent sanitary measures are adopted, is soon likely to rob Srinagar of its reputation as a health resort. (*Wingate.*)

The most convenient encamping grounds are those of the Chunár Bāgh on the left bank of the Tsont-i-Kol canal; under the trees around the Hari Singh Bāgh, near the poplar avenue at the back of the lower range of bungalows; and in the Munshi Bāgh, behind the upper range. The island in the Jhelum near the Agent's residence, about midway between the upper and lower range of bungalows, is thickly shaded with trees, and affords a certain amount of accommodation. The Rām Munshi Bāgh, a large orchard on the right bank of the Jhelum, is a very quiet spot for encamping, but possesses the disadvantage of lying a mile and a half above the upper range of bungalows.

On the opposite side of the stream, and a little lower down, is a large building erected by the late Maharāja Ranbir Singh, a few years ago, for the purpose of dinners, balls, &c.

There is also a summer house available for visitors in the Chaoni, a garden on the left bank of the Jhelum, about a mile below the city.

The British cemetery is a strip of ground at the south corner of the Shaikh Bāgh, a large garden on the right bank of the Jhelum, below the lower range of bungalows, and a few hundred yards above the Amíri Kadal, the first bridge; it was consecrated by the Bishop of Calcutta in May 1865, and then contained 14 graves, which have since been increased to 21 (1872), and to 44 (1888).

In the middle of the Shaikh Bāgh is the residence of the Chaplain, who performs Divine Service in the upper story twice every Sunday.

There is a British Resident at the Court of His Highness the Maharaja of Jamú and Kashmír, also a Residency Surgeon, who is also Civil Surgeon; a chaplain is sent up every summer.

The British Resident usually resides in Srinagar for the greater part of the season, removing to Gulmarg (with the chaplain and medical officer) during the hot months of July and August, which are usually malarious and unhealthy in the lower parts of the valley; indeed, it may be doubted whether Srinagar can lay claim to possess a salubrious climate, as fevers and affections of the digestive organs are rife throughout the summer.

There is a native agent deputed by the maharaja to attend to the varied wants of European visitors.

A glacier in a ravine in the mountains behind the Shalimár gardens furnishes a supply of ice during the earlier part of the summer.

Srinagar is most open to attack from the south by the line of the Dúdh Ganga and high road from Shupion; it is not defended by wall or ditch, and the only strong places are the forts of the Sher Garhi and Hari Parbat.

The Sher Garhi, which is situated on the left bank of the Jhelum, at the south end of the town, contains the maharaja's palace, and is the city residence of the maharaja of Kashmír. As a fortress, it does not possess any great strength, the outer walls being old and dilapidated; and from the amount of pine timber and other inflammable substances, of which the interior buildings are constructed, it could not long withstand artillery fire. One or two batteries of field artillery are accommodated in the gun-sheds within the fort, but apparently there are no guns mounted on the walls. The fort is a rectangular enclosure, about 400 yards long and 200 yards wide, lying due north and south on the river bank, just below the Amírí Kadal, the first bridge. The southern face is separated from the bazár and suburb at the end of the bridge by a raised causeway and narrow glacis, about 150 yards long. At the north end flows the Kuth-i Kol canal, and the houses on its left bank approach close to the walls; on the west side the ground is for the most part open, a raised road and avenue of poplar trees leading to the bridge crossing the Dúdh Ganga and to the parade ground; on the east side the Jhelum flows beneath.

On the three land sides, north, south and west, the walls, which are throughout of stone and loop-holed, are double, forming a covered way; on the river front they are surmounted by numerous buildings and dwellings, the residences and offices of government officials, which project over the water: both inner and outer walls are connected by bastion towers at close intervals; the outer wall on the land sides is probably about 10 feet high, and is in a somewhat ruinous condition. On the west side it is protected by a wet ditch about 30 feet in width and of proportionate depth; this ditch overlaps and protects the north-west and south-west corners, and part of the north and south fronts. At present the ditch is nearly filled up with rubbish. On the river face the wall is about 22 feet high.

Round the inner side of the outer wall is a row of new barracks, and a covered way about 30 feet wide separates the outer and the inner wall. The main entrance is from the causeway at the south-east corner; the road turning to the west enters the inner enclosure in the middle of the south face, and leads through a long bazár; the houses are of brick, and the road, which is roughly paved, is about 30 feet wide; on either side of this bazár are scattered dwellings, and the garrison store-houses, &c. From the bazár the path lies through a quadrangle called the *Ám Khás*, which contains the government offices; to the east of the *Ám Khás*, with which it communicates on the river front, is another and smaller enclosure, the *Rang-i-Mahál*, containing the hall of audience, reception chambers, and the office of the governor; it is approached by a ghât and stair-case from the river. South of the *Rang-i-Mahál*, and leading from it, is a small enclosure, the *toshakhána* or store-rooms for shawls and other valuable government property. The whole of the north end of the fort is occupied by the royal residence and private dwellings, having on the river front the royal temple called the *Maharáj-ka-Mandar*, a very ugly structure, the roof of which is covered with thin plates of metal said to be gold. Passing through the *Ám Khás* the road emerges from the inner fort, and passes by the covered way along the west front, turning round the north front, in the middle of which is situated the main exit through the outer wall.

The *Sher Garhi* was, it is said, built by *Amír Khán Jabán*; it was called *Narsing-ghar* by the Sikhs. It was greatly damaged by the earthquake of 1885: a new battery is being built at the north-east corner, and a bridge is being constructed at the *Kath-i-kol* canal, just where it leaves the *Jhelum*.

The hill and fortress of the *Hari Parbat* occupies a most dominant position on the northern outskirts of the city. It seems obvious that it derives its name from the Hindú god *Hari* or *Vishnu*, of whom there is a rock-cut sculpture on one side of the slope. The hill, which is called also *Kohi-Marán*, lies between the *Dal* and *Anchar* lakes, and rises about 250 feet above the level of the plain; it is of trap formation, and though now almost bare of vegetation, is mentioned by *Forster* as being covered with gardens and orchards. The hill is surrounded by a stone wall, a portion of which has fallen into ruins; it was built by *Akbar* and enclosed the royal city of *Nagar Nagar*; its length is about 3 miles; it is 28 feet high and 13 thick, and is strengthened at intervals of about 50 yards by bastions which are about 34 feet high, and loop-holed like the upper part of the wall. At present there are but three gateways, the *Káti Darwáza* on the south-east, the *Bachi* on the west, and the *Sanghín* on the north-west.

The fort, which occupies the summit of the hill, may be reached by two roads, one beginning at the north side of the hill, and which is broad, of an easy gradient, and fit for horses, the other commencing at the foot of

the south face, which is steep and rugged. The fort, which is built of stone, consists of two wings placed at an obtuse angle to each other, following the outline of the crest, and also of a separate square building with a bastion at each end, situated just below the western wing. The walls are of stone, about 30 feet in height and 3 feet in thickness. The south face only is pierced for musketry.

Barracks for a small garrison are built inside against the main walls; on their roof is a thick coating of earth, which is intended to afford shelter to the soldiers firing through the loop-holes, but at present the roof is very rotten. The armament (1885) consists of—

Six 4" S.B., M.L., brass guns (heavy).
Six 3" " " " (light).
Forty Sher-bachas.

Inside there are three masonry tanks. They measure about 30' x 30' x 8'. The space within is very limited, and the garrison would suffer very severely from shelling. The fort has no ditch. There is one gateway on the east side. The north side is weak, but is protected by the proximity of the lake. On the east side marshy ground extends to within 400 yards of the base of the hill on which the fort is built. On the west side there are thinly scattered suburbs and small walled enclosures; there is also marshy land, but at a greater distance than on the east side. It appears to be the weakest side; and the fort was attacked in this place when the country was wrested from Shaikh Imám-ú-Dín. The southern or city side of the fort is most easily approached, and on that account it is made stronger. The town extends nearly to the base of the hill.

There is a powder magazine in an old masjid called Okál Mand just at the foot of the hill.

The Hari Parbat is naturally a strong position, as it is protected more or less on every side by marshy lands and lakes; but the fortifications on it could make no great resistance to an attacking force furnished with artillery.

The inhabitants of Srinagar obtain their supplies of drinking water almost exclusively from the river and canals, or from the lakes; that from the Gogribal, at the south-east corner of the Dal, being considered the best. There are a few wells in the city in gardens, and attached to the masjids and *hammáms*; but well water is only used for purposes of irrigation and ablution.

The water of the Jhelum must necessarily be very foul, being charged with the impurities, not only of the capital, but also of the towns and villages situated on its banks; it is, however, highly esteemed by those who use it.

There are but few springs in the neighbourhood of Srinagar, and, with the exception of the Chashma Sháhi, they yield only a scanty and uncertain

supply of water. The Chashma Sháhi is situated at the south end of a small garden and pleasure-house on the slopes of the mountain about a mile from the south-east margin of the Dal; its waters are very pure and most abundant. There is also a small spring in the village of Thíd, below the Kutlun or Pari Mahál, a short distance to the west of Chashma Sháhi.

A spring known as the Drogjun Poker is situated under some chunár trees near the garden of a *gosain*, at the south-west foot of the Takht-i-Sulímán, east of the Sonawar branch of the Tsont-i-Khol canal; in seasons of drought this spring sometimes dries. Close to the Alí Masjid, on the Idgah, is a small tank which is fed by a spring; and in the suburb of Naoshera, north of the city, are two springs, the Vetsar Nág and Wantebowun, both of which are appropriated by the Hiudús.

The rocky eminence called the Takht-i-Sulímán (Throne of Solomon) is situated rather more than a mile south-east of the town, between the right bank of the Jhelum and the Dal lake, of which the traveller Forster calls it one of the portals; in this fancy he is followed by Moore. It forms the end of a spur from the Zebanwan mountain, but is separated from the main range by a very deep gully. The hill rises to the height of 6,240 feet, 1,000 feet above the level of the surrounding plain, and overlooks the town of Srinagar, which spreads away to the foot of the opposite but lower eminence of the Hari Parbat, in contradistinction to which it is sometimes called by the Hindús Sir-i-Shur, or Shiva's head. It is also known by the name Sankara Chár, or Shankarásári, or it may have been so named from Sankara and Chacara, two kings who reigned in Kashmír, A.D. 954-6.

The Takht-i-Sulímán is commanded by the adjacent hills at a distance of about 2 miles, but the hills do not command much, and none but the smallest guns could be taken up them.

The Takht-i-Sulímán may be ascended by two roads; the easier is that upon the west side, which commences behind the village of Drogjun, a few hundred yards from the sluice gate. This path was made by Guláb Singh a short time before his death, and is composed of wide stone steps extending nearly all the way up; the ascent occupies rather more than half an hour, and is practicable for ponies. The other road is on the east side of the hill, and is very rough, although not very steep; it is only fit for walking. The view from the top is exceedingly fine, embracing nearly the whole length and breadth of the valley.

The present city of Srinagar was built by King Pravarasena II in the beginning of the sixth century of the Christian era, but at the time of the visit of the famous Chinese pilgrim Hwen Tshang, A.D. 631, and indeed nearly three centuries later, the ancient capital of the same name was also standing on the spot now known as Pándrathan. From the year A.D. 960 the site of the capital was fixed permanently at the present town of Srinagar.

The city of Srinagar may be said to be surrounded with lakes

and morasses, but only those to the north approach the actual limits of the city.

On the south, close to the left bank of the Jhelum, with which it communicates by a canal, the Vetnar stretches for some miles parallel with the belt of dry land which is traversed by the high road to Shupion; near to it is the Nágat Nambal, and to the west of the road on the left bank of the Dúdh Ganga lies the head of the Bimman, one of the series of morasses lying between the slopes on the south-west side of the valley and the Jhelum, which extend the entire distance to the Wular lake.

East and north-east of the town, on the right bank of the Jhelum, is the Dal or city lake. Dal signifies in the Kashmíri language "a lake," and it is also a Tibetán word meaning "still." It is said to have been at one time an extensive plain called Vitálamarg, and to have been converted into a lake by a Hindú rája. This lake is a source of large revenue to the government, who let it to the highest bidder. It was let in 1869 for 30,000 chilkis a year. The farmers of it are said to make out of it 40,000 chilki rupees annually.

It extends from 5 to 6 miles from north to south, and is 2 to 3 miles from east to west at its broadest point. The mountains rise abruptly along its eastern edge.

The average depth of this lake is not more than 7 to 10 feet, though in one place it reaches 26 feet; the water being very clear, the bottom, covered with weeds, is almost constantly visible. On its surface the lotus (*nilumbium speciosum*), with its noble pink and white flower, is very common, and in fact the leaves are so numerous that in some places they form a verdant carpet, over which the waterbrens, and others of the same genus, securely run without risk of being immersed.

That extraordinary plant, the "*annuleya horrida*"—there called the juwur—is also common in some parts of the lake. Its broad round leaf lies on the water like that of the lotus, its upper surface being in no way remarkable, whilst below it is covered with numerous hard, sharp, and hooked spicula, the use of which, no doubt, will some day be ascertained. The other plants on the lake are a white lily, another called *tií*, and the singára (from *singa*, horn), or horned water-nut, and a numerous variety of reeds and rushes: of one kind is constructed the frame-sieve used by the paper-makers; with another the roofs of the boats are matted; and the flower of another, which resembles cotton in texture, is mixed up with the mortar that is plastered on the side of a bath, in order to prevent its being too much softened by the steam.

The Dal lake is included in what is known as the Mir Behri Tahsil. This comprises 13 villages, viz.—

Bachwára.
Gúpkár.
Zithier.

Navapura.
Darabágh.
Chasma Sahai.

Esthel.
Samárpura.
Naopura.
Lám.

Habak Hamther.
Nandpura.
Núibagh.

Some villages are entirely water, and even the houses are built on artificial islands; others are partly on land; and a few have no connection with the lake. There are three kinds of land:

(a) *Rádh*, or floating strips, made by a raft of reeds upon which earth and weeds are placed till it is strong enough to bear a man's weight. The strip is reckoned at one or two *Páris*, a *páris* being usually about 200 feet long by 6 feet broad. The strips are anchored by four stout poles driven into the bed of the lake at the four corners. They can be towed by boats to a new situation, and are bought and sold for a few annas. Upon these strips little heaps are annually made of manure, lake-mud, and water weeds, and in these heaps are planted vegetables, melons, &c. These little heaps are prepared in the beginning of *vaisákh* at intervals of one pace, and the produce lasts for five months. In winter nothing is grown.

(b) *Dem*.—This is land artificially made either along the edges of the lake or in the lake by planting willow or poplar saplings in small squares, and then gradually filling up the space so enclosed with earth and lake-weed till the level rises 5 or 6 feet above the water. Sometimes stakes are driven in all round instead of planting trees. This is an expensive beginning, but once made, the soil is extraordinarily rich and mostly requires no irrigation. The debris of the *Rádh* cultivation is annually thrown on the *Dem* land, which thereby gets all the manure heaps, &c. The *Rádh* strips are liable to be destroyed by floods, while *Dem* land, once raised high enough, is safe. On *Dem* plots, tobacco, vegetables, makki, potatoes, tomatoes, and indeed any garden produce grows luxuriantly. Fruit-trees are often planted on the edges. The ground bears crops all the year round, except for about two months in winter.

(c) *Dáji*.—This is natural land, and if on the edge of the lake, is *sáilab* and valuable, and nearly as good as *Dem*, and grows all crops. If on the hill-side, it is poor land, unless irrigated, when it will produce rice, vines or fruit-trees.

The water of the lake is carefully divided among the villages, a portion being reserved for water-ways and for the state. Within each village the water is divided among the *asámis* or villagers, and each knows his own share. Besides being available for covering with *Rádh* cultivation, the water produces the *pitchi* reeds, which are the floating base of the *Rádh*, besides for thatching, &c. It produces in parts *singhára* or water-nuts, *nátru* or roots of lotus, eaten as a vegetable, *nilo-phar* and *kamal-doda*. Also grass, *nári*, and floating leaves, *korú*, with excellent fodder for horses and cows. (*Wingate*.)

During the autumn and winter the lake is covered with innumerable wild fowl, but the grebes, moor hens, and bald-coots are constantly to be

found there; numerous herons may be distinguished at their favourite fishing stations, and the common king-fisher is seen at every corner of the lake, breasting the sun for an instant and then dropping into the water like a falling emerald. Many of the ducks are destroyed by eagles, who take up their residence in the neighbouring mountains for the purpose of preying upon them.

The Arrah stream, which is the largest feeder of the lake, flows into it at its northern extremity in a deep dark channel, which is known as the Tel-bal, or river of oil. It also contains numerous springs. At the southern extremity of the lake is the Drogjun sluice-gate, through which it communicates with the Jhelum by the Tsont-i-Kol canal. This gate, as well as the embankment, which is continued from it towards the city, was, it is said, originally built by Pravarasena, A. D. 59.

The ruins of the old flood-gate are still to be seen. The present one was constructed by the Patháns, and obviously in a better situation, as one side of it is formed of solid trap rock.

A short distance from the Drogjun is a pillar in the canal, by which the height of the water is ascertained. When the surface of the lake, as is usually the case, is higher than that of the river, the flood-gates remain open, and when the river becomes full, they close themselves, so as to prevent the lake from being overflowed, and its waters from spreading themselves over the adjoining country.

There is a bridge over the flood-gates, and a pathway along the causeway leading from it.

The Dal is divided into several distinct parts: Gagribal, the first and least division to the south-east, is separated from the Búd Dal by a narrow tongue of land. The Búd Dal, or large lake, on the east side, contains the little island of the Sona Lank. Towards the north end of the lake is Astawhol, the largest sheet of water, in the middle of which is the Rúpa Lank, or Island of Chunárs, and north of it the Tel Bal morass. South of Astawhol is the Dal Kotwál division, and to the west of the Dal Kotwál the Soderkon or Suderbal, while the habitations and gardens surrounded by sedge and weeds in the middle and at the lower end of the lake are known by the Hindú appellation of the Dúdder Pok Kar.

The lake is crossed by a narrow path running along a raised causeway called the Súttu or Sut-i-Chodri, said to have been constructed by a wealthy Hindú pandit. This causeway starts from near the end of the Naid Yár bridge in Kraliyár, and crossing the lake in a north-easterly direction terminates on the south side of the village of Ishiburi, close to the north end of the Nishát Bāgh. It is about $3\frac{1}{2}$ miles long, and its average width is 12 feet; there are nine bridges along its course, of which two are of stone and seven of wood. It is said to be in bad repair, and only fit for pedestrians.

Entering Gagribal at the south-east end, and making a circuit of the lake from east to west, the Sūk Suffa Bāgh, a garden containing two brick

bungalows belonging to a pandit, is seen near the village of Zít Hair, and at the slope of the spur to the east of the village, at a distance of about a mile from the margin of the lake, is the Kutlun or Paní Mahál, which may be reached by a footpath from Zít Hair, which passes the Gosain Bāgh, containing a small spring called the Dewi Chashma; the ascent occupies about twenty-five minutes. From Thíd, a village lying at the north end of the spur, there is a better path fit for ponies, by which the ascent may be made in rather less time. The Kutlun is a collection of ruined terraces that were originally constructed by order of Akhún Múlla Sháh, the tutor of the Emperor Jahángír, for the purposes of a collegiate institution. A series of arched recesses are let into the the facades of the terraces, and vaulted passages traverse the walls. It must have been a very large building, but is now ruined and forsaken, except by a few pigeons, or when used as a sheep-pen. From its elevation on the mountain bank it commands a fine view of the lake and surrounding country. A small stream flows at the foot of the spur on the side of the Paní Mahál, and in the gorge is the famous spring of the Chashma Sháhi, which is contained in a small pleasure-garden situated about a mile from the south-eastern margin of the lake. Shaikh Ghulám Maikhidhín, the chief munshi of Nao Nihál Sing, is credited with having first built a summer-house at the Chashma Sháhi; the present building was erected by the malarája. The grounds are arranged on the same plan as the Shalimár and Nishát Bāgh; there are three terraces, a central canal, tanks, waterfalls, and fountains, which are all supplied from the spring, which is situated at the southern end of the garden, and is justly esteemed for its coolness and great purity. A wooden pavilion or barádárfi occupies the lower end of the middle storey; it is a double-storied building with a verandah, which is enclosed by beautiful lattice-work. The canal passes under the basement story, and falls to the lower terrace in a fine cascade. The village of Thíd, which lies to the north of the Kutlun spur, at some little distance from the margin of the lake, is shaded by fine trees, and contains a small spring, which rises in a basin. North-west of the village of Thíd, at the end of the promontory which juts out into the lake, dividing Gagribal from the Búd Dal, is a small village called Haisthel, hid in a clump of poplar trees; it is the place where dues are levied on all the produce of the lake.

The Sona Lank or Golden Island, is situated in the middle of the Búd Dal. It is an artificial mass of masonry, originally built by one of the Mogul emperors, in imitation, it is said, of the island which was formed in the Wular lake by Zein-úl-abdín. It is about 40 yards square, and its sides are green, and slope gently down to the edge of the water. The centre is occupied by the foundations and part of the walls of an old square building, which, until lately, was used as the jail; it was a very secure place for this purpose, escape by swimming being impossible, owing to the reeds and other plants growing in the bed of the lake. The ruins

are half concealed by mulberry trees and blackberry bushes, and the ground is completely undermined by a colony of rats.

Bryn is the name of the pretty village situated on the margin of the lake, at the north-east end of the Búd Dal; it belongs to the family of Khajas Muhammad Sháh Nakshbándi, to whose hospitalities the earlier European visitors to the valley of Kashmír were so much indebted. Vigne records that in the year 1835 there were two chunárs at the village of Bryn, 170 years old; one was 5 yards 1 foot 10 inches, and the other 6 yards 2 feet 10 inches, in circumference. From this village there is a footpath over the mountains to the town of Pampúr; the journey occupies a day.

The Nishát Bágh, or garden of bliss, is a fine old pleasure-garden, situated on the south-east side of Astawhol: it is generally supposed to have been made by the Emperor Jahángír after his first visit to Kashmír. The fine poplars growing all round it, and the red and white pavilion at the edge of its lower terrace, render it very conspicuous at a great distance. It is about 600 yards long and 350 yards wide, and is surrounded by a stone and brick wall, which on the front side is 13 feet high. The garden is arranged in ten terraces, the upper three of which are much higher than the others, being from 16 to 18 feet one above the other. There is a line of tanks along the centre of the whole garden, which are connected by a shallow channel. The tanks and canal are lined with polished stone, and contain numerous fountains, and on each side of the canal there is a grassy path about 12 feet wide, and the avenue is so contrived as to appear much larger than it really is. The water is derived from the Arrah stream; it enters the upper end of the garden, and flows down the successive terraces in cascades, formed by inclined walls of masonry, which are covered with stone slabs, and beautifully scalloped to vary the appearance of the water. Some of these cascades are very fine, being from 12 to 18 feet high.

There are two principal pavilions, one at the lower and the other at the upper end of the garden. The chunárs are very numerous and very fine, and the garden produces a great quantity of the finest quinces. Ishiburi or Ishabar is the name of the village situated to the north of the Nishát Bágh, near the end of the causeway which crosses the lake. Near it is a spring called Gufta Ganga, where a Hindú festival is held in the month of April.

The Rúpa Lank or Silver Island, called also the Char Chunár, is situated in the middle of the Astawhol division of the lake. It was likewise constructed by the Mogul emperors, and is a mass of masonry about 50 yards square, rising about 3 feet above the water; there was originally a chunár tree at each corner, hence its name, 'the Four Chunár' but only three of these now remain. In the centre of the island is a stone platform covered with ruined blocks of masonry. Vigne records that when he visited the island there was a small square temple with marble pillars, whose roof was originally covered with silver, but which had then been

long replaced by one of wood and plaster. Around it was a little garden filled with roses, stocks, marigolds, and vines. The black marble tablet which he raised in the Isle of Chunárs by permission of Ranjit Singh has also disappeared. It bore the following inscription :—

Three Travellers,

BARON CARL VON HÜGEL, from Jamú,

JOHN HENDERSON, from Ladák,

GODFREY THOMAS VIGNE, from Iskardo,

Who met in Srinagar on the 18th November 1835,

Have caused the names of those European travellers who had previously visited the vale of Kashmír, to be hereunder engraved :—

BERNIER, 1663,

FORSTER, 1786,

MOORECROFT, TREBECK, and GUTHRIE, 1823,

JAQUEMONT, 1831,

WOLFF, 1832 ;

Of these, three only lived to return to their native country.

The fine old pleasure-garden called Shalimár, made by the Emperor Jahángír, is situated at some little distance from the north-east side of the Astawhol division of the lake. Dr. Elmslie conjectures that the name is derived from Márat-i-Sháh Alam, which has been first shortened into Már Shála, and this inverted according to the genius of the Kashmíri language reads Shála Már, 'the habitation of the king of the world.' It is connected with the lake by an artificial canal 12 yards wide and about a mile long ; on each side of this canal there are broad and green paths overshadowed by large trees ; and where it joins the lake, there are blocks of masonry on both sides, which indicate the site of the old gateway ; there are also the remains of a stone embankment which formerly lined the canal throughout.

The Shalimár garden is about 600 yards long and 200 yards wide at the lower end, increasing to a width of above 270 yards at the upper end ; it is surrounded by a brick and stone wall about 10 feet high, and is arranged in four terraces of nearly equal dimensions, lying one above another. There is a line of tanks or reservoirs along the middle of the whole length of the garden, and they are connected by a shallow canal from 9 to 14 yards wide. The tanks and the canal are lined with polished limestone resembling black marble, and they are filled with large fountains. The water is derived from a branch of the Arrah stream, which flows down from the mountains behind the garden ; it enters at its upper end, and flows from each successive terrace in beautiful cascades, which are received into the reservoirs below, which likewise contain numerous fountains ; after leaving the garden, it falls into the outer canal, by which it is conducted to the lake. The uppermost or fourth terrace was the private portion of the garden, where the ladies of the zenana resided, and where they disported themselves in its palmy days. It is much higher than the others, and is enclosed all round by a wall, in the lower portion of which are two

gateways, reached by a lofty flight of steps on each side of the central canal. It contains in its centre a pavilion, which is raised upon a platform a little more than 3 feet high and 65 feet square; the roof is flat; it may originally have been pointed, like the Tuscan roof, but as it is now covered with thatch, its original shape cannot be determined; it is about 20 feet high, and is supported on each side by a row of six elaborately carved black marble pillars, which are of polygonal shape and fluted. Judging from the comparative meanness of the building, it may be inferred that they were the spoils of some Hindú temple. It is indeed distinctly so stated by the traveller Bernier writing in the reign of Aurangzeb. Either they were brought from the neighbouring city of Srinagar, or, it may be, were floated down the Jhelum from Awántipúr. The capitals and bases appear to have been the work of a Muhammadan architect; the latter in particular are most beautifully scalloped and polished. Many of these pillars have been greatly disfigured within the last few years by the inscription of certain visitors who have adopted this easy but barbarous mode of immortalising their names. On two sides of the pavilion there is an open corridor; and in the centre a passage, on the right and left of which is a closed apartment. The pavilion is surrounded by a fine reservoir, lined with stone, which contains numerous fountains. Upon each side of the terrace, built against the wall, there is a lodge; these formed the private dwellings of the royal family. On the edge of each of the three lower terraces, there is also a small pavilion which overlooks the fountains in the tank below; each of them consists of two apartments, one on either side of the canal, over which is a covered archway uniting the two, and that of the lowest is supported by 16 black pillars, which are fluted and of polygonal shape. Numerous chunár and fruit trees are planted around, and with their shade, combined with the freshness produced by the fountains, the air is as cool as could be wished even in the hottest day. Behind the garden there is a heronry, the property of the government.

The Arrah river, which forms the principal feeder of the lake, flows in at its northern extremity through a dark and deep channel called the Tel Bal or river of oil. A small village of the same name is situated on the banks of the stream.

The village of Hubbak or Roganátipúr is situated at the north-west corner of the lake; near it are the ruins of a once splendid pleasure-ground, called Saif Khán Bāgh. Vigne suggests that the walled terraces rising one above the other might easily be converted into a botanical garden, for which its extent and aspect seems admirably calculated. It is now used as a jail; the huts or barracks are built upon the lower terrace, which is open all round, but protected by a guard of sepoy. A few hundred yards to the south of Hubbak, on the west side of Astawhol, lies the noble grove of chunárs, planted by the Emperor Akbar, and called Nasím Bāgh, or 'the garden of gentle zephyrs.' There were originally 1,200 trees, but

that number is considerably reduced. Those that remain, however, are in fine condition, though somewhat past their prime, and throw a most grateful shade over a fine space of greensward, extending for 800 yards by 400, on the banks of the water. The remains of surrounding walls, and a platform which appears to have been made on purpose for the reception of the trees, are everywhere to be seen. The natives say that the Nasím Bágh should be visited in the morning and the Nishát in the evening. To the south again of the Nasím Bágh, on the west side of the lake, is the village of Hazrat Bal, or 'the prophet's hair,' so called because a single hair of Muhammad's beard is preserved there and exhibited on every fête-day to the people. Numerous boats of various sizes are at that time ranged along the stone quay on the border of the open space intervening between the lake and the sacred edifice in which the relic is preserved. Sikhs, Hindús, and Kashmíris of both sexes, and of all ranks and ages, are there for the purposes of seeing and being seen; the Muhammadans crowd around the door from which the sacred relic is exhibited, and breathe forth their aspirations, whilst they touch the glass and press their lips and forehead against it with looks of the most extreme awe and veneration. There is also a tree near the Hazrat Bal, which is said to have been brought as a cutting from Mecca.

Five or six fairs are held at the Hazrat Bal in the course of the year; the principal one is on the Mairaj, or the day on which Muhammad rode to heaven upon the mule Al Borak (the Thunderer). Another great fair, held about the 1st of August, is called the Watul Myla, or fair of the Watuls, because that tribe intermarry on that day. Every one that has time comes to the lake, the poorer classes on foot, and a succession of feasting, singing, and náching is kept up for forty-eight hours, and the entertainments are enlivened by the performances of itinerant bards.

The place where the canal enters Astawhol, the principal division of the lake, is known by the name of the Bat-mazár, which is said to signify the place, literally the shrine where rice is eaten. The boatmen going to, and coming from, the lake often stop there and cook their dinners.

It is remarkable in the distance from its single chunár tree, and commands a good general view of the lake and the mountains around it.

The Ashi Bágh Kadal is a substantial bridge of two piers, crossing the Miphul channel, which enters the south-west corner of the Astawhol division of the lake, below the village of Hazrat Bal.

Hasanábád is a fine old ruined mosque situated near the bank of the canal, at the edge of the lake to the east of the Hari Parbat. It is said to have been built by the Shíás during the reign of Akbar, and is one of the three mosques of hewn and polished stone which were erected at Srinagar in the time of the emperors. It was demolished by the Sikh Governor Mián Singh, and the blocks of limestone carried away to form the ghát at the Basánt Bágh, opposite the Sher Garhi. An interesting cemetery is

attached to it, and near it, on the south, is a pretty little wooden mosque recently built by the Sunís.

Further on to the south the channel is crossed by the elegant stone bridge of Naid Yár, of three Saracenic arches, built by one of the Moguls; there is a small marble slab on each side of the middle arch, bearing an inscription in Persian.

Kraliyár is the name of the large village about half a mile further on; there are several ruins, and some very fine old ghâts near it, and fish are said to be plentiful above the wooden bridge, which here crosses the channel. At the Díwan Kirpá Rám-ka-Bágh, near the small village of Badmarg, on the west side of the lake, about a quarter of an hour's journey from the Drogjun, shawl-washing is carried on. The shawls are beaten upon large blocks of limestone, of which there are about twenty, and which are the ruins of an old building which formerly existed near the spot.

The Anchar lake is situated to the north-west of the suburb of Nao shera, and stretches as far south as the Ídgah, where it is called the Kashal Sar; the portion midway near the village of Atsan is known as the Atsan Nambal; the Mar canal passes through it.

The Anchar can scarcely be called a lake; it is caused by the waters of the Sind overflowing the low ground to the north of the city. (*Forster—Moorecroft—Vigne—Hügel—Cunningham—Montgomerie—Allgood—Ince—Grouse—Elmslie—Drew—Girdlestone—Cowley—Lambert—Wingate—Aylmer.*)

STAKNA—Lat. 34° 1'.

Long. 77° 44'.

Elev.

A village on the left bank of the Indus, passed about half-way between Marsalang and Shushot, on the route from Kulu to Léh. The fields here are watered by a canal cut from the river. It belongs to the kardári of Hemis (Ladák). (*Moorecroft—Aylmer.*)

STÁKPILA—Lat. 35° 53'.

Long. 75° 12'.

Elev. 12,900'.

A pass between the Búrzil valley in Kashmír and the Deosai plains in Baltistán. It is a defile; the bottom almost level for the length of a mile, is here turf covered, there strewn with boulders; mountains of grey granite rise to something less than 2,000 feet, close on each side; in a mile or two the defile opens into the wider valley at the head of the Shingo river, which is crossed between Búrzil and Sikhbach. (*Drew.*)

STI-STI—Lat. 35° 40'.

Long. 75° 55'.

Elev.

A village on the left bank of the Braldu river (Baltistán). It is the highest village in the valley and contains 17 houses. (*Aylmer.*)

STOK—*Vile* "Tok."

STOK OR TAK—

A valley in Baltistán, watered by a stream of the same name, which joins the right bank of the Indus, 12 miles below Rondú. It is considered fertile.

The following crops are grown :—Kanak, jao, chena, tromba (a little in hot years), matta and bagla; walnuts and apricots abound. R400 in taxes are paid yearly.

The inhabitants are all Baltís.

There is a fort at Mopa, generally garrisoned by one company.

Fair roads up both banks. There is a bridge for baggage animals between Stongsing and Karchung and foot-bridges at Shanú and near the junction with the Indus.

The glacier at the head of the valley is advancing. (*Aylmer*)

Resources.

Village.	House.	Horses.	Horned cattle.	Sheep and goats.	REMARKS.
Gálmuetza	6	about 20	7	80	
Kárchung	18		23	300	
Shánu	18		30	200	
Tokin	7		20	160	
Tsosa	15		30	160	
Trongos	6		15	100	
Mops	12		30	150	
Bulejon	10		20	300	
Stongsing	12		25	100	
Kirzáng	7		15	150	
TOTAL	110	20	215	1,700	

STOK LA OR TAK LA.—Lat. 35° 45'. Long. 75° 14'. Elev.

A pass between the Stak and Turmic valleys in Baltistán. It is open in July for foot passengers, but then only for three months. (*Aylmer*.)

SUCHI—Lat. 34° 27'. Long. 73° 37'. Elev.

A small village in the Mozafarabád district, containing four houses shaded by trees, situated on the right bank of the Kishan Ganga, about 2 miles west of Palla.

SUDAN—

An important and high caste of Chibhálís; it prevails in the part between Púnch and the Jhelum: it has a position among these Muhammadans nearly like that of the Míáns among the Dogras. (*Drew.*)

SUDDI THULLI—Lat. 34° 33'. Long. 75° 8'. Elev.

A hamlet in the Tilail valley, which was so called after the founder; it is now usually known by the name of its present proprietor, 'Kuthrodi.'

SUDERAKÚT—Lat. $34^{\circ} 21'$. Long. $74^{\circ} 42'$. Elev.

The name of a migratory village, situated on the eastern shore of the Wular lake; it is only inhabited during the season of the *singára*, an aquatic plant, which grows in immense quantities in the Wular lake and forms a staple article of consumption, contributing largely to the maharaja's revenue.

The natives call this village Chota Suderakút. (*Montgomerie*.)

SUEDRAMMAN—Lat. $33^{\circ} 51'$. Long. $75^{\circ} 35'$. Elev.

A village in the Marú Wardwan Valley, containing seven houses, situated above the right bank of the river, which is bridged between it and the village Afith, on the opposite bank.

Kashmír may be reached from Suedramman by sundry footpaths lying over the intervening range of mountains, but they are described as being very rough, and only practicable at certain seasons of the year. A considerable torrent, which is crossed by a small *kadal* bridge, flows a few hundred yards to the north of the village, and there is also a spring.

SUGET DAWAN PASS OR "Willow Pass"—

Lat. $36^{\circ} 9' 53''$. Long. $77^{\circ} 58'$. Elev. 17,610'.

Leads over a spur of the Kuenlun range, which here forms the watershed between the tributaries of the Yárkand river and those of the Karakash. It is crossed on the summer route from Léh to Yárkand, between Chibra and Suket camps, and is a tolerably easy pass. Snow lies on it from September to April. Ascent from Chibra gradual up an easy gully. Descent on the north side at first steep, into a ravine winding between banks of black shale. From this the path leads over high moraine banks of granite boulders, and crossing the slope of a hill reaches the Suket camp. (*Trotter*.)

SUKALA—*Vide* "TSAKA LA."

SUKET OR **SUKIT**—Lat. $36^{\circ} 18' 45''$. Long. $77^{\circ} 58'$. Elev. 12,970'.

A camping ground on the summer route by the Karakoram Pass situated on the right bank of the Suket stream, and about 6 miles north of the Suget Dawan pass. Hills on left bank steep down to the river, and on right bank rolling away in wide slopes to high mountains. This valley is a grazing ground much used by traders from Léh to Yarkand, as it is the first at which grass and wood are obtainable after leaving the Nubrá district, and travelling over the barren ground about the Karakoram for eight days. (*Trotter—Johnson*.)

SÚKIAL—

The name of a torrent which rises in the mountains on the north side of the Gúrais valley, and flows into the Búrzil stream, lat. $34^{\circ} 39'$, long. $74^{\circ} 56'$, opposite the village of Tseniál. It is fordable, and is crossed by the high road to Skardú.

SUKNÁG—

The name of a considerable stream which flows from the numerous small lakes lying on the east side of the Panjál range, between the Tosha Maidán and Núrpúr passes. After debouching into the plain it flows in a northerly and north-easterly direction through the Birwa and Machiháma parganas, leaving which it bends to the north-west, and is joined by the Magham stream at the village of Bailheran, and by the Khor at Trekolabal in the Pambarsar, soon after which it loses itself in the extensive morass communicating with the Wular lake. The Suknág is said to be navigable as high up as Batpúra for large boats, both bahats and dúngas, for a space of three months, during the height of the floods; small boats, called *shikuris*, can ascend the stream at almost any season. During the upper part of its course through the plain, it flows through a wide stony channel, which is usually fordable, and is crossed by numerous rough bridges; latterly it contracts between high banks, and the stream is not usually fordable when in flood. The road between Srinagar and Baramúla crosses it by a substantial *kadal* bridge at the village of Haitrat.

The current is generally moderate. Vigne remarks that like all the other rivers of the valley that are considered pre-eminently good on account of their freshness and power of creating an appetite, the honor of having filled the drinking-cups of the old kings of Kashmír is claimed for this stream.

SÚKNIS—Lat. 33° 59'.

Long. 75° 34'.

Elev.

A village situated towards the northern extremity of the Marú Wardwan valley, on the right bank of the river; it lies about 7 miles north of Basman, and is entirely surrounded by mountains, some of which are bare, others wooded with fir and birch. The village consists of a few log-huts and a masjid; all the houses are very dirty. About half a mile north of the village there is a bridge across the river; here a rapid and violent torrent, and on the other bank are a few fields in which scanty crops of the coarser grains are produced; but supplies are not obtainable.

Palgám, in the Lidar valley, may be reached from Súknis in two marches; the path lies across the mountains, and the half-way place is Sonásar Nág. (*Hervey*.)

SULLAS—Lat. 33° 13'.

Long. 75° 31'.

Elev.

A village in Kishtwár, containing fourteen houses, inhabited by Hindús, situated on the mountain top above the left bank of the Lidar Khol stream. It may be reached by a path following the course of the stream which crosses the road between Doda and the Brari-Bal, just north of the village of Karoti.

SULTÁN CHUSKUN or "King's Camp"—

Lat. 35°

Long. 77° 40'.

Elev. 14,000.'

A camping ground on the left bank of the Shyok, passed on the winter

route from Léh to Yárkand, eleven marches from the former between Kutaklik and Dhan-i-Murghai. It lies 10 miles below Braungsa Saser. (*H. Strachey.*)

SUMBAL—Lat. $34^{\circ} 14'$. Long. $74^{\circ} 41'$. Elev.

This village, which used to be the tahsil station of the Saremozapaín pargana, lies on both banks of the Jhelum abreast of the Aha Tung mountain; it is connected by a fine wooden bridge, 340 feet long and 16 feet broad, with five openings; the average depth of the water beneath being about 14 feet; on the left bank of the river there are two fine groves of chunárs, one above and the other below the bridge. The mouth of the canal leading to the Manas Bal lake is on the right bank of the river, about a quarter of a mile below the village. Sumbal is identified with the ancient Jayapúra, founded by Lalitaditya's grandson Jayapida, though all traces of the city have disappeared. It is recorded in the Rája Tarangini that immediately after the transfer of the capital the god Krishna appeared in a dream to the king and admonished him to raise in the lake, near the town, a fort which should bear the name of Sridwáravati, in remembrance of the place where Krishna himself had once reigned on earth. The fort was built and the name given; but in this case the *vox populi* was stronger than the *vox dei*. The chronicler notes that in his time every one called it the inner fort, '*Abhyantara kotta*,' and strangely enough, to this very day, after the lapse of 1,100 years, the village on the south-west side of Sumbal, which marks the site of this citadel, bears the name of Antar-kot. The town had not been in existence a single century when it was destroyed by Sankara Varmma (A. D. 883—901), who employed the materials in the construction of his new capital Sankarapúra, better known as Patan, or the Pass. (*Moorcroft—Hugel—Figne—Cunningham—Growse—Ince.*)

SUMDO—Lat. $33^{\circ} 12'$. Long. $77^{\circ} 46'$. Elev.

A camping ground near the top of the Lachalang pass (on the west face) and 18 miles from Sarchu (or Lingti). (*Cayley.*)

SUMDO—Lat. $35^{\circ} 5'$. Long. $78^{\circ} 40'$. Elev. 17,000'.

A camping ground on the right bank of the Karakash river, and not far below its source. It is passed on the western Changchenmo route. Gogra is distant 66 miles. Shinglung lies 11 miles below camp. (*Drew.*)

N. B.—The usual route is *via* Sumzungling and Dehra Kompás Pass and camp to Shinglung. (*Trotter.*)

SUMGAL OR SUMKIEL—Lat. $33^{\circ} 12'$. Long. $77^{\circ} 50'$. Elev.

A camping ground on the right bank of the Sumgal river, and north-east of the Lachalang pass. It is passed on the route from Kulu to Léh

between Sumdo camp and Rukchen. There are two roads from this to Debring, at the foot of the Tagalang pass—

- (1) By Kiang plain and Rukchen.
- (2) By the Zara valley*which lies to the west.

The latter is only taken in summer, when there is a scarcity of water in the Kiang plain. The camping ground is at the junction of three streams. (*Moorcroft.*)

SUMGAL—Lat. $36^{\circ} 15'$. Long. $78^{\circ} 30'$. Elev.

A camping ground on the right bank of the Karakash river, one march above Fotash camp, and about 40 miles above Shahdúla. It is passed on the eastern route from the Changchenmo valley. A road leads north-east from here across the Hindútak-dawan pass into Khotán. It was the route taken by Robert Schlagentweit and also by Mr. Carey in 1885. Fuel and grass abundant. (*Trotter.*)

SUMGAL RIVER or SUMKIEL—

A tributary of the Zanskár river; is formed by three streams, two of which rise in the mountains west of the Tsomorari lake, and the third flows down from the Lachalang pass to the junction of the three streams at Sumgal camp. "As each of these streams is forded separately within the short distance of a mile, the united stream has received the descriptive name of *sumgal* or the river of the 'Three Fords.' Its course is north-north-west, and its length from its source to its junction with the Zanskár river 110 miles. Fall about 5,000 feet, or $45\cdot4$ feet per mile."

Moorcroft calls it the Sumkiel, or "Three Spring River." (*Cunningham—Moorcroft.*)

SUMNA—Lat. $35^{\circ} 16' 39''$. Long. $79^{\circ} 10'$. Elev. 17,150'.

A camping ground passed on one of the routes leading from the Changchenmo to the Karakash. It lies east of Kizil Jilga at the north base of the Kizil Pass. Water, grass, and fuel are obtainable 3 miles below camp in the Kizil Jilga ravine. (*Trotter.*)

SUMNAL—Lat. $35^{\circ} 40'$. Long. $78^{\circ} 45'$. Elev. 15,540'.

A camping ground on the left bank of the Karakash river, 13 miles north-east of Changtash. It is passed on one of the variations of the Changchenmo route which leaves the western route at Changtash. At 6 miles from the latter are some hot springs on the right bank. Road in parts stony and bad. Good camping ground at bend of river to east, where a large *nala* from west joins. Fuel and grass abundant. (*Trotter.*)

SÚMSAR—Lat. $33^{\circ} 41'$. Long. $74^{\circ} 36'$. Elev. 12,700'.

A lake in Kashmír near the Darhál Pass in the Panjál range, it is $\frac{3}{4}$ mile long by $\frac{1}{2}$ mile broad; and is almost pear-shaped, tapering off to where the water flows out of it. On June 12th it was still frozen. The mountains that encircle it have a precipitous cliff of grey rock about 1,500 feet above the lake, which was evidently formed by glacial action. (*Drew.*)

SUMURU—Lat. 34° 37'. Long. 77° 41'. Elev.

A village on the left bank of the Nubra river just above its junction with the Shyok, in Nubra (Ladák). It is said to contain 20 houses, and is passed on the summer route from Léb to Yárkaud. (*Aylmer.*)

SUMZUNGLING OR SUMZAM LUNGPA—

Lat. 34° 41' 10". Long. 78° 50'. Elev. 17,830'.

A camping ground on the western Changchenmo route, 9½ miles north of Changlung Pass. Road from pass very bad, crossing the stream in numerous places before reaching the camping ground at the junction of three *adlas*. A little grass obtainable on a neighbouring hill, but no fuel. Captain Trotter calls this "one of the worst marches on the whole road, as the number of recently dead animals that strewed it too surely testified." (*Trotter.*)

SUNAWAIN—Lat. 34° 21'. Long. 74° 26'. Elev.

A village in the Zainagír pargana, situated on the left bank of the Pohru, about 8 miles north-west of Sopúr. It lies to the west of the junction, leading towards Shalúrah. The river is usually navigable by ordinary sized boats as high as this village at all seasons of the year.

Sunawain contains the zíarat of Saíad Sahib and seven houses, and boasts a clump of magnificent chunár trees.

SUNDBRAR—Lat. 33° 32'. Long. 75° 22'. Elev.

An ebbing and flowing spring, situated about 2 miles up the right side of a narrow defile which opens into the Bring valley towards its southern extremity; the whole country around is covered with forest. The spring is in a small basin, 8 feet deep and about 3 or 4 yards in width; and on one side of it are some stone steps to enable devotees to descend to the water. After the Nauroz, or the new day, as the vernal equinox is termed, a little more water than usual is observable in the basin, but this again subsides. About two months after, the water ebbs and flows rapidly for a quarter of an hour three times a day—morning, noon, and evening. The great day of the Hindús is the 15th of Har (13th of June), when several thousand people of both sexes are assembled, nearly naked, around this Bethesda of the valley, and wait for the rising of the water, praying it to appear; and those who are nearest to it shaking peacock's feathers over it, as an act of enticement and veneration. When the basin perceptibly begins to fill, the immense multitude exclaim "*Sondi*"! "*Sondi*"! ("It appears"! "It appears"!) and they then fill their brazen water-vessels, drink, and perform their ablutions, and return towards their houses. Bernier, who visited this spring, gives what he supposes to be a reason for the phenomenon, and remarks upon the rounded and isolated shape of the hill. There seems little doubt that he is generally right, and that the ebbing and flowing are caused by the different degrees of heat under which the snow on the Panjál is melted at different times of the day. The Brahmíns call the spring Trisandíya. (*Bernier—Vigne.*)

SUNKUJA—Lat. $33^{\circ} 6'$. Long. $73^{\circ} 46'$. Elev.

A village in Naoshera, about 8 miles south of Mirpúr, by the road to the Gatiala ferry; it is situated on the slopes above the left bank of the Jhelum. This village is held in jagír by Moza Khán, and contains about one hundred houses, divided into nine mahallas or districts.

SUPERSUMUN—

The name of a pargana in the Shupion zilla of the Miráj division of Kashmír. It comprises a district lying at the foot of the hills on the left bank of the Rembiára river.

The tahsíl business is transacted at Shupion, which, however, lies without its limits.

The Supersumun pargana was one of the four which were added, during the Sikh occupancy of Kashmír, to those originally constituted.

SÚRAN—

The name of the principal source of the Púñch Toi, or Palasta river; it takes its rise as the Chitta-páni stream, on the western slopes of the Panjál range between the Chitta-pani and Pír Panjál passes, and flows in a westerly and northerly direction to the Púñch valley, at the head of which it is joined by the Mandi stream, and near the town of Púñch by the Bitarh river, besides which it receives numerous other tributaries during its course.

SÚRAN—Lat. $33^{\circ} 40'$. Long. $74^{\circ} 17'$. Elev.

A small village lying on the road between Bhimbar and Púñch, situated on the left bank of the river of the same name, about 13 miles south-east of Púñch, and 14 miles north-west of Thána Mandi. It contains a thána in which a small military force is usually quartered.

There is a bungalow for travellers, containing one room, situated a few hundred yards north of the village. From Súran there is a path to Gulmarg by way of Mandi; the journey is usually accomplished in four marches. Supplies are procurable. (*Ince.*)

SURGOND—Lat. $34^{\circ} 49'$. Long. $74^{\circ} 15'$. Elev.

The principal village in the Samgan valley, Upper Drawar. It lies some 7 miles from Sharidi, on the left side of the valley, covering a large amount of ground, as the houses are much scattered. It contains twenty houses.

There is little or no camping ground. (*Aylmer.*)

SURMÚ—Lat. $35^{\circ} 10'$. Long. $76^{\circ} 29'$. Elev. 8,500, approx.

A collection of hamlets in Baltistán, on the left bank of the Shyok. It forms, next to Khapalu, the principal village in the Khapalu district. Surmú has a very long and narrow tract of cultivation, skirting the gravelly river-bed. It occupies the slopes and a projecting platform of alluvium of no great height. In this village many fields, on a level

with the river, have evidently been destroyed by the flood of 1842. It contains 250 houses. Most of the cultivation is someway above the village at a place called Surmú Brok. (*Thomson—Dymer.*)

SURNA NÁLA—

The name of a stream in the Machipúra pargana, which joins the Dangerwari, lat. $74^{\circ} 27'$, long. $74^{\circ} 18'$.

The table-land between these two streams is covered with ponds, some of considerable size, and is altogether very swampy, and at the same time clothed with a dense jungle of deodar, chir, a few yews, and hawthorns. (*Montgomerie.*)

SURONGO—Lat. $35^{\circ} 41'$.

Long. $75^{\circ} 51'$.

Elev.

A small village on the right bank of the Braldu river (Baltistán). It contains ten houses. (*Dymer.*)

SÚRPHRAR—Lat. $34^{\circ} 13'$.

Long. $75^{\circ} 5'$.

Elev.

A village in the Sind valley, situated at some little distance from the left bank of the river, just below the junction of the Kishegrar, an unfordable stream which is crossed by a bridge. It is possible to reach the Tar Sar and Már Sar lakes by following the course of this stream, but it is a matter of difficulty, as there is no regular path.

Súrphrar contains the zíarat of Saiad Jafir Sahib, and fifteen houses inhabited by zamíndars, a dúm, a mulla, and a cowherd. Near the masjid is a spring called Báhá Abdulla's spring. The staple cultivation is rice; a little corn is also grown.

The Sind is usually bridged at some little distance to the west of the village.

SURSU OR TSORUS—Lat. $33^{\circ} 53'$.

Long. $75^{\circ} 5'$.

Elev.

A large village in the Wular pargana, situated on the right bank of the Jhelum; including the hamlet Taki Bal, which lies at the foot of the Awántipúr Wudar, about a mile to the south-east, the total population amounts to nearly one hundred families.

There are some orchards and fine shady trees in the village, and much rice cultivation about it. Trál lies about 6 miles to the north-east, and is reached by an excellent path.

SURTOKH LA—Lat. 34° .

Long. $78^{\circ} 28'$.

Elev. about 15,000'.

A low ridge in the Muglib valley, $2\frac{1}{4}$ miles from the north-west end of the Pangong lake. It forms the water-shed across the natural exit of the lake, and is entirely formed by the loose shingle brought down a somewhat large lateral ravine from the snowy peaks to the south.

Marks of the former level of the lake are seen extending within a very short distance of this ridge or low pass. A rise of 150 feet in the waters of the present lake would find them again an exit down the valley to Tankse. (*Godwin-Austen.*)

SÚRÚ—Lat. $33^{\circ} 21'$. Long. $73^{\circ} 48'$. Elev.

A village situated on the right bank of the Púñch Toi river, about 8 miles north of Chaomuk. It contains sixteen houses, half of the inhabitants being Pahárf Játs, and half Turrúnd Muhammadans; there are no Hindús. During the winter months, the river may be forded between this village and Pota on the left bank, but the water is deep.

SÚRÚ OR SOOROO, OR KARTSE—

An ilarka of the Wazirat of Skardú, lying in the upper valley of the Súrú river.

Together with Kartzé (which now goes with Drás) it had a petty chief of its own who lived at Lung Kartzé, the principal place in the valley.

The number of houses is about three hundred and fifty, giving a population of two thousand.

Communications.—These are as follows:—

- (1) From Kishtwar by the Bhot Kol pass down the Súrú river to Kargil: not fit for laden animals. Open for six months.
- (2) From Drás *viâ* the Umba La. It is said horses can be taken. Open for six months.
- (3) To Kanji by the Kanji or Vigne La; very difficult.
- (4) To Zankar by the Pensi La.
- (5) From Kishtwar by the Chilung pass. (*Aylmer.*)

SÚRÚ OR SOOROO—Lat. $34^{\circ} 8'$. Long. $76^{\circ} 2'$. Elev. 10,624'.

A village and fort on the left bank of the Súrú river, just below the sudden bend it takes to the north-north-east. It is a halting place on the route from Kishtwár to Léh *viâ* the Súrú valley, and lies 18 miles above Sankho and north-east of Bhotkol pass. (*Drew.*)

The fort was built by Zoráwar Sing in 1834.

SURUDÁB—Lat. $34^{\circ} 33'$. Long. $75^{\circ} 7'$. Elev.

A village in the Tilail valley, consisting of a cluster of seven or eight houses situated on the bare side of the hill above the right bank of the Kishan Ganga, on the road leading towards Drás. The inhabitants are zemindars, including a potter.

SÚRÚ RIVER OR KARTSE RIVER—

A tributary of the Drás river, rises in the Himalayas, east of the Nun Kun peaks. Its course is north-east to Ringdum monastery, then due west to a little above Súrú, after which it flows north-north-east and joins the Drás river just below Kargil. Total length about 60 miles. Its principal tributaries are the Nakpo-chu and Palumba-chu, which join it from the west and east respectively. (*Cunningham—Moorcroft.*)

SYÁL SÚÍ—Lat. $33^{\circ} 13'$. Long. $74^{\circ} 24'$. Elev.

A village in Kashmír, on the road between Aknúr and Rájáorí. The Hindús who inhabit the village are in great part Thakurs. (*Drew.*)

SYBŪG—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 45'$. Elev.

A large village in the Machiháma pargana, of which it used to be the tahsil station; it is divided into three *mahallas*, viz., Banpúr, Malikpúr, and Astanpúr, which stand on high dry ground in the middle of the Hokarsar morass, about 6 miles west of Srinagar, on the road towards Makabáma. The village is shaded by splendid trees, and possesses some of the finest chunárs in the valley; the best specimens are at the west end of the village, near the zíarat of Saiad Muhammad Bukharí.

The bulk of the inhabitants are shál-báfs; these now number about one hundred and fifty families; formerly, it is said, there were many more. The rest of the population consist of seventy families of zamíndars, two múllas, three dúms, three cowherds, two potters, twelve pírzádas, five horse-keepers, a kází, a blacksmith, a carpenter, and three banías, of whom two are pandits.

Rice is extensively cultivated on the edges of the morass around the village.

T

TAGALANG—Lat. $33^{\circ} 28'$. Long. $77^{\circ} 48'$. Elev. 18,042'.

At the north-western extremity of the Rupshú district; it is crossed on the route from Kúlú to Léh, between Debring and Gya. There is a good and easy road on both sides. The pass is free from snow from July to December.

TAGHAR—Lat. $34^{\circ} 40'$. Long. $77^{\circ} 35'$. Elev. 10,500'.

A village in the Nubrá district, situated on the left bank of the Nubrá river. It is a halting-place on the summer route from Léh by the Kara-koram, and lies 18 miles below Panamikh and about 7 above the junction of the Nubrá with the Shyok. Cultivation here (barley and lucerne), and a good many trees, apricot, willow and poplar, also elm and elæagnus. The river runs in divided streams over a wide bed of shingle and sand, on which are island patches of buckthorn and myricaria brushwood. It is frozen over in winter. It is the head-quarters of the Nubrá Kardari and contains twenty houses. (*Bellew—Trotter—Aylmer.*)

TAGNAK—Lat. $34^{\circ} 4'$. Long. $77^{\circ} 50'$. Elev.

A village in the Chimré valley, 10 miles north of Chimré. A road branches off to it north-west from Sakti, and crossing the Waris-La, north of the village, leads down to the Shyok river: the ferry across which, opposite Satti, is 40 miles distant (three marches.) (*Drew.*)

TAI—Lat. $33^{\circ} 38'$. Long. 74° . Elev.

A village in Púneh, on the slopes of the hill above the right bank of the Púneh Tóí. It contains about one hundred houses.

TAINTRE—Lat. $33^{\circ} 51'$. Long. $74^{\circ} 22'$. Elev.

A considerable village in Púneh, lying on the north side of the valley above the path, and the right bank of the Dakí Nar stream, about 20 miles north-east of Púneh. It contains forty families, Muhammadan zamíndars of the Kutwál caste. Dry crops only are grown.

TAINTRIPÚR—Lat. $34^{\circ} 7'$. Long. $74^{\circ} 30'$. Elev.

A small village in the Bangil pargana, situated above the left bank of the torrent which flows between it and the village of Khipur. It contains a masjid, the zíarat of Saíad Arab Sahib, and three houses inhabited by zamíndars. There are some shady trees in the village, and a little rice cultivation about it.

TAINYAR—*Vide* "TAYAR."

TAITRI—Lat. $33^{\circ} 45'$. Long. $74^{\circ} 3'$. Elev.

This hamlet is situated on the slopes of the hills above the road from Púneh towards Paral, at some little distance from the right bank of the Púneh Tóí river, about 4 miles west of Púneh.

There are about twenty houses in the village, all the inhabitants being Muhammadans.

TAKANG—Lat. $33^{\circ} 40'$. Long. $78^{\circ} 45'$. Elev. about 14,000'.

A camping ground on the left bank of the Shúshal stream, just above where it enters the Pangong lake, and situated in a plain 2 or 3 square miles in extent. Shúshal lies about 8 miles south. Wood and grass plentiful at this camp. (*Drew—Trotter.*)

TAKCHA—Lat. $34^{\circ} 50'$. Long. $77^{\circ} 35'$. Elev. about 11,000'.

A village of six houses in the Nubrá district, on the left bank of the Nubrá river. It is passed on the summer route from Léh to Yárkand by the Karakoram pass, about half-way between Panamikh and Changlang, $7\frac{1}{2}$ miles below the latter. At 4 miles, proceeding up the valley, the Tulumbuti, a tributary of the Nubrá, is crossed by a good wooden bridge.

This is the largest village in the Nubrá valley, where travellers can procure supplies on their way to Yárkand. (*Thomson.*)

TAKCHA OR TAKTZE—Lat. $34^{\circ} 22'$. Long. $76^{\circ} 35'$. Elev.

A village passed on the route from Srinagar to Léh, between Shergol and Kharbu, close to the latter and on the right bank of the Kanji river. The monastery is perched on an isolated rock, the only ascent being by a very steep path-way. The inhabitants are Muhammadans and consist of 25 families. (*Bellew—Henderson—Aylmer.*)

TAKIA—Lat. $33^{\circ} 24'$. Long. $73^{\circ} 51'$. Elev.

This village lies on the road between Mirpúr and Kotli. It is situated in a well-cultivated valley, some distance from the left bank of the Púñch Tóí river.

There are about sixty houses in the village, which contains two *baolis* and some shady trees. The inhabitants are Muhammadan zamíndars.

TAKIA MÍA SHÁH—Lat. 34° . Long. $74^{\circ} 36'$. Elev.

A village in the Birwa pargana, situated on the side of the spur above the left bank of Suknág, opposite Kanyagúnd.

It is inhabited by two pírzádas, two zamíndars, and a potter, and is considered to form part of the village of Lálpúr, which lies on the table-land above it.

TAKIBAL—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 10'$. Elev.

A village containing nine houses, situated at the foot of the Kurala Puthur *wudar*, about a mile to the east of Bij Behára. There is said to be a small spring in the village, which is shaded by fine trees and surrounded by rice-fields.

TAKMACHIK—Lat. $34^{\circ} 22'$. Long. $76^{\circ} 50'$. Elev.

A considerable village in the kardari of Skirbichan (Ladák), on the left bank of the Indus. It is said to contain about one hundred houses. (*Aylmer.*)

TAK MARPO—Lat. Long. Elev. 15,000'.

Camping ground, Karakash valley, 24 miles below Changtash. Grass and fuel obtainable.

TAKRACHAK—Lat. 33° 5'. Long. 73° 48'. Elev.

A village in Naoshera, about 9 miles south of Mirpúr, on the eastern side of the road to the Gatiala ferry. It contains fifty families, four being fakírs and the rest zamíndars; all the inhabitants are Muhammadans.

There is a masjid in the village, and the zíarat of Peri Sháh.

TAKTI LA—*Vide* "NAURUNGLA."

TALAWARI—Lat. 34° 2'. Long. 74° 7'. Elev.

A village situated on the left bank of the Sháh Kakuta stream, about 5½ miles north of Hidrabád, on the road towards Ūri. (*Ince*.)

TALU—Lat. 35° 4'. Long. 75° 8'. Elev.

A small valley to the south of the Indus in Rondo (Baltistán). It contains the following villages:—

Villages.	Houses.	Horses.	Horned cattle.	Sheep and goats.	REMARKS.
Talu	19	...	50	200	Baltis.
Talubrok, Muliál, Zungut . .	40	20	100	400	Brokpas.
	59	20	150	600	

A road goes up this valley to the Talubrok or Trongo pass. (*Aylmer*.)

TÁLU BROK OR TRONGO PASS—Lat. 35° 27'. Long. 75° 4'.

Elev. 15,637'.

A pass leading from the Parashing valley (Astor) to the Talu valley (Rondú). It is shown in the map as leading into the Harpo valley, which is not the case. For foot passengers the pass is open in the beginning of April. In June it is said to be passable for horses. It is the first direct pass open between Rondú and Astor. (*Aylmer*.)

TAMBA—Lat. 35° 43'. Long. 78° 5'. Elev.

A camping ground on the western Changchenmo route, passed about half-way between Karatágh camp and Máliksháh. It lies east of a low double-topped hill, and is only occasionally used as a camping ground. *Burtis* procurable, but no water in summer. (*Trotter*.)

TAMBIS-KUNOR—Lat 34° 25'. Long. 76° 7'. Elev.

A pair of villages, said to contain forty houses, in the Kartze division of the

Drás ilarka (Baltistán). They lie on the right bank of the Súrú river, nearly opposite Saliskot. (*Aylmer.*)

TAMIAL—Lat. 33° 15'.

Long. 73° 49'. Elev.

A village in Naoshera, situated on the arid plain about 6 miles north of Mirpúr, on the road towards Chaomuk. It contains thirty-two houses inhabited by Muhammadan zamindars of the Ját caste.

Water is very scarce in the neighbourhood of this village.

TAMMAN—Lat. 33° 30'.

Long. 75° 21'. Elev.

A small village in the Sháhábád valley, situated above the left bank of the Sándran river, which is bridged between it and the village of Kút on the opposite bank.

It lies about 4 miles south-east of Vernág, and contains five houses inhabited by zamindars.

TANDA PANI—Lat. 33° 4'.

Long. 74° 32'. Elev.

A village in Naoshera, situated midway on the path between Aknúr and Rájáori.

Vigne remarks that he found no 'cold water,' but a green and open valley with low grassy hillocks rising in different parts of it.

TANDA PANI—Lat. 32° 54'.

Long. 74° 56'. Elev.

The name of a village situated about 12 miles north of Jamú, on the road towards Ríásí. The road between Jamú and Tanda Pani consists of stony water-courses and great defiles. From Tanda Pani to Ríásí is a distance of 18 miles. The path is, on the whole, rugged, hilly, and in some places very steep. (*Hervey.*)

TANDO—Lat. 34° 21'.

Long. 73° 33'. Elev.

A village situated a few miles south-east of Mozafarabád. Baron Hügel observed near this place granite in large blocks, hurled, as it were, over the trap rock.

TANGMAR OR KANGMAR—Lat. 33° 25'. Long. 78° 15'. Elev.

A small village on the left bank of the Indus, situated about half-way between Kinma and Khere, at the mouth of a ravine. A path leads up this ravine and across the mountains to the Tsokar lake, but it is difficult. (*Cayley.*)

TANGWARA—Lat. 34° 8'.

Long. 74° 27'. Elev.

A village situated about a mile north of Kountra, above the road leading towards Sopúr. It is divided into two *wahallas*, the upper of which is inhabited by four families of Patháns and the lower by four pandits.

TANIN—*Vide* "CHANDANWAS."

TANKSE—

A kardari or collectorate of the province of Ladák. It consists, besides other smaller ones, of the villages of Tankse, Phobrang, Shúshal and Durgu. Both Tankse and Durgu contain about 50 houses. The crops are very poor owing to the great altitude. Cash revenue amounts to about $\text{Rs. } 1,700$ besides taxes in kind. (*Aylmer.*)

TANKSE—Lat. $34^{\circ} 2'$. Long. $78^{\circ} 14'$. Elev. $12,900'$.

A large village of fifty or sixty houses, situated on the right bank of the Lung-Chu river, about half-way between the Chang-la and the north-west end of the Pangong lake. It is a halting-place on the Changchenmoro-route, and is the last place on this road where supplies are procurable. Sanjú, the first large village in Yárkand territory, is 350 miles distant. The headman of the Tankse district resides here. There is a rest-house and supply depôt in the village.

A road leads up the Lung Chu valley to Shúshal, 55 miles distant.

There is a very fair area of ground under cultivation: lucerne grows luxuriantly. Many of the houses are built close under a large mass of conglomerate, the stones firmly cemented in it. The remains of an old fortified fort still cover the upper portion of this conglomerate bed.

Tankse contains a government store-house, and is the head quarters of a *kardar*, or manager, under the governor of Ladák. (*Trotter—Godwin-Austen—Drew.*)

TANSAN—

The name of the river which rises at the southern extremity of the Bring pargana; it joins the Nowbúg stream, lat. $33^{\circ} 35'$, long. $75^{\circ} 24'$, near the village of Wyl, the united waters forming the Bring river.

The road between Kashmír and Kishtwár by the Marbal pass crosses it by a bridge, just above the junction, which is thrown over a narrow channel in the rock, hollowed out apparently by the rushing waters. The stone piers on which the old bridge was built are still remaining. The masjid of Háji Daud Sáhib is prettily and conspicuously situated on the hill above, and is a place of considerable strength, which is said to have been the scene of many a battle in the mountain feuds between the inhabitants of Kishtwár and the Kashmírís in the olden time, as being the key to the possession of the Bring pargana.

TARA—Lat. $33^{\circ} 6'$. Long. $78^{\circ} 56'$. Elev.

A camping ground on the right bank of the Hanlé river, situated a little above its junction with the Indus. Nowi camp, on the opposite bank of the Indus, is 11 miles north. It is a halting-place on the eastern of the two routes leading from Hanlé to the Indus and Pangong lake. (*Montgomerie.*)

TARKATTA TARKOFA OR TARKUTI—Lat. 34° 48'. Long. 76° 15'.
Elev. 7,800'.

A small village in Khurmang (Baltistán), on the left bank of the Indus, on the road from Srinagar to Skardú. It contains thirty-five houses. (*Aylmer.*)

TARLDAT—*Vide* "THALDAT."

TARNA NALA—

A hill torrent flowing southward between Jasrota and Jasmirgarh. Quite dry in the cold weather. Nilgai, deer, and pig abound. (*Wingate.*)

TARSAR—Lat. 34° 8'. Long. 75° 12'. Elev.

A lake situated amid the lofty mountains lying between the Sind valley and Kashmir. It may be reached by a path from the northern end of the Trál valley, and there is also said to be a road from the Lidarwat, at the northern extremity of the Dachinpara pargana.

TARSHING—Lat. 35° 14'. Long. 74° 47'. Elev.

A village in the Astor district, Kashmir, about 8 miles east of Nanga Parbat. It lies up a side valley leading to the Mazeno pass, at the foot of a great glacier which comes down from the north to about the level of 9,400 feet. This glacier has been the cause of an extensive flood in the Astor valley, of which an interesting account is given by Drew. It contains fifteen houses. (*Aylmer.*)

TARUTZE—Lat. 34° 17'. Long. 77° 15'. Elev.

A small village, situated a little distance from the right bank of the Indus, 28 miles below Léh, and 27 above Khalsi, on the upper road from the latter to Léh. It is included in the collectorate of Saspul. (*Drew—Aylmer.*)

TASHGAM—Lat. 34° 15'. Long. 77° 12'. Elev. 9,390'.

A village of ten houses in the Drás valley, on the left bank of the Drás river, 15 miles below Drás. It is a halting-place on the routes from Srinagar to Léh and Skardú *via* the Drás valley. There is a traveller's house, and supplies are procurable in small quantities.

The Léh route proceeds from this to Chanagund on the right bank, distant 15 miles. The Skardú route to Kirkitchu on the left bank of the Drás river, opposite Chanagund. Above Tashgam the valley narrows, and vegetation is scanty, but near the village are several acres of tamarisk and myricaria jungle. Prangos and lucerne (called here *bukruk*) are cultivated.

There are cattle in the village, chiefly the *zho*. (*Bellw—Thomson—Aylmer.*)

TATAKUTI—Lat. 30° 45'. Long. 74° 35'. Elev. 15,524'.

A peak in the Panjál range, overlooking the valley of Kashmir.

TATAMOULA—Lat. 34° 9'. Long. 74° 12'. Elev.

A village situated above the right bank of the Jhelum, about 16 miles south-west of Baramúla.

The rocky cliffs here rise almost perpendicularly from the river to a height of 300 and 400 feet. General Cunningham remarks that, as the height of the Jhelum near Tatamoula is about 5,000 feet above the sea, the whole of Kashmir must have been submerged by the waters of the river before the wearing down of these cliffs. As Tatamoula (Sanskrit, Tapta-mula), the "hot spring," may indicate volcanic action, the immediate cause of the bursting of the lake may have been the sudden rending of the rock by an earthquake.

TATAPÁNI—Lat. $33^{\circ} 24'$. Long. $74^{\circ} 24'$. Elev.

A village in the province of Naoshera, situated amid the hills a few miles north-east of the town of Rájáorí. Vigne states that at Tatapáni, about one day's march to the eastward of Rájáorí, there is a hot spring, the temperature of whose waters, in the absence of a thermometer, he estimated at 140° . It gushed from beneath a marly rock, and had a sulphurous taste, and deposited sulphur as it ran. There was another hot spring about 45 yards from it, and a cold spring between them. The natives were aware of the cleansing and purifying properties of the water, and came from far and near to bathe in it. They said that the hot water was colder in the hot weather. In a hollow, amongst the jungle-clad hills and low precipices, within a short distance of the spring, he discovered a coal bed jutting out in three different places from the bank on the path-side. The specimens of the surface coal which he brought to England were not considered very promising.

TATI—Lat. $33^{\circ} 22'$. Long. $75^{\circ} 14'$. Elev.

A small hamlet in the Banihál district, containing one or two huts and a *baoli*, situated on the hill side, high above the right bank of the stream, on the road between Banihál and Ramsú.

TATSA-KARIT—Lat. $34^{\circ} 30'$. Long. $76^{\circ} 23'$. Elev.

A pair of villages containing thirty houses in Kargil (Baltistán). They lie in a small valley which joins the Wakha valley on the right side. The inhabitants are Muhammadans. (*Aylmer*.)

TAWÍ RIVERS—

There are two rivers of this name, one in the province of Jamú and the other in Naoshera; both are tributaries of the Chenáb.

The river in the Jamú Province rises in the Rámnagar district in about lat. $32^{\circ} 53'$, long. $75^{\circ} 34'$. Its course is first north-west towards Chineni for about 26 miles; in this part the river foams along among large boulders, confined by rocks which are capped with a deposit of alluvium of rounded blocks of gneiss embedded in the earth. These banks are in part clothed with shrubs and trees that have found a footing upon them. Deodar, silver fir, and spruce fir are also seen along the valley. From Chineni it bends to the south-west for a distance of about 15 miles, the

valley being still bounded by high hills. It then emerges upon a more open country, through which it flows in a southerly direction for some 10 miles, when it meets a range of hills through which it pierces, and then takes a westerly course, winding very considerably; it then pierces another range of hills and reaches the town of Jamú, which is on its right bank, 18 miles from which it joins the Chenáb. Its total length is 70 miles. At Jamú the Tawí finally quits the hills which overhang it, terminating in a line of cliffs facing the river. It then flows through an open plain. (*Thomson—Drew.*)

The Naoshera river rises in the Rattan Panjál mountains on the road from Tanná to Baramgala, about 12 *kos* north of Rájáorí. It flows by Naoshera, and then turning off to the south-south-east passes within half a *kos* of the fortified town of Mináwar, and 2 or 3 *kos* beyond falls into the Chenáb near Kúri, a village on the banks of the river. Some of the natives call this stream the 'Malkani Tawí,' to distinguish it from the Jamú river.

Vigne says that the word 'tawí' means "a torrent," which will account for so many streams being so named. (*Vigne—Hervey.*)

TAYAR OR TAINYAR—Lat. $34^{\circ} 12'$. Long. $77^{\circ} 55'$. Elev.

A village on the right bank of the Digar stream, situated north of the Waris La. A road leads from here across the pass to Sakti, in the Chimré valley. (*Drew.*)

TELGAM—

The name of a very small pargana in the Kamráj division of Kashmír. The tahsíl buisness is transacted at Sopúr.

TENÁLA—Lat. $32^{\circ} 56'$. Long. $75^{\circ} 49'$. Elev.

The name of a village in Badrawár, situated on the northern slope of the Pádri pass, near where there are said to be extensive iron mines. It is inhabited by twelve families of Muhammadan blacksmiths.

TERTSE—Lat. $34^{\circ} 40'$. Long. $77^{\circ} 30'$. Elev.

A village in the Nubrá district, on the left bank of the Shyok river, about 20 miles below the junction of the Nubrá. It contains nine houses, and is said to possess twenty-three horned cattle and seventy-five sheep and goats. There is a good camping ground. On the 23rd October Dr. Thomson forded the Shyok here. The stream ran in seven branches, of which three were from 100 to 150 feet wide, average depth 2 feet, maximum 3 feet. The other branches were much smaller. (*Thomson—Aylmer.*)

THAJAN—Lat. $34^{\circ} 44'$. Long. $74^{\circ} 11'$. Elev.

A village in Upper Drawár, situated on the left bank of the Kisban Ganga, just above the junction of a considerable stream, which has formed a delta and an island in the bed of the river. There are three houses in the village, one of which has a pent roof.

A *zampa* bridge spans the Kishan Ganga between this village and Dúdníál, which lies some distance below it, on the opposite bank.

THÁJWAZ—Lat. $34^{\circ} 19'$. Long. $75^{\circ} 20'$. Elev.

An undulating tract of ground in the vicinity of Sonamarg, in the Sind valley. It is a succession of dells surrounded by hillocks or mounds, which are sometimes connected more or less into a line, and sometimes isolated. The dells are covered with long grass and numerous wild flowers, while the slopes of the hillocks have a growth of silver-fir, with sycamore, birch, and other green trees. Over the mounds are scattered masses of rock.

This space, which seems to be known to the natives by the name of Thájwaz, or else one spot on it bears that name, is bounded on one side by a dark, fir-covered hill, and on the other, the south-west side, by the stream of the tributary valley, beyond which there rises a great mass of mountains of bare rock, divided into lofty peaks by three or four hollows, in each of which lies a glacier. The space of Thájwaz occupies nearly a square mile; the highest mounds may be 150 feet above the old alluvium of the Sonamarg plain, and 400 to 500 feet above the stream near. Evidently an old moraine of a former great glacier. (*Drew.*)

THAKSE—*Vide* "TAKCHA."

THAKUR—

A caste of Dográs. They are the chief cultivating caste in the hills. In occupation they correspond to the Játs in the Panjáb (of whom there are a few in the hills also), but the two are not related; the Thakurs are counted higher in rank. Their name Thakur is undoubtedly the same word that in lower India is used for the Rájputés, though it has the first "a" short instead of long. But at present the only connection between them is the one-sided custom by which the Thakurs' daughters are given in marriage to the Rájputés without any of that caste entering into the community of the Thakurs. They are a well-looking and well-made race of men, a good deal like the Rájputés, but of larger frames; they are more powerful in body, but less quick in motion, and they have not an equal reputation for courage. (*Drew.*)

THALDAT, TARLDAT, or MAPOTHANG—Lat. $35^{\circ} 15'$. Long. $79^{\circ} 30'$. Elev. 16,300'.

A camping ground on the eastern Changchenmo route, immediately south of a salt lake, which is situated at the foot of the Lokhzung range, at the southern end of the Kuenlun plains. No fuel or grass here. Two routes lead from this camp to the Karakash—

- (1) Western, *via* Patsalung camp.
- (2) Eastern, *via* Yangpa camp and the Katai Dawan pass.

They unite on the Soda plains north of the salt lakes.

On the 27th October the salt lake near this camp was partially frozen over. (*Drew—Johnson.*)

THALLAR—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 25'$. Elev.

A hamlet situated on the right bank of the Arpat, towards the northern extremity of the Kuthár pargana. It contains seven houses inhabited by Gújars, and is surrounded with rice cultivation.

The river, which is fordable, is also crossed by a *táwal* bridge between this village and Tugenpúra, which lies opposite to it at the mouth of the Bud Nai valley, and is inhabited by seven families of Gújars.

THALLÉ—

A small river in Baltistán, which rises at the Thallé pass and flows into the Shyok at Bragar. At its upper end it branches off into three directions. At the extremities of two of these are passes into Shigar, each of which have small glaciers. The third branch presents a much more imposing mass of ice, which comes tumbling down a steep descent, and at its termination is split into three by projecting masses of rock. In its lower ground the Thallé valley is well cultivated for wheat; but it looks bare, as there are no trees, except a few willows. It contains, exclusive of the villages of Bragar and Dowani, quite two hundred and fifty houses. It has a certain reputation for wealth in the rest of Khapalu. (*Godwin-Austen—Aylmer.*)

THALLÉ LA—Lat. $35^{\circ} 22'$. Long. $76^{\circ} 6'$. Elev. 16,785'.

A pass in Baltistán. The road passes over a glacier and leads from Kiris into the Thallé valley. (*Godwin-Austen.*)

THALLE LA—Lat $34^{\circ} 25'$. Long. 76° . Elev.

A pass in Baltistán, connecting Shigar with the Thallé valley of Khapalu. It is not used till July. It is said to be easy and passable for baggage animals. (*Aylmer.*)

THAMUS—Lat $34^{\circ} 55'$. Long. $76^{\circ} 44'$. Elev. 9,000', approx.

A village of about twenty houses, situated on the right bank of the Shyok, in Chorbat (Baltistán). (*Aylmer.*)

THÁNA—Lat. $33^{\circ} 33'$. Long. $74^{\circ} 25'$. Elev.

Thána Mandi or bazár is situated about 14 miles north of Rájáori, on the bank of the Tawi, at the mouth of the valley in which that river rises and up which the path leads to the Rattan Pir pass; it is a square compact town, containing a large red brick sarái, and forms a depôt for salt and other commodities which are brought from the Panjáb.

The village of Thána is situated on the side of another small valley about a mile to the east. Its houses are singularly crowded together in tiers on every available spot on the precipice which overhangs the river, and are prettily shaded by numerous walnut and mulberry trees. Vigne estimated the population at 300 or 400; they were mostly Kashmíris who gained a subsistence by weaving and spinning. He observed a chunár

tree, which is probably nowhere found nearer to the plains. At 7 o'clock on the morning, on the 13th July, the mercury stood at 74° in the shade.

Argillaceous slate and mica slate are very common in the intervening ranges between the primary ridges of the Himalaya that connects them and the sandstone with the plains. The abrupt precipices of the latter are here succeeded by schistose formation, and they sink into insignificance when compared with the lofty ranges at the foot of which Thána is situated. The dwarfish jungle disappears in favor of the lofty pine forest, and the mountains, which form the third and last ridge that intervenes between the plains and the Pír Panjál, rise directly from behind the village with an almost alpine height, and a verdure resembling that of the Pyrenees.

Thána contains a single-storied bungalow for travellers, situated on the hill-side above the right bank of the stream, overlooking the mandi, and there is ample space for encamping in and about the place. Supplies are plentiful at ordinary times, and forage is abundant, except during the summer months, when grass is scarce.

The road leading into Kashmír by way of Púñch branches off about a mile to the north of Thána, and bears away towards the north-west. It is generally open all the year round, and must be adopted at the beginning and end of the season, when the Pír Panjál pass is closed with snow. Water plentiful. Wood and supplies procurable. (*Vigne—Allwood—Ince—Aylmer.*)

THANG—Lat. 34° 57'. Long. 76° 15'. Elev.

A small village on the right bank of the Indus, in Khurmang (Baltistán). It lies north of the Khurmang fort, some height above the river. It contains twenty-three houses. (*Aylmer.*)

THANGLASGO PASS— } Lat. 34° 18'. Long. 77° 33'.
LASIRMOU PASS OR PAYANG LA— } Elev. 16,901'.

A pass over the Kailas or Léh range, connecting the Payang and Hundar valleys. The top of the pass is 25 miles from Hundar village and about 16 miles from Payang Koti, on the Léh-Srinagar road.

"Ascending from Drok (*q.v.*) the road follows up a gently sloping open valley, rather boggy in places, for 13 miles. After this (18th July 1888) the snow begins. For half a mile the ascent is steep, and then the path leads over a gently sloping snow bed till the top of the pass is reached at about 15 miles from Drok. The pass is a narrow ridge. On the Indus side, for 200 or 300 feet the path is steep, zig-zaging several times, in somewhat loose soil. It then becomes easy and good: very little snow on the Léh side."

The pass is an easy one for yaks, but on account of several rocky places is difficult for ponies. (*Aylmer.*)

THANOT—Lat. $33^{\circ} 13'$. Long. $75^{\circ} 31'$. Elev.

A village in Kishtwár, situated on the slopes of the mountains above the left bank of the Lidar Khol stream and the road between Bagu and Gayt. It contains six houses inhabited by Hindús.

THAOBUT—Lat. $34^{\circ} 44'$. Long. $74^{\circ} 44'$. Elev.

A village in Gúrais, situated near the right bank of the Kishan Ganga, just below the junction of the Gagai stream, about 10 miles north of Kan-zalwan. It contains a masjid, and is inhabited by seven families of Muhammadan zamíndars, a mulla, a shepherd and three others. The most convenient spot for encamping is to the north of the village, on the banks of the rivulet which supplies it with water.

THARRA—Lat. $33^{\circ} 38'$. Long. $73^{\circ} 58'$. Elev.

A small village in Púñch, containing about twelve houses, situated on the hill-side west of Tóí, at some distance from the right bank of the Púñch Tóí.

THARU—Lat. $34^{\circ} 10'$. Long. $77^{\circ} 25'$. Elev.

A small village of eight or ten houses, situated a little distance from the right bank of the Indus, $11\frac{1}{2}$ miles below Léñ, and passed on the road from the latter to Snimo. There is a little cultivation, and a small stream flows through it down to the Indus. (*Drew.*)

THATOLA or NURPA PASS—

Lat. $33^{\circ} 30'$. Long. $78^{\circ} 40'$. Elev. 17,481'.

Leads over the portion of the Kailas range lying between the Pangong lake and the Indus. It is crossed on the western route from Shúshal to Nima Mud, between Mirpa Tso and Yahle camps, at $\frac{1}{2}$ miles from the former. Road over is fair. (*Reynolds.*)

THILRU—Lat. $32^{\circ} 53'$. Long. $75^{\circ} 35'$. Elev. 6,600'.

A village in the Rámnagar district, near the source of the Tawí. It is situated on a plateau about 200 feet above the level of the river, surrounded close by the hills and shaded by walnut trees. (*Drew.*)

THOGJI CHANMO or "Salt-covered Plain"—Elev. 14,900'.

The widest opening in the whole of the Rupshu district; lies about 30 miles north-west of the Tsomorari lake. Its length in a direction north-north-west and south-south-east is 18 miles, and its average breadth 5 miles. It contains the Tsokar Salt lake, and the small fresh-water lake of Panbuk. There can be no doubt that at one time the whole plain was occupied by a large lake, which had an outlet to the north-west. It is surrounded by low, barren, rounded hills. A portion of the plain is covered with a saline efflorescence, generally carbonate of soda. (*Cunningham—Drew.*)

THONDE—Lat. 33° 30'. Long. 77°. Elev.

A small village in the Zanskár district, situated on the right bank of the Zanskár river, 9 miles below Padam. It is passed on the route from Kishtwár to Léh, *viâ* Zanskár. (*Thomson.*)

THUGJI OR THUGRILI—Lat. 33° 25'. Long. 77° 55'. Elev. 14,900'.

A camping ground in the Thogji Chanmo plain, on the north banks of the Tsokar lake, 14 miles south-east of Debring. In summer there are generally some Bhoti camps here, from which a few supplies and sheep are procurable. Water from small stream. Fuel and grass plentiful. It is a halting-place on the routes from Kulu and Spítí (*viâ* Tsomorari lake) to Léh. (*Regnolds.*)

THURAM OR THURAB—Lat. 32° 47'. Long. 77° 22'. Elev.

A peak and boundary mark, on the left bank of the Yunam river, near the Bara-Lacha pass and on the borders of Ladák and Lahoul. (*Cayley.*)

THURGO—Lat. 35° 42'. Long. 75° 29'. Elev.

A village on the left bank of the Basha river (Baltistán). With a neighbouring village, it contains twenty-three houses. (*Aylmer.*)

TIBET—

The elevated country of Central Asia, situated to the north of the lofty snowy mountains which encircle India from Kashmír to Assam, is familiarly known to Europeans by the name of Tibet. This name is also commonly employed by the Muhammadan nations to the north and west to designate the same country, but is not known in the language of the Tibetáns themselves, among whom different portions of the country are usually known by different names. In Eastern Tibet the words "To Po" (or Ten Pen) are used, from which the form *Tibet* probably originated. (*Thomson —Ney Elias.*)

Vigne observes—"The word Tibet, or Tibat, as it is pronounced in Baltistán and Kashmír, is called simply Bod in the language of Ladák. A Tibetán is called Bod-pa at Ladák. Tibet is called Se Tsang by the Chinese. I believe the word Tibet to be a compound of Tiba and Bod (Tepe in Turkir), signifying in the mountain dialects a peak, so that Tibet is simply the mountains of the people professing the Buddhist religion."

The whole of Tibet appears to be characterised by great uniformity of climate and productions, on which account it appears convenient to retain the name for the whole country, although it is naturally separable into two grand divisions. One of these, the waters of which collect to join the Brahmaputra, is still scarcely known, and the other, drained principally by the Indus and its tributaries, is the one which will come under consideration in this work. The line of separation of these two portions lies a little to the east of the great lakes Manasarawar and Rawan Rud, from the

neighbourhood of which the country must gradually slope in both directions towards the sea. Western Tibet is a highly mountainous country, lying on both sides of the Indus, with its longer axis directed like that river from south-east to north-west. (*Thomson.*)

It is divided into three portions—Little Tibet or Baltistán, Middle Tibet or Ladák, and Upper Tibet, which is that portion outside the territories of the Maharája of Kashmir.

Every part of Tibet is thought to be traversed by ranges of mountains which have their origin either in the Kuenlun on the north, or in the trans-Sutlej Himalaya on the south. These mountain ranges are extremely rocky and rugged, but, as a general rule, it may be said that they are less so in the upper part of the course of the different rivers, than in their lower parts. The height of the mountain ranges which traverse Western Tibet is in all parts pretty much the same, and, as a consequence, the depth of the valleys in the lower portion of the course of the Indus, and of all its tributaries, is very much greater than near the sources of these rivers. In the higher valleys, therefore, the mountains are apparently much less lofty; they are also frequently rounded and sloping, or at all events more rocky and precipitous than lower down, though to this there are many exceptions. The elevation of the passes in a mountainous region represents in general the height of the lowest part of the chain. In the mountain ranges of Tibet the average height of the ridges does not exceed from 1,000 to 2,000 feet above the passes, many of which, indeed, are scarcely at all lower than the highest crest of the ridge in which they are situated. In estimating the principal ranges at 20,000 feet and the minor ranges at from 17,000 to 18,000 feet, we approximate very closely to the truth. This estimate applies to all parts of the country, the height of the ranges being remarkably uniform, but peaks occur at intervals in every one of the principal ranges, which considerably exceed the elevation just stated, rising very generally to 23,000 and 24,000 feet, and one even to 28,000.

Though the climate of the whole of Western Tibet may, in general, be characterised as extremely dry, it is by no means cloudless. The winter months in particular are often very cloudy, and a good deal of snow falls. During the summer the sky is either bright and clear, or overcast with very light clouds. Thomson says the only occasions on which he observed any fall of rain at all deserving of the name, have been mostly in early spring or in the latter part of the autumn. But later observations show that the monsoon rains reach Western Tibet (Ladák, &c.) nearly every year in July, and that July and August are the months when rain usually falls. Rain in spring or autumn is very rare indeed.

When the sky is clear, the sun, in all parts of Tibet, is extremely powerful. The shade temperature depends, of course, a good deal on the elevation, but also on the situation, exposure, and many other accidental

circumstances. In the lower part of the Indus valley it is frequently very high, the clear day atmosphere allowing the full influence of the sun to be exerted on the bare, often black, rocks even as high up as 11,000 feet; in narrow valleys, the heat is often great in the middle of the day.

The greater part of Tibet consists of plutonic and metamorphic rocks; granite occurs, injected in immense veins into the metamorphic rocks.

The great extent and development of a very modern alluvium-like formation, composed of great masses of clay with boulders, and occasionally of very fine laminated clay, constitutes one of the most remarkable and striking features of Western Tibet. Sandstone and conglomerate also are met with, but more rarely. (*Thomson.*)

TIBI—

The largest of the Chorbat tributaries of the Shyok. It joins the left bank between Chalunka and Biagdong. There is a path up it, leading to the Indus valley, which is said to be passable in July. (*Aylmer.*)

TIGAR—*Vide* "TAGAR."

TIKPÚRA—Lat. $34^{\circ} 28'$ Long. $74^{\circ} 28'$ Elev.

A large village containing about one hundred houses, situated on a stream at the foot of the spur at the south end of the Loláb valley.

From this village there is a path, which crosses the range of hills to the south, descending upon the village of Zohlar at the north end of the Zainagir pargana; it is a very picturesque walk, occupying the whole day; a warm chalybeate spring is passed about half a mile from Tikipúra.

There is also a path over the same range of mountains, leading directly to Imbersilwar, which after the least rain becomes impassable for laden ponies, though the villagers state they can and do go by it.

At Tikipúra the thermometer (December 5th) stood at 26° at sunrise. (*Vigne—Montgomerie.*)

TIKSAY OR TIKSE—

A kardari or collectorate in Ladák, on the right bank of the Indus. It includes the following villages:—

Tiksay, Shay, Rambirpúr and Sharmas, of which the largest are the two first, each containing somewhat under one hundred and fifty houses.

Cash revenue about $\text{Rs. } 2,800$, besides taxes in kind. (*Aylmer.*)

TIKZAY OR TIKSE—Lat. $34^{\circ} 5'$ Long. $77^{\circ} 20'$ Elev. 11,000'.

A large village situated in a plain on the right bank of the Indus, 13 miles above Léh. It is the first march from the latter on the Changchenmo route. Road good. There is a monastery here on a spur north of the village, in which there are fifty lamas and some nuns. Encampment in a poplar garden. Fields irrigated by canals from the Indus, subject to inundation when the river rises above its usual height. About six hundred inhabitants in this village. (*Trotter—Johnson—Aylmer.*)

TILAIL—Lat. $34^{\circ} 30'$ and $34^{\circ} 35'$. Long. 75° and $75^{\circ} 20'$. Elev.

The name of a long and narrow valley lying to the north-east of Kashmír, which is traversed by the incipient Kishan Ganga.

It is nowhere more than a mile in width, and is encompassed by lofty mountains which exhibit a like peculiarity to those in Kashmír, inasmuch as the slopes having a southern aspect, are uniformly bare of forest, and are here clothed with grass or masses of prangos, while on the south side there is no want of timber, except towards the west end of the valley between the villages of Purana Tilail and Zergay, where the mountains are too precipitous to give footing to any vegetation, excepting here and there a few pine trees which cling to the bare face of the rock.

The general appearance of the valley presents a great contrast to Kashmír, as the sylvan beauty of the 'earthly paradise' is entirely wanting, and the mountains that enclose it are not bold enough in outline to compensate by the wild grandeur of their scenery.

In the upper portion of the valley the fall is considerable, and the Kishan Ganga flows a turbid and impetuous torrent, which finds an exit at the western extremity through a narrow gorge which only gives passage to the river; and the main path traversing the valley, which has hitherto followed the right bank of the stream, crosses the range of mountains to the north-west into Gúrais.

This path forms the high road between Gúrais and Drás, and is that by which the Tilail valley is usually entered. It may, however, be reached more directly from Kashmír by a path which ascends from Wangat to Gangarbal; there are also two roads from Sonamarg in the Sind valley; the one known as the Nikka Nai road lies by the Krishun Sar and Vishun Sar lakes, the other, called Bara Nai, follows the course of the Raman stream. From the Tilail valley, the Shingo river and Deosai plains, and Skardú, may, it is said, be reached at certain seasons of the year by a path which ascends the Grati Nar.

The inhabitants of this valley differ somewhat in appearance from those of Kashmír, their features approaching the Mongolian type. Their dress is much the same, except that the women wear an exaggerated copy of the common red head-dress. The Dárd language is universally spoken.

The valley is but sparsely populated; the houses are all huddled together in the villages or ranged in a square enclosing a court-yard, in which the cattle are herded; this disposition is adopted for the sake of warmth and communication during the long and rigorous winter. The dwellings, which are frequently double-storied, are constructed of unhewn timbers dovetailed at the corners, and having the interstices plastered with mud. They have no chimneys, and are all very dirty. The villages, with scarcely an exception, are entirely bare of trees, and have but little vegetation of any description about them; barley, peas, *trumba*, and *pinga* are the only products of the valley; rice is of course unknown at this elevation.

The harvests are not abundant, and are scarcely in excess of the absolute requirements of the inhabitants.

It is the custom to bury the grain in *caches*; this appears to be a remnant of the precautions which were taken during the old marauding days, but the habit is still adhered to, owing to the want of proper vessels to contain the grain, and of space in the houses in which to store it. The holes are usually constructed in some dry spot near the village; they are called *dís* in the Dárd language and *zús* in Kashmírí. The grain is carefully wrapped in birch bark before being consigned to these receptacles; the hole is then filled in with stones, above which a layer of earth is spread. When well dried and securely packed, the grain is said to keep good for six months, but it is not usually preserved so long.

The inhabitants of Tilail seem to be extremely fond of fruit, of which the only indigenous varieties are the strawberry and a few wild pears, but a great deal is imported from Skardú, principally dried mulberries of a very inferior description, and a small apricot called *but sair* by the Kashmírís; for these luxuries the people barter the woollen stuffs they have manufactured during the winter. The wild flowers and grasses common to the British Isles are found throughout the valley, and roses in Tilail are scarcely less abundant than those of Kashmír, exhibiting, if anything, more beautiful tints.

Though extremely poor, the Tilailis pay 60 rupees (*chilki*) at their marriages; this sum is paid by the bridegroom to the bride's family either before or on the day of marriage. Flocks of sheep constitute their most valuable possession; the Kashmírí butchers buy much of their meat in this valley, paying for the animals at the rate of 14 or 15 rupees (*chilki*) a *kharwá* taken at an estimation.

The government tax is calculated at half the produce of the lands, and is paid either in money or in kind. Vigne states that when Tilail was subject to Ahmad Sháh, the gyalpo or rája of Skardú, he, instead of taking a tribute of money, contented himself with receiving annually a present of a sheep and a coil of rope from each house.

The government likewise levies a duty of an anna in the rupee on all articles exported from Tilail to Kashmír.

The administration of justice is provided for in the following manner: Small cases are decided by the village *mokaddams*; more important matters are referred to the *thánadar*, who resides in Badgam, from whom appeal lies to the governor of Kashmír.

It is said that on all suits having a pecuniary value the government levies a duty equal to one-fourth of the value in dispute.

TILUT SO OR TILAT SUMDO—Lat. 33° 40'. Long. 77° 18'. Elev.

A camping ground on one of the routes from Padam to Léh, on the left bank of the Kharnak river; between this and Kharnak Sumdo the river

has to be forded nine times in $2\frac{1}{2}$ miles. The Charchar pass lies west of the camp, and is crossed between Chipchuck and Zangla. (*H. Strachey.*)

TIMBRA—Lat. $33^{\circ} 46'$. Long. $74^{\circ} 14'$. Elev.

A village on the path from Púnc̄h to Mandi, about 8 miles east of Púnc̄h. The houses are disposed in clusters, and there are many shady trees about the place, which is watered by a small stream. The inhabitants are all Muhammadans.

TIMISGAM—

A kardasi or collectorate of the province of Ladák. It contains the villages of Timisgam, Hemis—Shukpa, Tia, and Gira-mangao. The cash revenue is nearly R3,000, besides taxes in kind. Timisgam is the largest village, and with Tia has nearly one hundred and fifty houses. The people of this group are better off than any other part of Ladák, as the crops give good yield; there are more fruit trees than elsewhere, and the people carry on a brisk trade between Changthan and Lé̄h, and Srinagar and Baltistán. Timisgam is far warmer than the upper parts of Ladák. (*Aylmer.*)

TIMISGAM—Lat. $34^{\circ} 17'$. Long. 77° . Elev.

A small village situated some distance from the right bank of the Indus, 45 miles below Lé̄h and 10 above Khalsi. It is passed on the upper road from the latter to Lé̄h. With the neighbouring village of Tia, it contains about one hundred and fifty houses. (*Drew—Aylmer.*)

TIMMERAN—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 27'$. Elev.

A small village situated in the Bud Nai valley, which opens into the north-eastern extremity of the Kuthár pargana. It is distant about 16 miles north-east of Achibál, and lies at the foot of ascent of the Rial Pawas pass, which is crossed by a shepherd's path leading into the Maru Ward-wán valley.

This village, which is held in jagír by Rasúl Sháh, the harkara of the pargana, contains a masjid and four large houses, and is irrigated by a branch of the Zamkatch stream. The elevation being considerable, there is but one harvest annually, which is confined to scanty crops of Indian-corn, *trumba*, and *gunhár*.

TINDALI OR TINALI—Lat. $34^{\circ} 18'$. Long. $73^{\circ} 35'$. Elev.

A village situated on the left bank of the Jhelum, 28 miles from Kohála.

TINGJOS—Lat. $35^{\circ} 18'$. Long. $75^{\circ} 35'$. Elev.

A pargana in the ilarka of Skardú (Baltistán). It lies just above the Skardú plain. It is said to contain eighty houses. (*Aylmer.*)

TINGMOL—Lat. $33^{\circ} 45'$. Long. $75^{\circ} 23'$. Elev.

A village containing four houses, situated at the mouth of the Saogam valley, on the east side of the Kuthár pargana, just above Midepúra, a

large village containing fifteen houses. The inhabitants are zamíndars, and rear silkworms.

This latter village is surrounded by green turf and shaded by some splendid trees. It contains a spring, and the poppy is cultivated in the neighbourhood.

TIRBAL—Lat. $33^{\circ} 15'$. Long. $75^{\circ} 14'$. Elev.

A small hamlet in the district of Rámbán, surrounded by a patch of cultivation, situated on the right bank of the Chandra Bhága, about 3 miles west of the village of Rámbán, on the high road towards Kashmír.

TIRI—Lat. $33^{\circ} 35'$. Long. $78^{\circ} 5'$. Elev.

A small village in the Kardari of Hemis (Ladák) situated in a lateral ravine on the left bank of the Indus, opposite the village of Kyúngyam (on the right bank.) The river is here crossed by a rude wooden bridge, not practicable for laden animals. A path leads up the Tiri ravine into Rupshu. There is also a path to Gya by the Kiameri pass. (*Reynolds—Aylmer.*)

TIRIKO—Lat $35^{\circ} 37'$. Long. $75^{\circ} 20'$. Elev.

A small pargana in the ilarka of Rondú (Baltistán). It lies on the right bank of the Indus. It is picturesquely situated, occupying small fertile platforms with precipitous cliffs between them. It includes the villages of Tiriko, Listing, and Gomo, and possesses forty houses. (*Aylmer.*)

TIRIT—Lat. $34^{\circ} 35'$. Long. $77^{\circ} 45'$. Elev. 9,800'.

A village in the Nubrá district, situated on the right bank of the Shyok, 7 miles below Satti and a little above the junction of the Nubrá river. It is passed half-way between Satti and Taghar on the summer or Karakoram route. It is said to contain seven houses. (*Bellew—Aylmer.*)

TIRITSHU—Lat. $34^{\circ} 45'$. Long. $77^{\circ} 37'$. Elev. 10,100'.

A small village in the Nubrá district, on the left bank of the Nubrá river, below Panamikh. Between it and the latter is a small fresh-water lake, a few furlongs in circumference, completely insulated in a crater of low serpentine hills. (*H. Strachey.*)

TISAR—Lat. $35^{\circ} 39'$. Long. $75^{\circ} 30'$. Elev.

A group of villages in Basha (Baltistán), on the right bank of the Basha stream. It is said to contain one hundred and twenty-five houses. (*Aylmer.*)

TITWÁL—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 49'$. Elev.

A village situated on the left bank of the Kishan Ganga, just above the junction of the Kazi Nág stream, up which lies the road leading into the Karnao valley.

It is situated about midway between Mozafarabád and Shalúrah; to the former place the journey is rough and difficult, and impassable for laden cattle; to the latter there is an excellent path crossing the Nattíshannar Gali.

Titwál contains a thána and a custom-house, and is inhabited by about ten families.

The rocky channel in which the Kishan Ganga flows is now spanned by a substantial *kadal* bridge just above the village, which is a great improvement on the *zampa*, which it replaced; a small toll is levied on each passer. Below the village the river bends to the west, flowing through a narrow chasm in the precipitous mountains.

The Kazi Nág stream, on the west side of the village, is not fordable, but is crossed by two bridges, one a little higher up than the other.

There are a few shady trees about the village; the most convenient spot for encamping is on the narrow grassy terraces by the bank of the Kishan Ganga, about 200 yards below the bridge.

A thermometer registered at 2 P.M. (22nd August) 88° in the shade, at 5 P.M. 78°, and immersed in the Kishan Ganga 56°.

TOK OR STOK—Lat. 34° 6'. Long. 77° 40'. Elev. 11,228'.

A village situated some distance from the left bank of the Indus, opposite Léh. It was bestowed as a jagír upon the deposed gyalpo by Zorawár Singh in 1835, and is still held by his descendants. (*Cunningham*.)

TOLTI—

An ilarka of the Wazirat of Skardú. It occupies the Indus valley just below Khurmang.

It contains only about two hundred houses. (*Aylmer*.)

TOLTI—Lat. 35° 2'. Long. 76° 9'. Elev.

A village in Baltistán, on the left bank of the Indus, and on the road from Drás to Skardú. Precipitous mountains form a circle all round it, almost shutting out the light of day. There is a fort in the ravine behind the village, perched on the top of a rock (in a most untenable position, though probably well suited for defence against a sudden attack). The belt of cultivation here is very narrow, just skirting the banks of the river on very narrow platforms of alluvium, which are irrigated by artificial canals carried with considerable labour between the fields and the mountains. (*Thomson*.)

TOM TOKH OR TANGMOCHE?—Lat. 33° 40'. Long. 77° 12'. Elev.

A camping ground on one of the routes from Padam to Léh, north-east of the Charchar-la.

TONGWÁL—Lat. 35° 42'. Long. 75° 50'. Elev.

A village on the right bank of the Braldu river (Baltistán). It contains thirteen houses. (*Aylmer*.)

TOR GALI—Lat. 34° 47'. Long. 73° 50'. Elev.

The name of a pass over the range of mountains forming the water-shed between the valley of the Kishan Ganga and Kághán. It is crossed by the path between the village of Darral, in Lower Drawár, and Batgúnd, in Kághán, and is said to be practicable during the four summer months.

TOSHA MAIDÁN—Lat. $33^{\circ} 56'$. Long. $74^{\circ} 32'$. Elev. 10,500'.

A grassy valley lying on the east side of the Pír Panjál range; it gives its name to a pass situated lat. $33^{\circ} 53'$, long. $74^{\circ} 27'$, which is crossed by the most direct path between Srinagar and Púncb. As its name implies, the Tosha Maidán is almost a plain, for the hills on all sides slope gently down to it, and the numerous streams which water it are divided by undulating ridges covered with luxuriant grass and wild flowers; at the lower end of the maidán, on its eastern edge, are two small masonry towers of sexagonal shape, about 25 feet high, and having four tiers of loopholes. That called after Sardár Uttar Muhammad Khán, a younger brother of Dóst Muhammad, crowns a knoll just above the spot where the main path from Drang emerges on to the plain; the other, known as the Kacherí Damdamma, is situated on a hillock near the other side of the valley, about a mile to the south-east; it commands the footpath which descends on the village of Tsál. The passage of the Tosha Maidán pass commences on the Kashmír side by a somewhat steep ascent of about 3 miles from the village of Drang; on reaching the plain the path is a gradual slope. The lower part of the valley is called Wattadar, and contains a few shepherds' huts, and an abundant supply of fuel within easy distance. The Tsenimarg, near the upper end of the maidán, lies mostly above the limit of forest; the summit of the pass is called Neza; the descent on the west side is steep, lying through a narrow valley or gorge between rocky spurs. With the exception of one or two solitary huts at some distances from the top, no habitations are met with until reaching the Sultán Puthri Dok, a Gújar settlement above the village of Arigam.

The manifest advantages offered by the Tosha Maidán pass to an army invading Kashmír were appreciated by Maharája Ranjit Singh, who in 1814 attempted to carry the pass, but was defeated by Muhammad Azím Khán, the then governor of Kashmír, in person; the other column, consisting of 10,000 Sikhs, which had proceeded by the way of Nandan Sar, was likewise routed by the Patháns.

The Tosha Maidán is well worth a visit, and is easily reached from Srinagar *via* Watrahel and Zanigam in two marches, or by an easier ascent up the Sukuág river *via* Watrahel and Ringazabal. The marg cannot be less than 10,000 feet, but supplies must be brought from below. (*Wingate.*)

The Tosha Maidán pass, lying at a great elevation, is closed by the first falls of snow, and is said not again to be practicable until the month of June; it is, however, much frequented during the summer, and the plain affords unlimited pasturage to herds of cattle and large flocks of sheep.

OSHO PASS—Lat. $35^{\circ} 11'$. Long. $74^{\circ} 30'$. Elev. 18,000'.

A pass leading over a southern spur of Nanga Parbat from Tashina in the Rupal Nullah, Astor to Búnar, Chilas. It is closed from the middle of

October to June. For the remaining four months, though still more or less covered with snow, it affords a passage for men and goats. It is apparently more used than the Mazeno pass, which lies 2 miles to the east. (*Ahmad Ali Khan.*)

TRAGBAL—Lat. $34^{\circ} 30'$. Long. $74^{\circ} 41'$. Elev. 9,620'.

A tank and *choki* lying on the south side of the Rájdiangan ridge, 9 miles north of Bandapúr, on the high road towards Gúrais and Skardú. There is said to be a footpath from this place leading directly to the village of Wampúr, in Gúrais, by the Vijji Maidán.

There is a good encamping ground a quarter mile south of the tank. Forge and firewood abundant. Drinking water limited in amount. (*Bales—Barrow.*)

TRAGBAL OR RÁJDIANGAN PASS—Lat. $34^{\circ} 33'$. Long. $74^{\circ} 42'$. Elev. 11,700'.

A pass leading out of the Kashmír Valley, on the road from Srinagar to Gilgit. It is the name by which the Rájdiangan is usually known. The actual pass is for 3 or 4 miles quite easy, except when under snow, but the ascent and descent on either side are very difficult and steep. The kotal or crest is about 11,700 feet above the sea, and the pass is for 2 or 3 miles on either side of it quite destitute of trees of any kind. Snow seldom lies later than May, but in exceptional years it is covered even in July. (*Barrow.*)

TRAGŪMÉ BUR TSO—Lat. $34^{\circ} 0'$. Long. $78^{\circ} 25'$. Elev.

Two small lakes in the Muglib valley, between Muglib and the north-west end of the Pangong lake. (*Godwin-Austen.*)

TRÁL—Lat. $33^{\circ} 56'$. Long. $75^{\circ} 10'$. Elev.

A small town prettily situated on the sloping plateau at the foot of the mountains near the east side of the Wúllar pargana, of which it is the tahsíl station. It lies about 6 miles north-east of the village of Tsurus, on the Jhelum, by an excellent road; and about the same distance east of Awántipúr; the first part of this road, in the neighbourhood of Awántipúr, is good, but the latter part, where it crosses the valley, lies amid the rice-fields, and is usually wet and swampy.

The Bhúgmur road, communicating with the Dachinpara pargana, lies over the range of mountains to the east of the town; it is said to be a fair path, the distance to the village of Suipúra being 6 kos. Trál is built at the edge of the plateau, and is divided into an upper and lower mahalla; the houses, which are ranged at different levels on the slope, are constructed of sun-dried bricks, with thatched roofs.

It is shaded by fine trees, and possesses no less than twelve springs. The plateau land on the east side of the town is dry and bare, but the slopes to

the west and the valley beneath is a mass of rice cultivation. The Muhammadan population is said to comprise 194 families of zamíndars, including—

6 Shál-báfs.	12 Weavers.
10 Banías.	4 Oil-sellers.
1 Baker.	4 Gardeners.
3 Butchers.	4 Goldsmiths.
1 Blacksmith.	2 Washermen.
4 Carpenters.	5 Potters.
1 Múlla.	2 Dyers.
5 Saiads.	5 Fakírs.
12 Attendants at the zíárats.	3 Dúms.
6 Cowherds.	5 Surgeons and physicians.
4 Sweepers.	

The Hindús are said to number fifteen families, including three Brahmins, and the zilladars, patwarís, and other servants of the government.

Among the twelve springs, that of the Diva Nág is the most famous; it lies on the east side of the town, near the thána, and is shaded by a magnificent chunár and other trees. The water, which is very cool and clear, rises into a pool or tank about 50 feet square and 4 or 5 feet deep, containing a few fishes. The waters of this spring are esteemed sacred by the Hindús, who have adorned the spot with four ancient carved stones.

The usual encamping ground is on the grassy plain by this spring. The Kensabal spring, situated near the Mir Muhammad Hamadán zíarat, is even more highly venerated, and it is a disputed point between Hindús and Muhammadans whether this fountain was called into existence by Mahadev, or rose in obedience to a blow of Mir Muhammad's staff.

The Davabal spring, near Asham Sháh's Takia, is worthy of notice. In Lower Trál are two springs called Mertser Pukkur, also Kara Nág, Brim Sar, and Konchibal. The remaining three springs are situated near the Sháh Hamadán zíarat, in the middle of the town.

The supply of water from these numerous fountains not only supplies all the wants of the inhabitants, but irrigates a wide extent of country in the neighbourhood of the town.

At 5 A.M. on the 5th July the mercury stood at 67°.

Vigne states that when he visited Trál, it was the principal residence of the Kashmírian Sikhs, that is, Sikhs whose ancestors first came to Kashmír in the service of Rája Suk Jawán, a Hindú of Shikarpúr, and who was sent to the valley as governor by Timúr Sháh, of Kábul, about A.D. 1775. In about a year he endeavoured to make himself independent, and engaged some Sikhs, who were co-religionists, to assist him; but Timúr Sháh defeated him, took him prisoner, and blinded him.

TRAPAI—Lat. 34° 1'.

Long. 74° 34'.

Elev.

A village containing about ten houses, situated at the foot of the Poshkar hill, about 1½ mile north-west of Kág, by the road towards Firozpur.

TRARAN—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 29'$. Elev.

A village in the Bangil pargana, situated in the bed of the stream, rather more than a mile north-east of Firozpur. It contains twelve houses, which are double-storied buildings, constructed of rough barked timbers, dovetailed at the corners, and having pent thatched roofs.

TREKOLABAL—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 38'$. Elev.

A village situated in the midst of the Pambarsar morass, on the left bank of the Suknág river, to the north-east of Patan. It contains three houses inhabited by boatmen; in Gúnd Ibráhím, on the opposite bank, there are five houses.

TRIBONIAN—Lat. $34^{\circ} 23'$. Long. $73^{\circ} 52'$. Elev.

A village in the Karnao valley, situated on the left bank of the Shamshabari stream, which is crossed by a *kánal* bridge below the village. It contains six houses inhabited by Sikh zamíndars, and is shaded by fine trees.

TRIKHTAR OR TRIKOTA DEVI—Lat. $33^{\circ} 2'$. Long. $75'$. Elev.

A noble mountain which rises in stately grandeur, a few miles to the east of the town of Ríásí, in Jamú; it is visible from a great distance from the south, divided, as its name would imply, into three peaks, which rise directly from the edge of the plain with an elevation far exceeding what is usual amongst the lower hills on the border. Baron Hügel states that a place of pilgrimage lies about half-way up its northern side, with a temple much celebrated for its beauty and sanctity. It has also a spring from which the water rises in jerks and falls into a basin; for nine months of the year this water is cold, but during December, January, and part of February it is too hot to bear touching without pain. This phenomenon may, perhaps, be explained by the fact that, so long as the snow lies on the Trikota, no water can penetrate the protected spring, which, therefore, keeps its own naturally high temperature. Trikota Devi lies 18 *kos*, or 27 miles, north of Jamú. Much resorted to by Hindus from the Panjáb. (*Vigne—Hügel—Drew.*)

TROACH—Lat. $33^{\circ} 26'$. Long. $73^{\circ} 55'$. Elev.

A small village and fort in the province of Naoshera, situated about 10 miles south of Kolti, at the point of separation of the roads from that place leading towards Mirpur and Naoshera. The fort is a large oblong structure, apparently in good preservation, having a flanking tower at each corner, and bastions at intervals along the sides. Viewed from below, it seems to be most favourably situated, commanding both the roads within rifle shot. It occupies the crest of a spur which does not seem to be entirely commanded from any point, and which rises from the valley in three tiers or shelves, having naturally scarped sides.

The only water-supply comes from tanks constructed within the walls.

The village consists of a few houses situated on the lowermost shelf of the spur. The garrison consists of twenty-five men, and there are two guns. (*Bates—Hervcy.*)

TSAKA LA OR SAKA LA—Lat. $33^{\circ} 20'$. Long. $78^{\circ} 55'$. Elev. 15,625'.

Lerds over the Kailas range between the Pangong lake and the Indus. It is crossed on the eastern route from Shúshal to Nima Mud (on the Indus) and is remarkably easy. Both ascent and descent very gradual. The monastery of Ruhná (or Ralmang) is passed about 4 miles south of the pass.

	Feet.
Elevation according to Trigonometrical Survey map	17,000.
" " " , Drew's map . . .	15,178.
Trebeck says it cannot be less than . . .	15,000.

(*Reynolds—Drew.*)

TSAKSHANG OR CHAKSANG, OR SHUKSHANG—Lat. $33^{\circ} 10'$.

Long. $78^{\circ} 25'$.

Elev.

An encamping ground on the south-west end of the Tso Kiagr lake, and at the foot of the Nakpogoding pass. A stream flows by here from the west, and turning south enters the Tsomorari lake after a course of 25 to 30 miles (*vide* Gyang). (*H. Strachey.*)

TSALTUK—*Vide* "TSULTAK."

TSANABAL—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 41'$. Elev.

A village situated on the left bank of the Suktág, about 9 miles north-west of Srinagar. It is surrounded with rice cultivation, and contains eight houses inhabited by Muhammadan zamindars of the Shía sect.

TSARAP RIVER—*Vide* "SERAP."

TSARI—Lat. $35^{\circ} 28'$. Long. $75^{\circ} 28'$. Elev.

A village in Baltistán, on the right bank of the river Indus, between Skardú and Rondú.

TSARI-BRAGARDO—Lat. $35^{\circ} 27'$. Long. $75^{\circ} 30'$. Elev.

A pargana in the ilarka of Skardú (Baltistán). It lies on the right bank of the Indus, where that river valley begins to narrow. It is said to contain one hundred and thirteen houses. (*Aylmer.*)

TSATTI—*Vide* "SATTI."

TSAZA—*Vide* "KARSAR."

TSEDAR—Lat. $35^{\circ} 43'$. Long. $75^{\circ} 40'$. Elev.

A small village on the right bank of the Braldu river (Baltistán). It contains ten houses. (*Aylmer.*)

TSENIÁL—Lat. $34^{\circ} 39'$. Long. $74^{\circ} 56'$. Elev.

A village in Gúrais, situated at the mouth of the Pultun Nar valley, which is traversed by the high road between Gúrais and Tilail; it lies on either bank of the Lorloway stream. Some few of the houses are built on the right bank of the stream, but the greater portion of the village is situated at some little distance from the left bank. The fields descend from the village to the Búrzil, which flows beneath, and ascend the opposite bank. The river is usually bridged; but during the floods caused by the melting of the snows, the bridge is frequently carried away, in which case a detour must be made to the Kútúbat bridge, which is thrown across the rocky channel about a mile and a half above the village. Throughout the winter the river is said to be fordable.

The Kashmíri name for this village is Tsurrowon; it contains altogether thirteen houses. There is ample space for encamping on the river bank below the village. On the 22nd July, at 5-30 A.M., the thermometer registered 52° in the air, and 44° immersed in the Búrzil.

TSERPÚRA—Lat. $33^{\circ} 44'$. Long. $75^{\circ} 23'$. Elev.

A village situated on the east side of the Kuthár pargana, about 8 miles north-east of Achibál. It contains a masjid and the zíráat of Saiad Sahib, a *bania's* shop, and seven houses inhabited by zamíndars.

There is a small spring in the village, and extensive rice cultivation around it. Both coolies and supplies are procurable.

This village is one of the chief centres of the silk industry, and contains a large filature and a factory, in which water power has lately been introduced to turn the reels, with every prospect of success.

TSIN OR CHAIN—Lat. $35^{\circ} 6'$. Long. $74^{\circ} 51'$. Elev.

A small village of three houses on the right bank of the Kamri stream (Astor). A mile above the village a bridge crosses the Kamri. (*Agimer.*)

TSIRÁR—*Vide* "CHRÁR."

TSO-AR OR TSO-WAR, *i.e.*, "Between the Lakes"—Lat. $33^{\circ} 18'$. Long. $78^{\circ} 4'$. Elev. 14,900'.

A camping ground situated between the Tsokar lake and the small fresh-water lake of Panbuk. It is used in summer by the shepherds of Rupshu. (*H. Strachey.*)

TSO-KAR LAKE OR TSOKAR CHUMO LAKE—Lat. $33^{\circ} 20'$.

Long. $78^{\circ} 0'$. Elev. 14,900'.

Or "White lake," called by the Hindús Khari Talao, or salt lake. Is situated in the Thogji Chanmo plain, 30 miles north-west of the Tsomorari lake. It is extremely irregular in shape; its greatest length from east to west is about 5 miles, and its extreme width about $2\frac{1}{2}$ miles. It is supplied at its south-east corner by a small stream, which flows from the Panbuk (or Tsokar Chansi) fresh-water lake. In the middle of the

south side, where a rocky promontory juts out into the lake, the water is very deep. On the north and east sides it is shallow. Drew says that in parts he did not find more than 6 feet of water, while over a great space towards the western end it was but 1 foot deep. The water is exceedingly bitter and brackish, and the whole surface of the ground on the south-east shore glitters with a saline matter, which forms a thick crust of some extent. The road from Kulu to Léh passes over part of this vast cake of salt, which cracks and crunches beneath the feet. It is composed chiefly of natron or subcarbonate of soda. On the northern shore are several lagoons in which common salt is deposited and collected by the *chamapas*, or shepherds of Rupshu. It is not very pure salt, and is apt to produce itchiness of the skin; still it is used all over Ladák and even carried as far as Kashmír.

Waterfowl, especially wild geese and duck, are found in great numbers on the lake, and the fresh-water lake near it is a favourite haunt of the *kyang*, or wild ass.

On all sides the mountains still retain the ancient beach-marks at various heights up to 150 feet above the present level of the lake; and in the numerous deposits of fine alluvial clay, myriads of fresh-water shells are found. From this it has been supposed that the lake once formed a vast sheet of fresh-water, with a narrow passage to the west, which connected it with a second and larger lake that must have covered the whole of the present Kyáng plain, from the foot of the Tagalang pass to the forks of the Sumgal river, a length of 35 miles. (*Cunningham—Drew.*)

TSO KIAGR—Lat. 33° 8'. Long. 78° 21'. Elev.

A small lake, about 2 miles long and 1 wide, situated north of the Tsomorari lake, and close to the Nakpogoding pass, which lies west of it. It is surrounded by low ridges of gneiss rock from 250 to 300 feet high. The water is brackish, being fit for animals to drink, but not for men. The maximum depth was 67 feet; this was 300 yards from the south end. In the centre the depth was 48 feet. A spring of water rises on the west side. (*Drew.*)

TSO LU—Lat. 34° 15'. Long. 78° 50'. Elev. 14,760'.

A camping ground in the Changchenmo valley, on the left bank of the river. It is situated at the junction of the stream which flows down from the Marsemik-La. Pamzal camp is close by on the opposite bank of this stream. Fuel and pasture obtainable. (*Drew.*)

TSOMONANGLARI—*Vide* "PANGONG."

TSOMORARI LAKE or "Mountain Lake"—Lat. 32° 53'. Long. 78° 22'.
Elev. 14,900'.

A fine mountain-bounded expanse of water, lying between the Parang-La

and Nakpogoding pass, in the Rupshu district. Its length, north and south, is about 16 miles, and its width varies from 3 to nearly 5 miles. The water is clear and blue, but slightly brackish, enough so to be unwholesome for man to drink, though not for horses and yaks. It is frozen over from the end of October to the end of May, and can be crossed on the ice. In winter there can be no fluctuation, as the ice is protected by a mass of snow about knee-deep. The lake attains its highest level at the end of July, but that is not more than 1 foot above the winter level. It has several affluents; but no effluence, hence the saltiness of its waters. The longest permanent affluent is that of Gyang and Tsakchang from the north-west with a length of about 30 miles. The Karzok affluent from the west is much smaller, and there are two or three others, insignificant summer rivulets.

The Pirse, which joins the south end of the lake from the westward, is an intermittent affluent, which sometimes flows into the lake and sometimes into the Para river, at Narbu Sumdo (*vide* Pirse). Karzok monastery is the only inhabited place on the shores of this lake, and the bare rocky mountains and stony plains afford but little pasture for the flock of the Rupshu shepherds. The climate is thoroughly Tibetan. Snow falls in winter, but to no great depth. In summer the air is usually clear and cloudless.

The following are soundings taken by Mr. Drew:—

From Kyangdum (south-west corner of lake) course 25° north of east towards the first promontory on the eastern shore.

	Depth.
At 100 yards from shore	36 feet.
„ 200 „ „ „	75 „
„ 1½ miles (middle of lake)	198 „
„ 2½ „ „ „	242 „
In the bay between the two promontories on east shore	248 „

Around the little island, which is about half mile from west shore.

At half-way from west shore	98 feet.
„ 70 yards north of island	22 „
„ ½ mile	178 „
At 20 yards from shore	12 „
„ 40 „ „ „	21 „
„ 100 „ „ „	93 „
„ 200 „ „ „	105 „
„ ½ mile „ „ „	122 „
„ ¼ „ „ „	139 „
„ 1¼ „ „ „	166 „
„ 1½ „ „ „ (middle of lake)	180 „

The island above mentioned is a favourite resort of the gull and wild goose. Wild fowl do not come to this lake in large numbers to breed. (*Drew—Strachey—Cunningham.*)

TSONDUS—Lat. $35^{\circ} 18'$. Long. $75^{\circ} 40'$. Elev.

A small pargana in the ilarka of Skardú (Baltistán). It lies on the Skardú plain 2 miles from the Skardú fort. It is said to contain thirty houses. (*Aylmer.*)

TSO RUL—*Vide* "PANGOOR Tso."

TSO THANG—Lat. 35° . Long. $79^{\circ} 25'$. Elev. 17,100'.

A camping ground on the eastern Changchenmo route, situated on the northern shore of a salt lake, which lies on the Lingzithang plains, at the foot of the Lokhzung range. It is passed between Burchathang and Thaldat. Between it and the latter the road passes through the Lokhzung range. A little fuel here (burtsi), but no grass. (*Drew—Johnson.*)

TSOWAR—*Vide* "TSOAR."

TSŪ—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 42'$. Elev.

A small village in the Machiháma pargana, lying about 3 miles west of Sybúg, on the south of the road from Srinagar to Makaháma. It contains about six houses, and is surrounded with rice cultivation.

TSULTAK—Lat. $34^{\circ} 3'$. Long. $77^{\circ} 55'$. Elev. 15,950'.

A camping ground on the Changchenmo route, 41 miles from Léh, half way up the north-east side of the Chang-La. (*Trotter.*)

TSURKA—

A sub-division of the Nubrá district, it being the portion of the Nubrá valley below Panamikh, on the right bank, that on the left being called Farka. (*Drew.*)

TUGGU NUGGU—Lat. $33^{\circ} 43'$. Long. $78^{\circ} 45'$. Elev.

Two conspicuous isolated low rocky knobs, situated on the west shore of the Pangong lake, at the confluence of the Shúshal stream. "The eastern rock had formerly been a fortified post. The level space at the top was enclosed by a low stone wall, while a detached outwork had been built on the low spur that ran on the east side." (*Godwin-Austen.*)

TUJJAR—Lat. $34^{\circ} 23'$. Long. $74^{\circ} 27'$. Elev.

A large village containing about one hundred houses, situated at the foot of the hills on the north side of the Zainagir pargana.

Three springs rise in the neighbourhood of this village, which is almost the only place throughout the pargana where rice cultivation is possible.

TULUMBUTI OR TUTIYULAK RIVER—

A tributary of the Nubrá river. Rises in the glaciers of the Saser pass and flowing south-west joins the Nubrá, between Takcha and Changlung; at 4 miles from the former it is crossed by a good wooden bridge, on the summer Karakoram route. This route again crosses the stream between

the Kurmouldawan and Tutiylak, this time by a ricketty spar bridge, the last met with in Ladák territory. (*Thomson—Bellew.*)

TULUMULA or TULAMUL—Lat. $34^{\circ} 13'$. Long. $74^{\circ} 46'$. Elev.

A village and a small lake situated near the right bank of the Sind river, about 10 miles north-west of Srinagar.

There is also a small island called Ráginya, where a Hindú festival is held in the month of May. (*Elmslie.*)

TUMEL—Lat. $34^{\circ} 34'$. Long. $76^{\circ} 17'$. Elev.

A village said to contain forty houses in Kargil (Baltistán). It lies in a small valley which joins the right side of the Wakha valley, 3 miles below Pashkyam. Its inhabitants are Muhammadans. (*Aylmer.*)

TÚNGDAR—Lat. $34^{\circ} 24'$. Long. $73^{\circ} 54'$. Elev.

A village in the Karnao valley, situated about 8 miles east of Titwal, on the road towards Kashmír. It lies on the north side of the valley, about a quarter of a mile to the north of the fort.

The village is well shaded by trees, and contains two masjids and sixteen houses inhabited by zamíndars of the Tsak clan, two blacksmiths, and a carpenter. The zíárat of Shai Hamadán is situated on the south side of the village, close to a large clump of young chunár trees, by the banks of a branch from the Shamsabari stream, which is crossed by a bridge.

Between the village and the fort there is a line of barracks occupied by troops forming part of the garrison, who are employed in the collection of revenue.

TUNGRING—Lat. $33^{\circ} 35'$. Long. $76^{\circ} 53'$. Elev.

A village in the Zanskár district, on the left bank of a tributary of the Zanskár river, which joins it from the west below Padam. A rope bridge connects it with Sani on the opposite bank.

TURGU—Lat. $35^{\circ} 18'$. Long. $75^{\circ} 50'$. Elev.

A pargana in Skardú (Baltistán), about 7 miles to the east of Skardú, on the left bank of the Indus. It is said to contain eighty houses. (*Thomson—Aylmer.*)

TURMIK—

A river in Baltistán, rising in lat. $35^{\circ} 45'$, long. $75^{\circ} 15'$, and flowing into the Indus on its northern bank between Skardú and Rondú. Godwin-Austen says it is a considerable body of water, flowing through a cultivated, fairly wood-¹ and cheerful valley, with grassy spurs running down into it from the mountain above. This river has its sources in several small glaciers by the Stok-La.

Resources of Turmik Valley.

Village.	Houses.	Race.	Horses.	Horned cattle.	Sheep and goats.	REMARKS.
Dáso	210	Baltí.	40	1,000	3,000	200 zamfudars. 5 moochies. 5 carpenters.
Beripa						
Hlaashin						
Kushipa						
Pongo						
Surgo						
Hárinál						
Gelsakor						
Kushimal						
Burgain						
Mangjam						
Uchaug						
Murdo						

Road leads to the Stok and Basha valleys by the Stok La and the Ganto La. (*Godwin-Austen—Aylmer.*)

TURTUK—Lat. 34° 50'. Long. 76° 52'. Elev. 9,400', approx.

A village in Chorbát (Baltistán), on the left bank of the Shyok, at the mouth of a considerable stream of the same name. It contains about twenty-five houses. Considerable cultivation. When the Shyok is low, a bridge is generally made here and the road then goes *viâ* the left bank. (*Aylmer.*)

TUSS—Lat. 33° 36'. Long. 75°. Elev.

A village in the Kolnarawa valley, situated about 3 miles south-east of Hanjipúr; it contains eight houses and the zíarat of Bába Núris Sáhib.

TUTIYALUK OR PANGDONGSTA—

Lat. 35° 0' 17". Long. 77° 43'. Elev. 13,000'.

A camping ground on the summer Karakoram route. It lies at the foot of the Saser pass, between it and the Karáwal-Dívan. The Bhots call this place *Pangdongsta*, i.e., the "pleasure-ground of the Yak." Pasture very scanty: fuel none. Brangsa Saser camp, at the other end of the Saser pass, is 15 miles distant. Sartang camping ground is passed half-way. (*Trotter—Bellew.*)

TUTKOR—Lat. 35° 25'. Long. 75° 49'. Elev.

A pargana of the ilarka of Shigar (Baltistán). It is divided into two parts, *viz.*, Tutkorkorad and Tutkorkalan, together containing one hundred and fifty-eight houses. It forms part of what is generally known as the village of Shigar. (*Aylmer.*)

TÚTMARI GALI—Lat. 34° 19'. Long. 74° 1'. Elev.

The name of the pass over the range of mountains forming the boundary of

the Karnao valley to the south-east. It is crossed by the most direct road between Sopúr and Karnao, but which is much less used than the northern route by Shalúrah and the Nattíshannar Gali; it is, however, described as being a level path, but obstructed in places by fallen trees. It is closed for four months in the year. The slopes on the Kashmír side of the Tútmarí Gali afford excellent pasturage, and are a favourite resort of the Gújars inhabiting the Karnao valley. (*Montgomerie.*)

TWAR—Lat. $35^{\circ} 37'$. . Long. $75^{\circ} 12'$. Elev. 7,000'.

A collection of hamlets on the right bank of the Indus. It occupies a regular valley amphitheatre hemmed in by lofty mountains, just opposite the fort of Rendú.

Village.	Houses.	Horses.	Horned cattle.	Sheep and goats.	REMARKS.
Gáftwar	100	15	300	700	Baltís.
Gontwar					
Mulakor					
Raubirpur or Dambidas					

(*Aylmer.*)

TWINA—Lat. $34^{\circ} 21'$. Long. $76^{\circ} 2'$. Elev.

A village said to contain twenty houses in the Kartze division of the Drás ilarka (Baltistán). It lies on the right bank of the Suru river, about 6 miles below the junction of the Palumba Chu. (*Aylmer.*)

U

UDAMPŪR—

A district in the Jamú territories. It includes Zanskár (which geographically belongs to Ladák), Wardwán, and Kishtwár.

The population of this district in 1873 was 98,190, of whom 53,739 were Hindús, 30,054 Muhammadans, and 14,397 of other castes. (*Drew.*)

UDAMPŪR—Lat. $33^{\circ} 55'$. Long. $75^{\circ} 111'$. Elev. 2,500'.

The principal town of the Udampŭr district on the Jamú-Kishtwár route. It is a modern town, situated in the innermost dún before one comes to the middle mountains of the Himalayan Range, and on its upper plain. As a town, it was founded by Mián Udam Singh, the eldest son of Maharája Guláb Singh. (*Drew.*)

UDRANA—Lat. 33° . Long. $75^{\circ} 45'$. Elev.

A large village situated about $1\frac{1}{2}$ mile north-west of Badrawár, on the road towards Doda. It lies on the left bank of the Komerie stream, which is crossed by a good bridge.

The village contains altogether about forty houses, of which eight are inhabited by shál-báfs. Two-thirds of the population are Hindús.

UGHAM—*Vide* "AGHAM."

UJH—

A river in the Jasrota district, rising in lat. $32^{\circ} 42'$ long. $75^{\circ} 35'$, at an elevation of about 13,000 feet in the Outer Himalayan Range. It has a course, among the hills, of some 50 miles before it reaches the plain. The Ujh is a river of perpetual flow and considerable, though much varying, volume; it is very liable to floods; these occur in the time of the periodical rains of summer, and in the season of the more irregular winter rains; the floods come down with great force, and for a time render the river impassable either by fording or by ferry: it can only be crossed on inflated skins, and so the traffic of the road is stopped for some hours at a time. The torrent brings down boulders of large size; even at a distance of 8 or 4 miles from the hills they are to be found from 2 to 3 feet in diameter. Small irrigation canals are led from the river. The town of Jasrota is situated on the right bank. (*Drew.*)

UKTI—*Vide* "OKTI."

ULARI—Lat. $34^{\circ} 45'$. Long. $73^{\circ} 58'$. Elev.

The name of a pasturage in Upper Drawár, which is watered by a stream which flows into the Kishan Ganga, at the village of Tali Lohát. It is traversed by the path between Lohát and the village of Burrowai, in Kághán.

ULDING THUNG—*Vide* "OLTINGTHANG."

UMÁSI LA OR BARDHAR PASS—Lat. $33^{\circ} 30'$. Long. $76^{\circ} 35'$. Elev. 17,370'.

Between Kishtwár and Zanskár is a high, snowy, and difficult pass called Umási La by the Zanskár people, and Bardhar by the Pádár people and by the Dográs. Dr. Thomson crossed it in June from Kishtwár; the first part of the ascent lay up the moraine, and was extremely steep for nearly 1,000 feet up to the top of the very abrupt ravine in which I had been encamped. Beyond this the valley widened considerably; and as its slope was now very gentle, the glacier was quite smooth, and the path lay over its surface, which was covered by a considerable layer (5 or 6 inches) of last winter's snow, as well as by a sprinkling of that which had fallen during the night. The ice was a good deal fissured, but in general the fissures were not more than a few inches in width. The road continued for 2 or 3 miles over the glacier, which gradually widened out as I advanced.

Three branches which united to form this grand sea of ice were very steep, and consequently much fissured and fractured. The road lay up the right branch, ascending by the moraine to the left of the glacier, the surface of the ice being quite impracticable. This ascent of about 1,000 feet was exceedingly steep and laborious.

At the summit the glacier surface was much smoother, and was covered with a layer of snow, several feet deep. I was now in a wide valley or basin, the rocky hills on both sides rising precipitously to a height of from 200 to 1,000 feet above the level of the snow. After perhaps 2 miles of gradual ascent, these rocky walls, gradually closing in, united in a semi-circle in front, and the road passed through a gorge or fissure in the ridge, to the crest of which the snow bed had gradually sloped up. This fissure, which was not more than 2 feet wide, was the pass. When I reached it the snow was falling thickly. The commencement of the descent was very rapid down a narrow gorge, into which the fissure at the top widened by degrees. After 400 or 500 yards, the slope became more gradual and the ravine considerably wider. The road was now evidently over the surface of a glacier. Further on the slope again increasing, the road left the surface of the glacier, and ascended the moraine by its side. At last I reached a point at which the snow melted as it fell, and not long after the glacier stopped abruptly, a considerable stream issuing from beneath the perpendicular wall by which it terminated. Lower down I crossed the rivulet to its right bank over a natural bridge, consisting of one large stone, about 12 feet long, which had fallen across the rocky channel. A few paces beyond this bridge is the end of the ravine. Many hundred feet below was a wide valley, filled by an enormous glacier." (*Thomson.*)

UMDUNG—Lat. $32^{\circ} 35'$.Long. $78^{\circ} 22'$.

Elev.

A camping ground on the banks of Para river, 20 miles above Narbu Sumdo, between the latter and the foot of the Paraug-La pass. (*Montco-merie.*)

UMLA—Lat. $34^{\circ} 20'$. Long. $77^{\circ} 25'$. Elev.

A village situated some distance from the right bank of the Indus, in a ravine north of Snimo. (*Drew.*)

UMLAR—Lat. $33^{\circ} 53'$. Long. $75^{\circ} 7'$. Elev.

A large village in the Wállar pargana, situated on the north side of the Awántipúr Wudar, about 4 miles south-west of Trál. It contains a masjid and thirty houses inhabited by zamíndars, and is surrounded by rice cultivation.

The zíárat of Saiad Fakrudín Sahib, situated on the edge of the table-land above the east side of the village, forms a conspicuous object in the landscape.

UNMARU—Lat. $34^{\circ} 42'$. Long. $77^{\circ} 20'$. Elev.

A village on the right bank of the Shyok, in the Nubrá district.

It is famous for its fruit; melons and water-melons ripen here, besides apples, apricots, and walnuts: all cultivation ceases below the village, and the valley narrows considerably. The valley of the Shyok is here about $1\frac{1}{2}$ mile wide. In marching up the Shyok it is best to cross the river just above this village, on a skin raft. The passage is easy, the river generally being in summer less than 200 yards across. The raft is carried down each time about one-third of a mile. Notice should be given in order to obtain the raft. Unmaru is the regular stage on the Shyok route. There is a nice little camping ground. Supplies procurable in moderate quantities. The place contains twenty-five houses, and is said to possess five horses, fifty-two horned cattle, and over three hundred sheep. (*Thomson—Drew—Aylmer.*)

UPSHI—Lat. $33^{\circ} 45'$. Long. $77^{\circ} 40'$. Elev.

A village of five or six houses on the left bank of the Indus, about 35 miles above Léh. It is a halting-place on the route from Kulu to Léh, and lies between Gya and Marsalang. The road from the former is stony, and frequently crosses the stream. It has been improved of late years, but is seldom passable in summer. The road to Marsalang is good, and follows the left bank of the Indus. There is a good deal of cultivation here, on a plain at the mouth of the Gya ravine. Houses and enclosures are scattered about it, and some poplar, willow, and fruit trees. It is watered by the Gya stream. At the end of September the Indus here was not more than 40 feet wide, flowing swiftly among large boulders, and quite unfordable.

The narrow portion of its valley begins just above Upshi. There is a rest-house for travellers. (*Drew—Thomson—Aylmer.*)

UR—Lat. $34^{\circ} 42'$. Long. 74° . Elev.

A hamlet in Upper Drawár, containing two houses inhabited by Saiads; it is situated on the hill-side, above the right bank of the stream opposite the village of Lohát.

There is a path between the two villages, which crosses the stream by a bridge.

URDI—Lat. 35° 5'. Long. 76° 3'. Elev.

A village in Baltistán, on the left bank of the river Indus, on the road from Drás to Skardú. Thomson says it seemed very populous, and extended for a great distance along the river. It is remarkable for an aqueduct supported on pillars of stone, which crosses a ravine immediately above the village. (*Thomson.*)

URI—Lat. 34° 5'. Long. 74° 5'. Elev.

A considerable village, situated on the left bank of the Jhelum, about 23 miles south-west of Baramúla, on the road towards Marí. It overlooks a beautiful amphitheatre, about 1½ mile in diameter, bounded on every side by magnificent mountains. The river Jhelum flows along its northern side, rushing tumultuously through a deep and rocky gorge, and with a roaring and hissing sound that may be heard from a long distance; east and west of the village mountain torrents empty themselves into the Jhelum. There is a small fort on the high bank of the river, but it is in a ruinous condition. The garrison numbers 50 men, and there are two small guns—(Mr. Henvey's Report). Bellew says it is capable of holding 200 men, and that it looks up and down the river from the edge of a high cliff. Below it is a rope suspension-bridge, communicating with the road to Mozafarabád by the right bank of the river. A telegraph wire connects it with Domel and Srinagar.

This bridge is composed of four twig ropes as a footway, and two sets of three ropes on either side, to hold on by, connected with the foot ropes by forked sticks about 3½ feet long; it forms a strong suspension-bridge, and swings but little with the wind. It is renewed every year, everything belonging to the old bridge being cut adrift. On the right bank of the river there is a small outwork.

Above Uri the remains of an old stone bridge across the river are visible. The road from Púñch by the Háji Pír pass debouches into the valley of the Jhelum at Uri. About half-way between the village and the fort, there is a single-storied traveller's bungalow.

Supplies are procurable, and there is ample space for encamping, but shade is wanting.

The district of Uri was formerly governed by a rája, and before the Sikh conquest of Kashmír there were three claimants to the title, Ghulám Alí Khán and Surfráz Khán, who were brothers, and Sirbalan Khán, a cousin.

On the approach of the Sikh army the two brothers absconded, and Mozafar Khán, the son of Sirbalan Khán, who was then an old man, led a force under the command of Hari Singh Nalwai along a by-path to his uncle's lurking place, and succeeded in securing Ghulám Alí Khán, who was sent a prisoner to Lahore; the other brother, however, effected his escape, and was never again heard of. As a reward for his treachery, Mozafar Khán received the ráj-ship from the Sikhs, on consideration of an annual payment of Rs4,000, which left the rája about Rs3,000 for himself.

He had three sons, Ata Muhammad Kháu, Nawáb Khán, and Jowahir

Khán; the two last by the same mother, who at one time exerted her influence over the old man for the benefit of her own offspring, at the expense of Ata Muhammad Khán, who, in order to countermine her machinations, intrigued with Shaikh Imám-ud-dín for the removal of his father, and his own immediate elevation to the ráj. This plot being discovered led to a rupture in the family, and was one of the chief reasons which induced Mozaffar Khán to join the Shaikh's party. (*Vigne—Cunningham—Hervey—Lumsden—Montgomery—Ince—Bellew—Henvey—Barrow—Wingate—Aylmer.*)

URTSE—Lat. $35^{\circ} 13'$. Long. $76^{\circ} 29'$. Elev. 8,500', approx.

A collection of hamlets at and above the junction of the Saltoro river with the Shyok, in Khapalu (Baltistán). It contains about one hundred and twenty-five houses. It is reached from the south side of the Shyok by skin rafts. (*Aylmer.*)

USHKARA—Lat. $34^{\circ} 12'$. Long. $74^{\circ} 24'$. Elev.

This tiny hamlet, which is situated on the left bank of the Jhelum, immediately opposite Baramúla, marks the site of one of the earliest capitals of Kashmír, which was founded by Huvishka, one of the two great Indo-Scythian princes and brothers. The remains of a Buddhist *stupa*, erected at a much later period by king Lalitaditya, may still be seen here. (*Growse.*)

UTAR BENI—Lat. $32^{\circ} 39'$. Long. $75^{\circ} 8'$. Elev.

A village about 23 miles to the east of Jamú. It is of some religious importance. Here are two gilt-domed temples surrounded by cells for Brahmins to live in. (*Drew.*)

UTTAR—

The name of a pargana in the Kamráj division of Kashmír. It comprises a district lying at the foot of the mountains at the north-western extremity of the valley. The tahsil station is at Shalúrah.

The Uttar pargana is much intersected with *wudars*, and the surrounding hills are not wooded with such large trees as in the Loláb valley. When surveyed between the years 1856 and 1860 it contained thirty-one villages with two hundred and sixty-six houses, and an estimated population of 2,660 souls. The upper part of the valley is well cultivated, the chief products being rice and barley; cucumbers are to be met with in almost every village. (*Montgomery.*)

V

VEDASTA—

The name given by the Hindú priests to the Veth, Vyeth, or Jhelum, the ancient Hydaspes, in its course through Kashmír.

According to the Hindús of the valley, the Vedasta has four sources, or streams that go to form it, *viz.*, the Veshau, the Rimiyára or Rembiára, the Lidar, and the Arapoth, which flows from the Achibál spring. (*See "JHELUM."*) (*Elmalie.*)

VERNÁG—Lat. 33° 32.

Long. 75° 18'.

Elev.

The village and celebrated spring of Vernág are situated in the Sháhábád pargana, at the western extremity of a jungle-covered spur which juts down into the south side of the valley, from the direction of the Banibál pass. It is distant about 3 miles from the summit of the pass, and 16 miles south-east of Islamabád. The summit may be reached in a climb of two hours. The first part of the road to Islamabád is across stony beds of torrents; then a low kharewa is crossed, and the rest of the route is through fertile country.

The valley has here a gentle slope, and rises sufficiently for this spot to command an extensive prospect of the whole plain of Kashmír, watered by the Jhelum, and bounded by the blue mountains beyond the Wular lake. The village covers a considerable extent of ground, and is shaded by numerous walnut trees, chunárs, and poplars. The houses are of the usual form, the basements being principally constructed of rough masonry, and the upper stories almost entirely of timber; they have pent and thatched roofs.

The following nine *mahallas* are considered to form part of Vernág: Kokgúnd, Malikpúr, Bagwanpúr, Rishpúra, Gútalgúnd, Kralwari, Banugúnd, Tsantipúra, and Gúrnar, on the right bank of the Sándran. The population is said to number about one hundred families, of whom sixteen are Hindús; among the inhabitants are two bakers, a milkman, a mason, two carpenters, and a blacksmith.

There are no less than seven masjids in the village, and two zíráts, both of which are dedicated to Fakír Kalandar Gafúr Sháh. With the exception of grapes, which are scarce, all the fruits which are produced in Kashmír may be obtained in Vernág in abundance. The cereals grown in the neighbourhood include rice, Indian-corn, *trúmba*, *gunádr*, *kangni*, *chena*, and *lobia* (a kind of bean).

Sung-i-dálum, or fuller's earth, is found in the neighbourhood.

The Hakkar Nadi, the stream which descends from the Banibál pass, flows through the village, where it is joined by the stream from the famous springs. These streams are crossed by two ancient stone bridges, of which

the upper consists of a number of small pointed arches, and the lower of three rough stone piers connected by large slabs, and approached from either end by stepping-stones. The Sándran, which flows at some little distance to the north-east of Vernág, is usually spanned by a temporary bridge at the Banugúnd mahalla, but when the river is in flood, it is not unfrequently carried away. The Vernág spring rises in an octagonal stone reservoir, situated at the foot of the spur, which is covered with herbage and low brushwood. It is one of the reputed sources of the Jhelum, and is thus referred to by the Emperor Jahángír in his journal: "The source of the river Bhat (Jhelum) lies in a fountain in Kashmír named Tirnagh, which, in the language of Hindústán, signifies a snake—probably some large snake had been seen there. During the life-time of my father (Akbar) I went twice to this fountain, which is about 20 *kos* from the city of Kashmír. Its form is octagonal, and the sides of it are about 20 yards in length." This basin, which is about 50 feet deep in the centre and 10 feet at the sides, was constructed, by order of the Emperor, between the years A.D. 1619 and 1632. Of this we are informed by Persian inscriptions on the surrounding walls, though no two travellers have agreed as to their literal translation. Vigne states that over the entrance is written—

"This fountain has come from the springs of paradise,"

and on the interior wall—

"This place of unequalled beauty was raised to the skies by Jahángír Sháh Akbar Sháh; consider well."

Its date is found in the sentence "Palace of the fountain of Vernág." The concluding sentence, or 'abjat' as it is denominated by the Persians, gives the date 1029 A.H.

Around the basin is a causeway or walk, 6 feet broad, having a circumference of about 130 yards, on the outer edge of which are 24 small arched alcoves, about 12 feet wide and 6 deep, and sufficiently high for a tall man to stand upright in them. Above them appears a mass of substantial brick-work, now overgrown with grass, so that they no doubt formed the basement story of some edifice. The whole was formerly faced with stone, but the slabs have been removed. As a summer residence, the site was well chosen. The surrounding mountains are low, verdant, and well wooded, and are neither tame nor rugged. The *baradárí*, a large barn-like building, having numerous chambers, overlooks the north end of the pool, and on the west side there is an open pavilion or summer-house. The water is very cold, of a deep bluish-green tint, and swarms with sacred fish; it leaves the basin by a stone-lined channel, which passes through an archway under the *baradárí*.

This water-course, now much dilapidated, is about 11 feet wide and 3 feet deep; near its edges are the foundation and bases of arches on which

it is said were the apartments of the celebrated Nur Jahán. Shortly after leaving the basin, the water divides into two streams, one of which, after passing under the ground, and then gushing out in two places in the form of fountains or mounds of water, re-unites with the other, forming a stream about 10 yards wide, which ultimately flows into the Sándran.

The water of Vernág is not very good for drinking. On the 27th of July its temperature on the surface was $49\frac{1}{2}^{\circ}$ Fahr. at noon.

The thermometer registered in the shade 75° at 5 P.M. on the 3rd June, and 55° at 6 A.M. on the 4th and 6th June, and 64° at 9 A.M. on the 12th August.

The meaning of the name Vernág is probably the fountain of the pargana of Wer, which is the old name of Sháhabád, the latter being a name given after its palace was built by Nur Jahán Begam. There is a telegraph station here. (*Moorcroft—Vigne—Wingate.*)

VESHAÚ—

This river, which is one of the sources of the Jhelum, rises in the Konsa Nág, at the foot of the Panjál range on the south-west side of Kashmír. Its full strong torrent is suddenly seen gushing out from the foot of the last and lofty eminence that forms the dam on the western end of the lake whose waters thus find an exit, not over, but through the rocky barrier with which it is surrounded.

The river at first flows in a northerly direction, and is joined by the Chitti Nadi by its right bank, about a mile north of the shepherd's settlement of Kangwattan; and a few miles further on the Versini flows in from the direction of the Búdíl pass. Near this place is situated the cataract of Arabal, where the Veshau has worn for itself a deep and picturesque channel in the bare rock, and its stream dashes into the plains of Kashmír in a style and with a grandeur befitting the head-waters of the "fabulous Hydaspes," or its still more ancient, sacred, and modern, appellation of Veshau, the river of Vishnu.

Upon leaving Arabal, the waters pursue a south-easterly direction, washing for a mile or two the hills at the southern end of the valley, thence turning to the north with a generally straight course, sometimes forming a deep hollow beneath a cliff of alluvium, and in other places rattling over its shingly bed with a wide-spreading and fordable stream, which, however, in its passage through the rich loam of the plains of Kashmír, is transformed into a dull and dirty, but unfordable river, about 60 yards wide. The Veshau joins the Rembiára at the village of Nowana, and the united waters find their way into the Jhelum through the Sadarinaji Nála, lat. $33^{\circ} 50'$, long. $75^{\circ} 7'$.

The southern portion of the high table-land in the neighbourhood of Shupion is watered by two streams brought from the Veshau, called Tugur and Burui; the former passes by Wargama and Abulwana. The small nadi

which leaves the river near Tursan branches into the Naindi and Ninnar canals, which irrigate the southern portion of the Saremozebala pargana. The Veshau is only navigable for a few miles from its mouth. It is crossed by a bridge called Khazánabal, having a span of about 55 feet, situated about half a mile beyond the junction of the Chitti stream, and the main channel is crossed by a bridge of similar dimension about a mile from the village of Sedau.

Immediately below Nowana, at the junction of the Rembiára, there are the pillars for a bridge on each side of the river. (*Vigne—Montgomerie.*)

VETARITTAR—Lat. $33^{\circ} 33'$. Long. $75^{\circ} 17'$. Elev.

The name of a collection of springs in the Sháhabad valley, which are considered by the natives the true source of the Jhelum. They are situated just below the road, about 200 yards beyond the village of Gútalgund, which is about a mile north-west of Vernág.

The springs rise in some large pools, which are shaded by willow trees and lie close to each other; the water issuing from these pools forms a considerable stream, which flows into the Veshau, lat. $33^{\circ} 41'$, long. $75^{\circ} 9'$.

(*Incc.*)

VETHNA—Lat. $34^{\circ} 8'$. Long. $74^{\circ} 52'$. Elev.

The name of a shallow lake of considerable extent, lying on the left bank of the Jhelum, about 3 miles south-east of the city of Srinagar. It communicates with the Jhelum through a narrow *nála*, which flows in nearly opposite the village of Shopúr.

This lake is frequently called the Nágat Nambal, from a sheet of water lying on its north-west side.

VILAMIK—Lat. $35^{\circ} 33'$. Long. $75^{\circ} 10'$. Elev.

A collection of hamlets, containing sixty houses. It is situated in the Harpo valley in Rondu (Baltistán.) (*Aylmer.*)

VINGE LA—*Vide* "KANJIL-LA" OR "KUNGI-LA."

VISHAN SAR—Lat $34^{\circ} 24'$ Long. $75^{\circ} 9'$. Elev.

The name of a lake situated amid the mountains between Tilail and the Sind valley. It is a pear-shaped sheet of water lying east and west, the smaller end being towards the west. Its length is about three-quarters of a mile, its maximum breadth about half a mile, and it has apparently considerable depth. It is fed by a glacier on the rocky mountains which descend precipitously to the water's edge on the south side of the lake. Its northern shore is formed of low grassy hills, which are strewn with grey rocks.

The overflow from the Kishan Sar, which lies about half a mile to the north-west, at a higher elevation, enters the lake at its western extremity, and the stream which issues from it forms one of the principal head waters of the Ráman, a tributary of the Kishan Gauga. The footpath leading from Sonamarg, in the Sind valley, into Tilsil, passes along the northern shore of the lake.

W

WADPÚRA—Lat. $34^{\circ} 26'$. Long. $74^{\circ} 19'$. Elev.

A village in the Machipúra pargana, situated on both banks of the Pohru river, just below the junction of the Dangerwari stream. It has lately been deserted by many of its inhabitants, and now contains only two houses situated on the right bank of the river, and about three on the left.

The road between Sopúr and Shalúrah crosses the Pohru at this point. There is no bridge, but the river is fordable, except during floods, which are usually confined to the months of May and June, at which season a ferry boat is always available. At other times, though a broad stream, the depth does not exceed 2 feet. The current is very gentle, flowing over a gravelly bottom. On the right bank of the river there are patches of tree jungle, amid which are some chunárs. This locality seems the most eligible for an encampment. On the left bank the land is open, and partly cultivated.

To the north-east of the village the Pohru emerges from the Uttar valley through a narrow gap in the range of low hills, which are covered with houses, and slope gradually down to give it passage.

WÁGIL—Lat. $34^{\circ} 9'$. Long. $74^{\circ} 27'$. Elev.

A small village in the Kruhin pargana, situated at the foot of the table-land on the left bank of the Ningil stream, about 3 miles north-east of Kountra, on the road towards Shalúrah. It contains a masjid, and ten houses inhabited by zamíndars, and is surrounded with a little cultivation.

On the north side of the village, by the bank of the stream, there is a strip of smooth turf with shady trees.

WÁGOR—Lat. $34^{\circ} 10'$. Long. $74^{\circ} 28'$. Elev.

A village in the Kruhin pargana, situated on the right bank of the Ningi stream, about 4 miles north-east of Kountra, on the road towards Sopúr.

The village, which contains a masjid and the zíárat of Saiaid Ahmad Sahib Kirmani, and about twenty-five houses, is situated on the slope of the *wadar*, just above the path. On the south side of the village there are some shady trees and smooth turf.

Among the inhabitants are a blacksmith, a carpenter, a dúm, a mulla, and a pandit, who is the patwarí.

WAHAB JILGA—Lat. $35^{\circ} 45'$. Long. $78^{\circ} 5'$. Elev. 16,490'.

A camping ground on the summer Karakoram route, situated north of the Karakoram pass, on the right bank of a tributary of the Yárkand river, which here flows through a cutting in slate rocks. It lies half-way between Brangsa, Karakoram, and Máliksháh (or Aktág). No fuel or forage procurable. (*Trotter*.)

WAHGURH—Lat. 34°. Long. 75° 7'. Elev.

A village in the Wúllar pargana, situated on high ground, on the east side of the valley, about 5 miles north of Trál, just above the path leading towards Arphal. It contains a masjid, and is inhabited by eight families of Muhammadan zamíndars, a pírzada, and a barber.

The stream which flows down through the valley is bridged between this village and Pastúni.

WAHTOR—Lat. 33° 58'. Long. 74° 51'. Elev.

A large village situated about 7 miles south of Srinagar, on the high road towards Shupion. It is connected with the capital by a hard and level road, which is lined with trees on both sides all the way; these are chiefly poplars, and most of them were planted a few years ago by Wazir Panú, the governor of Kashmír. There are several small streams near the village, and also some very fine chunárs. Coloured woollen socks and gloves of a very superior kind are manufactured at Wahtor. (*Ince.*)

WAIPOHRA—Lat. 34° 23'. Long. 74° 24'. Elev.

A village situated on the right bank of the Pohru river, about 9 miles north-west of Sopúr. It contains a masjid, and about eight houses inhabited by zamíndars; among the inhabitants are two cowherds and a carpenter.

WAKHA—Lat. 34° 25'. Long. 76° 25'. Elev. 11,000', approx.

A village on the right bank of the Wakha river, situated west of the Namyik La. Barley is cultivated here. There are about forty houses. (*Moorecroft—Aylmer.*)

WAKHA-CHU OR PARIK RIVER—

A tributary of the Drás river rising near the Vinge La. It is fordable above Shergol, below which it is crossed by bridges. The whole length of the river from its source to its junction with the Súrú river at Kargil is about 100 miles, the general direction being north-north-west. (*Cunningham.*)

WALE DOKPO—Lat. 34° 15'. Long. 77° 8'. Elev.

A convenient place to halt at between Sasput and Snurla. It is a wretched hamlet of three or four houses. A fine stream joins the Indus here. Camp in apricot garden. Supplies not procurable. (*Aylmer.*)

WANGAM—Lat. 33° 35'. Long. 75° 23'. Elev.

A village in the Bring pargana, situated on high ground, in the middle of the valley, at some distance from the left bank of the river. It is distant 8 miles east of Sháhábád, by the path crossing the range of hills lying between the Bring and Sháhábád parganas; and 5 miles south-east of Sof. Supplies are procurable. (*Allgood.*)

WANGAT—Lat. 34° 20'. Long. 74° 55'. Elev.

A small hamlet in the Lar pargana, situated at the upper end of a narrow

glen, which opens into the Sind valley on its north-west side, and is about 5 or 6 miles long, and not more than 500 yards wide; it is enclosed by very high mountains, and is bounded at its upper extremity by a conical snowy mountain, on each side of which is a narrow defile, traversed by a stream; by the union of these the Kanknai is formed, which passes down the valley to join the Sind. Space for encamping is available near the village, and a few supplies may be obtained.

About 3 miles north of Wangat, at the head of the glen, far from human habitations, are some ruined temples. They are situated high up on the precipitous mountain side, in the midst of dense jungle and towering pine-trees, which lend a more than religious gloom to their crumbling walls.

In antiquity these ruins are supposed to rank next after those on the Takht-i-Sulímán, at Bhúmájú, and at Pá Yech. They are in two groups, situated at a distance of a few hundred yards from each other, and consisting respectively of six and eleven distinct buildings. The luxuriant forest growth has overthrown and buried almost completely several of the smaller temples; on the summit of the largest a tall pine has taken root, and rises straight from the centre, in rivalry of the original spire.

The architecture is of a slightly more advanced type than at Pá Yech, the most striking feature being the bold projection and lofty trefoiled arches of the lateral porches.

In close proximity is a sacred spring called Nág-bal, and by it the footpath leads up the heights of Haramuk to the mountain lake of Ganga-Bal, a celebrated place of pilgrimage, where a great festival is held annually about the 20th August, which is attended by thousands of Hindús from all parts of Kashmír. By this footpath the Tilail valley may also be reached.

It is probable that the Wangat temples were erected at different times by returning pilgrims as votive offerings after successful accomplishment of the hazardous ascent.

Venomous serpents are said to be numerous in this neighbourhood. (*Groove—Ince—Elmslie.*)

WANLA—Lat. 34° 18'. Long. 76° 53'. Elev. 10,900'.

A village on the left bank of the Wanla stream, lying 6 miles south-east of Lamayaru. It is passed between the latter and Hofats, on the route from Kishtwár to Léh (*vid Zanskár*). Cultivation here in July rich and luxuriant. Heat oppressive. Rose bushes abundant, some at least 15 feet high. It belongs to the Lamayaru kardari of Ladák. (*Thomson—Drew—Aymer.*)

WANLA—

A small tributary of the Indus. Rises near the Sinsir pass, and flowing

north, past the villages of Hofata and Wanla, enters the Indus opposite Khalsi. About Hofata and Wanla there is extensive cultivation. Two or three miles below the former the stream flows through a very narrow rocky channel, so that the road is often obliged to leave it, and to ascend to a considerable height in order to effect a passage. Above Wanla the valley widens, but again contracts into a rocky ravine immediately below the village. This ravine is not quite impracticable, but the stream has to be forded frequently. In July it was 4 feet deep. The better route is north-west to Lamayaru. (*Thomson.*)

WANPÚRA—Lat. $34^{\circ} 38'$. Long. $74^{\circ} 51'$. Elev.

A large village in the Gúrais valley, situated about 2 miles west of the fort, near the left bank of the Kishan Ganga, which is crossed by a substantial *kadal* bridge below the village. It is surrounded by cultivation, and is irrigated by a channel from the Gukan stream, which flows a little distance to the east of it. There is also a small spring which rises near the masjid. The population numbers about forty families of Muhammadan zamíndars.

The plain called Bur Das, which stretches on the right bank of the river to the north-west of the village, is cultivated by the inhabitants of Wanpúra, and on the same bank to the north-east there is a spring called Sharim, and a few shepherds' huts, where the flocks are pastured early in spring.

The Kashmíri name for this dirty village is Wani; in the Dárd dialect it is called Dinnani. There is said to be a footpath from the village leading directly to Tragbal-choki, on the high road between Bandipúra and Gúrais, by following which, the detour by Kanzalwan may be avoided.

WARDAN—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 44'$. Elev.

A large village in the Machiháma pargana, situated about 7 miles west of Srinagar, on the road towards Makaháma. It lies near the edge of the Hoka Sar morass, and is surrounded with rice cultivation; a little cotton is also grown on the high lands. There are some fine trees in the village, which contains the zíarat of Núr Sháh Sahib, and twenty-five houses inhabited by zamíndars, five shál-báfs, four pandits, a mulla, a pírzáda, a fakír, a mochí, and a banía.

WARDWÁN—Lat. $33^{\circ} 48'$. Long. $75^{\circ} 37'$. Elev.

A village in Maru Wardwán, situated on the east side of the valley, above the left bank of the river, about three-quarters of a mile south of Inshin. The loftiest ridges partially covered with a fir-forest rise around it, and immediately opposite it begins the ascent of the Magan pass, leading into the Nowbúg Nai and Kashmír. The narrow defile, which is traversed by the river to the south of the village, is extended for two days' march to the

village of Maru ; its sides are very steep, and covered with a jungle, chiefly of fir-trees. The geological formation is of gneiss and mica slate and a silicious grit. This defile is known by the names of Maru Wardwán by the Kashmíris, and Wurun-Mundi by the Ladákis. The village of Wardwan contains a masjid and five log-houses. In the neighbourhood it is usually called Mollah Wardwán, *mollah* in the Kashmíri language signifying the root, and this village being supposed to be the first settlement formed in the valley. (*Vigne.*)

See also "MARÚ WARDWÁN."

WARGAT—Lat. 34° 28'. Long. 74° 14'. Elev.

A village situated in a narrow valley about 3 miles west of Magham, on the north side of the road between Shalúrah and Sopúr. It contains a masjid, and about six houses.

WARIGAM—Lat. 34° 3'. Long. 74° 32'. Elev.

A large scattered village containing about forty houses, situated just north of the Poshkár hill, on the road between Kág and Firozpúr.

WARIS—Lat. 34° 50'. Long. 77° 13'. Elev. 12,400', approx.

A small village containing about seven houses, situated about 6 or 7 miles up the Butbar, a stream joining the right bank of the Shyok. It is on the road from Léh to Skardú. In summer the road from Khoro camp to Boghdan, along the Shyok, being difficult, some prefer to go *viá* Waris, which is far longer and nearly as difficult. In winter the river road is quite easy. On the 26th October Dr. Thomson found the village deserted by the inhabitants, who had gone down to the Shyok valley to winter. Four inches of snow fell on the 27th October. The road up the Butbar nullah is steep, and between Waris and Boghdan a ridge about 14,700 feet high is crossed. (*Thomson—Dyler.*)

WARIS LA—Lat. 34° 10'. Long. 77° 55'. Elev. 17,200'.

An easy pass leading over the Kailas range south-east of the Digar-La. It is crossed on the route which, leaving the Chimré valley and Changchenmo route at Sakti, proceeds north across this pass to the Shyok valley. It is practicable for laden ponies, and might easily be made so for camels. It is closed by snow for three months. (*Drew.*)

WARPÚR—Lat. 34° 8'. Long. 74° 34'. Elev.

A village situated on the sloping table-land about 2 miles south-west of Patan, by the side of the path leading towards Khipur. Including Sír it contains seven houses, and has much rice cultivation about it. On the road side just north of the village there is a clump of very fine chunár trees.

WARPÚRA—Lat. 34° 29'. Long. 74° 19'. Elev.

A village situated near the right bank of the Pohru river, towards the

south-east end of the Uttar pargana. It originally consisted of 12 houses, of which only three are standing, and these uninhabited; the people having removed to the neighbouring village of Hatmalú. (*Montgomerie.*)

WARPÚRA—Lat. 34° 27'. Long. 74° 14'. Elev.

A small village in the Machipúra pargana, containing five houses surrounded by rice cultivation, situated in a long narrow valley just below the road between Shalúrah and Sopur. It lies about 5 miles south-east of Shalúrah and 2 miles west of Magham.

WASTARWAN—Lat. 33° 58'. Long. 75° 5'. Elev. 9,721'.

The name of the highest mountain in the range which juts into the plain on the north side of the Jhelum, between the Trál valley and the Bihu pargana. It is almost entirely bare of forest, and on the south side, where it approaches the Jhelum, it is rocky and very steep.

The northern spur is crossed by a path between the village of Pastúni and Pampúr; that which trends to the south-east is called Multrag.

WATA OR LUKUNG STREAM—

An affluent of the Pangong lake; enters its north-west end after a course of 20 miles from the north, in two branches, the western of which is fed by glaciers, and sometimes in summer is much swollen. (*H. Strachey.*)

WATLAB—Lat. 34° 22'. Long. 74° 34'. Elev.

A small village, situated on the bridle-path which circles the northern portion of the Wular lake. It lies on the south side of the Shakarúdín hill, which may be ascended by a path from the village. Watlab is distant about 5 miles north-east of Sopúr, but the journey by boat occupies about four hours. (*Ince.*)

WATNAR—Lat. 33° 34'. Long. 75° 19'. Elev.

A village situated in a grassy valley in the range of hills between the Sháhabád and Bring parganas, which is traversed by the path between Vernág and Sof. The Dumatabal spring rises by an old Hindú temple near the village; its waters join the rivulet which drains the valley.

WATREHEL—Lat. 33° 59'. Long. 74° 42'. Elev.

A good-sized village, situated at the foot of some low hills, which run down to it, about 12 miles south-west of Srinagar, on the direct road towards Drang and the Tosha Maidán pass.

The direct road is through Márkara, Wonpura, and Badgám. As far as Badgám the path is level and good; after that it enters the broken ground of the Khárewas.

Supplies are procurable from the adjacent villages, and water and fuel from the low hills. (*Allgood—Wingate.*)

WATRUS—Lat. 33° 48'. Long. 75° 21' Elev.

A large village in the Kuthár pargana, situated about 6 miles north-east of Achibál, at the point of departure of the path leading into the Nowbúg valley by the Halkan Gali.

Watrus extends over a considerable area, and is disposed in three clusters, that the apex of the triangle towards the east is called Kana Mahial, or Hari Watrus, the upper village; the southern division, Raipúra or Manzer Watrus, the middle village; and the western division, Tsandarwaran or Bun Watrus, the lower village; and the three divisions collectively, simply Watrus.

A branch of the Arpat flows between Raipúra and Tsandarwaran. There are altogether thirty-two houses in the village, which are thus disposed—in Kana Mahial there is a masjid, and seven houses inhabited by Muhammadan zamíndars, three krimkush; in Raipúra, twelve pandits and two Muhammadan families; in Tsandarwaran a masjid and seven families of Muhammadan zamíndars. Rice cultivation abounds in the neighbourhood of this village.

WAZIRPUR—Lat. 35° 32'. Long. 75° 37'. Elev.

A pargana in the ilarka of Shigar (Baltistán), on the right bank of the river. It contains eighty-six houses. (*Aylmer*.)

WAZRI THAL—Lat. 34° 33'. Long. 75° 6'. Elev.

A village situated at the edge of the forest, on the south side of the Tilail valley, about a mile above the left bank of the Kishan Ganga, which is spanned by a *kadal* bridge between this village and Badagám.

It is the point of departure of the paths leading from the Tilail valley into Kashmir by Wangat and by Sonamarg, in the Sind valley.

A rill, said to flow from the Laihnu Nág, on the mountains to the south-west, furnishes a supply of water. Wazri Thal, or, as it is frequently pronounced, Wazír Thal, now contains a masjid and about eight houses, one of which is inhabited by a blacksmith. It was formerly a place of more importance, and is said to have been founded one hundred years ago by Wazír Murad, a Tibetán.

The houses are all built of small trunks of trees, and have shingle roofs, which are either quite flat or have a very slight slope; above the shingle is a layer of mud.

WIAN—Lat. 34° 1'. Long. 75° 1'. Elev.

A village in the Vihew pargana, situated at the foot of the south and west sides of a rocky spur about 3 miles east of Pampúr.

The village is divided into two parts, and the total population amounts to forty-five families of zamíndars, fifteen shál-báfs, a krimkush, a pandit, mochi, potter, blacksmith, dúm, two bakers, two cowherds, a shepherd, a dyer, and a banía.

A small stream flows through the village, which also contains some wells and three mineral springs, and one of fresh water.

The mineral springs are called *Phúk Nág*, and the strong sulphurous odour serves as a guide to their situation, which is behind the village. The water issues from the base of the southern side of the spur in three places, which are within a few feet of each other; it flows into a small canal which is lined with stone, and contains small fish. The canal conveys it into the enclosure of the *zíarat* of *Saiad Máhmúd*, an old wooden building, which is about 30 yards distant. The fresh spring is called the *Kálsh Nág*, and it issues from the western side of the same spur, about 60 yards beyond the uppermost of the three mineral springs. The water is received into a stone reservoir, which also contains fish.

The stream from this reservoir flows southwards, receiving that of the mineral springs as it issues from beneath the western wall of the old *zíarat*.

The mineral springs are highly impregnated with iron and sulphur, which are derived from the iron pyrites which abounds in the adjoining mountains. Their medicinal virtues are doubtless very great, and they may be strongly recommended, both for drinking and bathing, especially in cases of chronic rheumatism, obstinate skin diseases, and general debility from fevers, bowel complaints, and affections of the liver. An orchard in the vicinity of the springs offers a convenient situation for encamping. (*Ince.*)

WISHNI WUJ—Lat. $34^{\circ} 4'$. Long. $75^{\circ} 40'$. Elev.

The name given to part of the valley traversed by the *Bad Khol* stream to the north-east of *Maru Wardwán*, on the path towards *Súrú*. It lies opposite the confluence of the *Drobagá* stream, a little to the west of the ruins of an old fort called *Humpet*.

The name of *Wishni Wúj*, which means the 'warm fields,' is said to have been given to this place on account of its having once been cultivated.

WOTTU—Lat. $33^{\circ} 39'$. Long. $74^{\circ} 52'$. Elev.

A village situated about 5 miles south-east of *Sedau*; it is to be remarked only as having given its name to a way over the *Panjál*, which commences from it and joins the *Sedau* path. (*Vigne.*)

WUJH—

The name of a river in the province of *Jamú*, which rises in the mountains north of the *Belaor* district, and flowing in a southerly direction through the district of *Jasrota*, empties itself into the *Raví*. Its waters supply numerous irrigation canals. (*Vigne—Wingate.*)

WULAR—Lat. $34^{\circ} 16'$ and $34^{\circ} 26'$. Long. $74^{\circ} 33'$ and $74^{\circ} 42'$.

Elev. 5,180'.

This lake being the largest in *Kashmír* proper, has received the name of *rája*, or prince, by way of pre-eminence. It is situated towards the north

end of the valley of Kashmír, at a distance of about 21 miles north-west of the city of Srinagar, the journey by boat occupying about ten hours. It is of an elliptical form. Its extreme breadth north and south is 11 miles; this does not include the marshes on the south side, and which continue past the parallel of the city. The extreme breadth, a little north of the island of Lanka, is 10 miles, and the circumference nearly 30 miles. Its average depth is 12 feet, the deepest part being on its western side, opposite the hill of Shakarúdín, where it is about 16 feet.

The Kashmírís have very exaggerated ideas of the extent of the lake, some of them supposing it to be as large as the sea. The bed is composed of soft mud, and where it is shallow, the surface is covered with water-plants.

The shores are verdant, but comparatively bare of trees. They slope gently down to the water's edge from the lofty range of mountains which surround it on the north-east, but they are flat and marshy towards the plain.

The outline of the lake is very regular, and its general appearance is picturesque and pleasing.

The space between the foot of the mountains and the edge of the lake varies from a few hundred yards to a mile or more according to the height of the water, but it is always greater on the northern than on the eastern side. There is a good bridle-road all round its northern half, from Manas Bal and Arjus on the east to Watlab and Sopúr on the west. Its shores are studded with numerous villages, of which Bandapúr, which lies about a mile and a half from the water's edge, at the mouth of a fine valley, is the largest. Lanka, or 'the island,' the only one in the lake, was raised and shaped by Zein-úl-Abdín; it is situated near the east side of the lake; the view of this island at a little distance on the lake, with the amphitheatre and mountains in the background, is exceedingly picturesque.

The promontory on which the shrine of Báábá Shakarúdín is situated projects boldly into the lake on its west side, and is the most conspicuous of the inferior eminences by which this noble sheet of water is surrounded.

The Jhelum flows into the Wular on its east side, near the middle of the lake, leaving it at its south-west corner in a fine open stream about 200 yards wide. The Wular is a lake, simply because its bottom is lower than the bed of the Jhelum; it will disappear by degrees as the bed of the pass at Baramúla becomes more worn away by the river; its extent is perceptibly becoming more circumscribed by the deposition of soil and detritus on its margin in the vicinity of Bandipura, where two considerable streams, the Bad Khol and the Erin Nála, flow in, and where the water is shallow. Land springs, however, are occasionally seen bubbling up to the surface. The water is clear, and in the centre of the lake, for some distance, of a deep green colour

The surface of the Wular, like every other lake surrounded by mountains, is liable to the action of sudden and furious hurricanes that sweep over it with such extraordinary violence that no boatman can be induced to face it. This fact led to the construction, in very early times, of the Norú canal, whereby, when the waters are high, the passage of the lake may be avoided.

Fishing is carried on to a great extent by the inhabitants of the surrounding villages, who preserve a great deal of the produce of their nets for sale, by simply cutting the fish open and drying it in the sun, using very little or no salt.

When fishing, two moderately heavy boats and two light skiffs usually act together; in each of the former are two men, one rowing, the other managing the net; the latter is paddled by one man seated at the head.

The net is of the shape of a cone, but of a considerable size; the mouth is stretched on a wooden frame, in the form of a parabola of nearly a fathom area, a pole extending from the base to the summit, intended both to give support to a rod which reaches to the end of the bag, keeping it stretched, and to be of use in raising the net, which is too heavy to be wholly managed by a single person. When all is ready, the stems of the two larger boats are brought so near together that the space between them may be wholly occupied by the nets lowered on their sides; the skiffs then go ahead, and wheeling round, make between the two larger boats, striking the water smartly; the net is drawn as they approach, and each man in the skiff assists the one in the large boat to raise it. A single jerk empties the net of its contents, and it is again lowered; the skiffs then proceed, and turning round their companions, again row ahead, and the operation is repeated. The rapidity and regularity with which these manœuvres are repeated, renders the fishing on the Wular lake an amusing and interesting spectacle. The varieties of fish met with in this lake are said to be the *sattar gad* and *charri gad*, which are taken both by net and hook; the *pikúl gad*, with net only; and the *chash gad* and *harj*, with hook. The fishermen frequently use spears for striking the larger fish.

The fish are said to retire to the Wular lake in the depth of winter, when the rivers are at their lowest.

The lotus and other water-plants are found on the lake in great abundance, and in the autumn the water-fowl appear to be innumerable; swans, geese, and a species of sea-gull are very common; the latter breeds there, depositing its egg on the thickly-matted leaves of the aquatic plants, with nothing that can be called a nest around it. In shooting water-fowl the Kashmírí sportsman uses a matchlock of extraordinary length. When rowed near to the game, he and the single boatman who accompanies him lie down in the boat, so as to be seen as little as possible by the birds, and then with small paddles and their hands over the sides, gently push the

boat onwards, until within range; two or three birds generally fall at each discharge. Upon the breaking up of the frost, the wild fowl take their departure to the northward, topping in their flight the most elevated ridges of the Himalaya, and descend on the plains of Yárkand and Mogulistán, whence they came on the approach of winter.

The natives aver that being somewhat out of condition for a long voyage, the wild fowl rest for the first evening on the summits of the mountains around the lake, and that being instinctively aware of the difficulty they would have in finding a supply of food in the sedgeless streams of Tibet, they carry with them in their bills from the lake a supply of *singháras*, and their resting places for the night are denoted by the ground being covered with the shells. They also assert that the wild fowl, in their first rising, skim the summits of the mountains so closely, that in one *gali* in particular people frequently conceal themselves, and knock them down by throwing sticks at them as they pass.

The *singhára* or water-nut is produced in such abundance on the lake as to contribute very considerably to the revenue. For five months in the year it forms the main support of thousands of the poorer classes living in the neighbourhood of the lake. In the month of December dozens of boats, containing several men in each, may be seen collecting the plants. The roots are loosened by means of ropes fastened between two boats, and iron prongs are used in collecting them. When first dragged up from the bottom, they are much entangled by their long fibrous stems, but they are unravelled by suspension for some time in the water. Moorcroft states that when he visited Kashmír the Government was said to receive annually 96,000 kharwárs or ass-loads of the nut. (*Forster—Moorcroft—Vigne—Hervey—Montgomerie—Ince—Elmslie.*)

WULDING—Lat. 35° 18'. Long. 75° 42'. Elev. 7,440', approx.

A pargana of the ilarka of Skardú, in Baltistán. It is coincident with what Europeans call the town of Skardú (*q.v.*).

It is said to contain one hundred and twenty houses, two hundred and fifty sheep, fifteen horses, and one hundred and two horned cattle.

It is well planted with poplars and pollards. Water is plentiful.

A very strong wind blows from the direction of the Deosai plains nearly every afternoon. (*Aylmer.*)

WÚLLAR—

The name of one of the nine parganas in the Shahír-i-khas zilla of the Miráj division. It comprises a long and narrow valley, which stretches from the north side of the Jhelum, between Awántipúr and Bij-Behára. The tahsil is at the small town of Trál, and the district is very frequently called the Trál pargana.

It is said to contain ninety-five villages, paying a revenue of two lakhs

of rupees (chilki), one in money, the other in kind. A considerable amount of silk is produced in the district.

The valley is traversed by some considerable streams, which seem, however, to possess no distinctive names.

WÚMÚ—Lat. $33^{\circ} 32'$.

Long. $75^{\circ} 16'$.

Elev.

A village in the Shāhabād pargana, containing a custom-house, situated about 1 mile south-west of Vernág, at the foot of the ascent leading to the Banihál pass. The houses in this village, which are somewhat scattered, are doubled-storied wooden buildings, with pent roofs, and many of them are shaded by fine walnut trees. The small stream which flows down from the pass, furnishes an abundant supply of water.

WÚPERSZWOIN—Lat. $34^{\circ} 27'$.

Long. $74^{\circ} 13'$.

Elev.

A village situated on the east side of a fir-clad slope, about 4 miles south of Shalúrab, on the road towards Sopúr.

Both rice and corn are cultivated in the neighbourhood of this village, which contains a masjid, and the zíarat of Mir Siráj Dín Bukháravala. The inhabitants number about eight families of zamíndars, a múlla, and a dúm.

WYGÚND—Lat. $34^{\circ} 8'$.

Long. $74^{\circ} 30'$.

Elev.

A hamlet in the Bangil pargana, inhabited by two families; it is situated in a clump of trees on the right bank of the bed of the stream, lying between it and Khipur.

WYL—Lat. $33^{\circ} 34'$.

Long. $75^{\circ} 24'$.

Elev.

A village in the Bring valley, situated on the left bank of the stream, close to the Tansan bridge and the junction of the Nowbúg river.

Y

YAHLE—Lat. 33° 25'. Long. 78° 35'. Elev. 15,000'?

A camping ground on the western route from Shúshal to Nima Mud, on the Indus. It lies south of the Thato-la, the road over which is very stony. Mahiye, on the Indus, is 9 miles south. No supplies here, but fuel and pasture plentiful. (*Reynolds*.)

YALCHUNG—*Vide* "YELCHUNG."

YANGI DÍWAN PASS or "New Pass"—

Lat. 37° 26'. Long. 77° 15'. Elev. 15,800'.

Is crossed on the winter (or Kugiar route) from Ladák to Yárkand, and leads over the Western Kuenlun from Kulanuldi camp, on the Yárkand river. Ascent from north side easy, up a winding and narrowing gully. Descent also easy for 2 miles, to where a gully joins from the left. Beyond this down an extremely difficult, narrow, tortuous, and deep gorge, which is blocked till June by a glacier that melts away in the next month. (*Trotter—Bellevue*.)

YANGI DÍWAN PASS or **ELCHI-DÍWAN**—

Lat. 36° 2'. Long. 79° 30'. Elev. 19,072'.

Leads over the Kuenlun range from the Karakash valley, at the bend in the river above Sora, to Khotán (distant 160 miles). Mr. Johnson crossed it in September 1865.

Ascent from Karakash up a steep ravine. Snow in it and at the top of the pass. It is only open during the months of June, July, and August. It would be practicable for ponies if cleared of snow and stones in the ravine above the Karakash. (*Johnson*.)

YANGPA—Lat. 35° 45'. Long. 79° 33'. Elev. 16,200'.

A camping ground on the eastern Changchenmo route, on the left bank of a small stream, the water of which is slightly brackish, though it flows down from the Kuenlun range. It lies 25 miles north of Thaldat, the road from which lies over an extensive plain covered with several salt lakes, and in portions quite white with a deposit of soda. The Katai-Dawan pass is crossed 8 miles north of this camp. Fuel (burti) and grass procurable in small quantities. Elevation, according to Johnson, 15,279'. (*Johnson*.)

YANGTHANG or "New Plain"—

Lat 34° 15'. Long. 77° 20'. Elev.

A village situated in a ravine some distance from the right bank of the Indus. The monastery contains seventy lamas. Both it and the village were founded some twenty-five years ago by a lama. The land is free of

Government dues, and is worked by labourers who receive their food and clothing from the monastery. This place is passed between Hemis Shukpa and Basgo. (*Drew.*)

YÁRKAND—Lat. $38^{\circ} 21'$.

Long. $77^{\circ} 28'$.

Elev.

A province in the dominions of the Amír of Kashgár, lying north of Ladák, and separated from it by the Karakoram and Western Kuenlun ranges.

YÁRKAND RIVER—

Rises north of the Karakoram pass. Its course is for the first 30 miles north-east to Máliksháh. Thence north-west for 56 miles to Kirghiz jungle. From Kirghiz jungle it flows 15 miles west to Kulanuldi camp. Up to this point its course is followed by the Kugiar (or winter) route from Ladák to Yárkand. Beyond Kulanuldi it continues west for some distance, and then takes a sudden bend to the north into Yárkand territory. Several small streams flow into it near its source, and at Khafelung camp it is joined by a tributary from the south. Fuel is plentiful between Máliksháh and Kulanuldi, there being large patches of tamarisk and myricaria jungle in the river bed. Snow beds are met with in the valley in winter. In summer it is not fordable below Khafelung. (*Trotter—Ney Elias.*)

YAR LA—Lat. $33^{\circ} 25'$.

Long. $77^{\circ} 40'$.

Elev. 16,180'.

Is crossed on the range separating the valleys of the Zara and Kharnak rivers, at the sources of the latter.

YARMA—

A sub-division of the Nubrá district, being the portion of the Nubrá valley above Panimikh. (*Drew.*)

YASHKÚN—

A caste, or branch, of the Dárd race. *Drew* says—

“The Yashkún is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkún as ‘a caste formed by the intermixture between the Shín and a low (Paboriginal) race.’ This view does not recommend itself to me; it is more likely that the Krámin had some such origin, but that the Yashkún, who follow all the same occupations as the Shín, and in physique and physiognomy are their equals, should have so originated, is far less probable. I am inclined to think that they and the Shín together made up the race (which we may call Dárd) that invaded this country and took it from the earlier inhabitants. What may have been the origin of that (probably previous) division into Shín and Yashkún, is a point both curious and important—a question which at present I see no way of solving. Dr. Leitner’s information, that a Shín may marry a Yashkún woman, while no Yashkún may marry a Shín woman, is highly interesting.”

Biddulph tells us that they form the entire population of Húnza, Nagar, and Puniál, and nearly all the population of Yásín, besides being numerically superior in Gilgit, Sai, Dárfel, and Astor. In Húnza and

Nagar, however, they call themselves Búrish, and in Yásín Wúrshik. (*Drew—Biddulph.*)

YECH—

The name of one of the nine parganas in the Shahír-i-khas zilla of the Miráj division of Kashmír. It comprises a district lying in the centre of the valley to the south of the city of Srinagar. The tahsíl station is at Kralpúra.

YECHABUR—Lat. $33^{\circ} 29'$. Long. $75^{\circ} 23'$. Elev.

A village inhabited by four families, situated on the north side of the Sháhábád valley, about 8 miles south-east of Vernág, above the right bank of the Sándran river, which is spanned by a good bridge.

The houses, which are of timber embellished with rude carvings, have pent shingle roofs, and are built on the rising ground at the foot of the mountains.

YECHÁRA—

The name of a considerable stream which rises on the northern slopes of the lofty Tattá-kuti peak, in the Panjál range; it flows in a north-easterly direction, and empties itself into the Dúdh Ganga, lat. $33^{\circ} 58'$, long. $74^{\circ} 51'$, near the large village of Wahtor.

YELCHUNG OR YALCHUNG—

Lat. $33^{\circ} 52'$. Long. $76^{\circ} 55'$. Elev. 12,730'.

A village on the left bank of the Zanskár river, and at the foot of the Singa La, which is crossed between it and Fatoksir. The ascent begins at once on leaving the village. It is a halting-place on the route from Kishtwár to Léh (*vid* Zanskár), and lies about 70 miles north of Padam. The Zanskár river is crossed by a common wooden bridge (without rails) between this and Naerung on the opposite bank. Barley and buckwheat cultivated here. Near the village is an iron mine. Dr. Thomson visited it. "The ore was yellow ochre, occurring in a breccia-looking conglomerate situated on the flanks of a steep, narrow ravine. There were two smelting furnaces, built of stone, of a conical shape, 3 feet in height, and about 6 inches in diameter at the top. The fuel employed was charcoal, and no flux was mixed with the ore."

Dr. Thomson estimates the elevation of Yelchung to be 13,700. It belongs to the Lamayuru kardári of Ladák. (*Thomson—Aylmer.*)

YOGMA HANÚ OR LOWER HANÚ—

A village on the left bank of the same stream, at its junction with the Indus, a few miles below the Goma Hanú.

A strip of cultivation here, and some willows and fruit trees, and a few poplars. It belongs to the kardári of Skirbichan (Ladák). (*Drew—Aylmer.*)

YOR—Lat. $33^{\circ} 36'$. Long. $75^{\circ} 11'$. Elev.

A village in the Sháhábád pargana, situated at the north end of a narrow defile, which is about 2 miles long, and is traversed by the path leading into the Khúnd valley. (*Ince.*)

YUBALTAK—Lat. $34^{\circ} 34'$. Long. $76^{\circ} 16'$. Elev.

A village said to contain eighty houses in Kargil (Baltistán). It lies in a small valley which joins the right side of the Wakha valley, 3 miles below Pashkyam. Its inhabitants are Muhammadans. (*Aylmer.*)

YUCHANG—Lat. $35^{\circ} 10'$. Long. $76^{\circ} 28'$. Elev. 8,500', approx.

A village in Khapalu (Baltistán), on the left bank of the Shyok, just west of Surmú. It contains about fifty houses. (*Aylmer.*)

YUL—

A term in use in Baltistán, and applied to land returning a revenue in contradistinction to "Ghund" *q. v.* (*Vigne.*)

YUMA RIVER—*Vide* "INDUS."

YUNAM—

A tributary of the Zanskár river; rises north of the Himalayas, near the Bara Lacha pass. The road from Kulu to Léh crosses it by a bridge at Kanunor Kilang camp, north of the pass. A little below its source the stream flows through a small fresh-water lake (the Yunam Tso), and continuing in a north-east direction is joined by the Lingti stream from the west, a little above Sarchu camp. The junction of the two streams is on the borders of Ladák and Lahoul. (*Cunningham—Cayley.*)

YUNAM TSO—Lat. $32^{\circ} 48'$. Long. $77^{\circ} 30'$. Elev.

A small fresh-water lake in the bed of the Yunam stream, which flows through it. In former times it must have been of some extent, and of considerable depth. In September 1846, when General Cunningham visited it, it was only 1,000 yards long and 500 yards broad. The gradual decrease in size has been brought about by the constant wearing away of the rocky barrier which once dammed the river about a mile below the present end of the lake. Between these points the river has worn a channel through a mass of fine cream-coloured clay, which once formed the bed of the lake. The water is of a pale yellowish colour. (*Cunningham.*)

Z

ZABÁN—Lat. 33° 40'.

Long. 75° 50'.

Elev.

A small village, situated on the right bank of the Farriabádi river, about 7 miles east of Maru, lying midway on the stage between that place and Metwan. There are some hot springs near the village. Supplies are not obtainable. (*Robinson.*)

ZAINAGÍR—

The name of a pargana in the Kamráj division of Kashmír. It comprises a district lying to the north and north-west of Sopúr, between the Pohru river and the Wular lake. The want of water renders the appearance of this pargana different to any other part of the valley; no stream irrigates it, and the only way that water is procurable is by digging holes in the made water-channels when rain falls. Various attempts have been made to bring water into the district by means of irrigation canals, but they have been permitted to fall into disrepair, probably on account of the expense attending their maintenance.

Barley is now the staple product of the pargana. Rice is only cultivated to a limited extent at the foot of the hills near Shúa, which is the tahsíl station, and around the neighbouring village of Tajjar. When surveyed between the years 1856 and 1860, the Zainagír pargana contained thirty-one villages. (*Montgomerie.*)

ZAINAKÚT—Lat. 34° 6'.

Long. 74° 46'.

Elev.

A village situated at the foot of the Kushpúrawudar, on its north side, about 4 miles west of Srinagar, near the road towards Patan. It contains a masjid and seventeen houses. The inhabitants of this village are said to be engaged in the manufacture of saltpetre for the Government powder factories.

ZAINIGAM—Lat. 33° 58'.

Long. 74° 37'.

Elev.

A village in the Birwa pargana, situated on an expanse of green turf under some shady trees near the right bank of the Suknág. It contains the zírat of Saiad Ismáíl Khán, which has lately been rebuilt, the original structure having, it is said, been consumed by spontaneous combustion during the prevalence of an epidemic which occurred in the village a few years ago.

In this secluded spot is located one of the principal Government rifle factories in the maharája's dominions.

At 11 A.M. on August 22nd, the mercury stood at 72° in the shade.

ZAINPÚR—

The name of a pargana in the Shupion zilla of the Miráj division of Kashmír.

It is one of the four parganas which were added during the Sikh occupancy of the valley to the thirty-four originally constituted by the Moguls.

The Zainpūr pargana comprehends the table-land lying to the north-east of Shupion. The tahsil station is at the village of Safanagar.

ZAIPURA—Lat. $35^{\circ} 14'$. Long. $74^{\circ} 49'$. Elev.

A small village of six houses in the Rupal valley (Astor). (*Aylmer*.)

ZAMTI NÁG—Lat. $34^{\circ} 5'$. Long. $75^{\circ} 33'$. Elev.

The name of a small lake situated in the lofty mountains at the north-eastern extremity of the Dachinpara district. It is connected with the Shísha Nág and is fed by a glacier situated under three remarkable peaks.

The Lidar river is supposed to derive its peculiar white colour from the waters of this lake. (*Montgomerie*.)

ZANGAM—Lat. $34^{\circ} 5'$. Long. $74^{\circ} 37'$. Elev.

A village situated at the foot of the table-land, about 2 miles to the south of Patan, by the side of the road leading towards Sringar. It is inhabited by seven families of zamindars and six of shál-báfs.

ZANGLA or CHANDLA—Lat. $33^{\circ} 40'$. Long. $77^{\circ} 2'$. Elev.

A village on the right bank of the Zanskár river, 12 miles below Thonde. It is a halting-place on the route from Kishtwár to Lélh (*viá* Zanskár), and lies at the base of a mountain on the upper part of a steep, stony slope, which extends down to the river. There are two roads from this to Lélh—

1. The western and better of the two, *viá* Panch, Naerung, and Lamayaru.
2. The eastern, *viá* the Charchar and Riberang passes, very difficult, and only open in May and October.

The river below Zangla narrows considerably, and the mountains on either side are extremely rocky and rugged. At the end of June they were still tipped with snow. (*Thomson*.)

ZANGLA STREAM—

Flows into the Zanskár river just above the village of Zangla. The eastern road from latter to Lélh leads up its course for some distance, crossing it thirteen times by fords in 4 miles. In May it was about 7 yards wide and $2\frac{1}{2}$ feet deep, and at sunset was a foot deeper. In June it becomes unfordable. General Strachey mentions some Tibetáns being drowned in attempting to cross it in the first week in June. (*H. Strachey*.)

ZANGLEWAR—Lat. $33^{\circ} 9'$. Long. $75^{\circ} 34'$. Elev.

A village in Badrawár, situated on the left bank of the Chandra Bhága, a few miles west of Doda. On the west side of the village is a deep ravine forming the bed of a torrent. The population numbers eight families of Hindús and two of Muhammadans. There is a good deal of cultivation about this village.

ZANSKÁR OR ZASKÁR—

Geographically a part of Ladák, but now attached to the Kashmír district of Udampur. (*Drew.*)

It includes all the country lying along the two main branches of the Zanskár river, in a general direction from south-east to north-west. It is bounded by Ladák on the north, by Rupshu on the east, by Lahoul on the south, and by the districts of Kargil and Súrú on the west. The southern boundary is formed by the great Himalaya itself, the western by the transversed range of Singa-La, and the northern boundary by the trans-Himalayan chain. Its greatest length is 72 miles, mean length 56 miles, and mean breadth 55 miles. Area 3,000 square miles, and mean elevation, as deduced from seven different observations along the valley, 13,154 feet. The name *Zangs-kár* means "white-copper" or brass. (*Cunningham.*)

Though not belonging to the Ladák governorship, Zanskár is closely united to the rest of Ladák, both by physical character and by the close relationship in race, speech, religion, and character that exists between the people of the two countries. Forty or fifty years ago it was also politically connected with Central Ladák, being governed by a rája who was dependent on the gyalpo at Léh, and lived at Padam, the capital of the district.

The climate is severe. The spring, summer, and autumn together last little more than five months, after which snow falls, and at once winter closes in, confining the people and the cattle within doors for half the year. A much greater depth of snow falls here than in central Ladák. In the spring it causes avalanches to such an extent that in the Nunak valley the people cannot, till a month has passed, get about from village to village for fear of them. Trees are extremely rare; the continuance of snow and the force of the wind are much against their growth. A few poplars are grown in parts of the district for timber. The population is very scanty. *Drew* estimates it at 2,500. There are about forty-three villages in the district containing five hundred houses. The tax paid to the maharája's government used to be Rs3,000, but in 1869 was reduced to Rs2,000. The trade is very insignificant, and is carried on by three or four routes. The Rupshu people bring salt and take barley in exchange. Some of this salt is taken to Pádar and Pangi by a difficult route and there exchanged for rice, butter, skins, &c. Part of the salt from Rupshu is also taken on by the Zanskáris to Súrú, and exchanged for woollen cloths, barley, and a little cash. A fourth line of traffic is with Lahoul, whence traders come with cash and buy ponies, sheep, and goats. It is only by this branch of trade that cash enough is introduced into the country to pay the government tax.

Mr. Verchère gives the following geological description of this region :—
"In Zanskár we find a great mass of gneiss and schist which appears to be the eastern extension of similar rocks which begin in Súrú, and after entering largely in the former

tion of the mountains of the highland of Zanskár are prolonged eastward to Rupshu. The gneiss, schist, slate, and limestone are all stratified and conformable together, and they all dip towards the south-south-west. The limestone appears to be the continuation of the bed of limestone seen in Súrú, reposing on the gneiss and schist of the foot of the Ser and Mer peaks." (*Cunningham—Thomson—Verchère.*)

ZANSKÁR RIVER or CHILING CHU—

One of the principal mountain tributaries of the Indus is formed of two main branches, the Zanskár proper and the Sumgal. Its head waters are the Yunam, Serchu, and Tserap (or Serap), all of which rise to the north of the Himalaya range, near the Bara Lacha pass. The united stream below the junction of the Tserap is not fordable until the end of September. From its source to Padam the distance is 130 miles, fall 4,000 feet, or 34·6 feet per mile.

At Padam it receives a small stream from the west, and then takes a due northerly course for upwards of 80 miles, to its junction with the Indus, opposite Snimo. In this part of its course the fall is only 1,500 feet, or 18·7 feet per mile.

Total length of river . . . 210 miles.

„ fall „ . . . 6,000 feet, or 28·5 feet per mile.

Cunningham estimates its discharge as follows :—

1,000 cubic feet in winter.

3,000 „ „ May.

9,000 „ „ August.

ZARA—Lat. 33° 12'. Long. 75° 30'. Elev.

One of a cluster of small villages in the Siráz district of Kishtwár, situated high up on the mountain side, above the right bank of the Lidar Khol stream. It contains four houses inhabited by Hindús.

ZARA—Lat. 33° 25'. Long. 77° 45'. Elev.

A camping ground at the head of the Zara valley, close to and south of Debring. It is situated on the left bank of the Zara river.

ZARA RIVER—

Rises near the Tagalang pass, and flows south-east to Zara camp. Thence its course is south-east to its junction with the Sumgal, a tributary of the Zanskár river. In summer, when there is often a great scarcity of water in the Kiang plain, travellers sometimes turn off to the west after crossing the Lachalang pass, and proceeding up the Zara valley (*vid* Sangtha and Zara camps) strike into the main route at the foot of the Tagalang pass.

ZARHAMA-MAHAMA—Lat. 34° 34'. Long. 74° 13'. Elev. 6,000', approx. Two villages in a small valley on the Uttar pargana, on the road from Kashmír valley to the Kishan/Ganga *vid* the Sitalwan pass. They are greatly hidden by the trees. Together they contain some forty-two houses, as follows :—

Ten sepoy, two pirzádas, one barber, one carpenter, twenty zamíndars, seven gujars, and one dím.

The resources are said to be 7 horses, 110 head of cattle, 400 sheep.

A few supplies procurable. (*Aylmer.*)

ZEBANWAN—Lat. $34^{\circ} 4'$. Long. $74^{\circ} 58'$. Elev.

A hill 4 miles to the south-east of Srinagar. It has a general direction from east to west. Its eastern portion is nearly due east to west, and is $2\frac{1}{2}$ miles in length. It then turns to the south-west, at the same time throwing out spurs to the north-west to embrace the eastern shores of the Dal. The Zebanwan keeps its north-east to south-west direction for $3\frac{1}{2}$ miles, when it bifurcates into two branches, a southern one small but short, and a west-north-west one $2\frac{1}{2}$ miles long. It is at the end of this west-north-west branch that the Takht-i-Sulímán rises, a very conspicuous little hill; $2\frac{1}{2}$ miles from the Takht, the hillock of Hari Parbat rises out of the lacustrine alluvial. It is evident that the Takht-i-Sulímán and Hari Parbat are only the continuation of the west-north-west spur of the Zebanwan, and appear as detached hillocks on account of the thickness of the lacustrine deposit. (*Verchère.*)

ZEHLIPÚRA—Lat. $33^{\circ} 47'$. Long. $75^{\circ} 8'$. Elev.

A village lying amid the rice fields; about 1 mile south of Bij-Behára, on the road towards Shupion. It contains about twenty houses, and is shaded by fine trees.

ZERGAY—Lat. $34^{\circ} 36'$. Long. $75^{\circ} 2'$. Elev.

A small dirty village in the Tilail valley, containing four houses situated on the right bank of the Kishan Ganga, about 1 mile north-west of Purana Tilail.

ZEWAR—Lat. $33^{\circ} 19'$. Long. $75^{\circ} 49'$. Elev.

A village lying on the north-east side of the town of Kishtwár; it was once a large place, but now contains only a few houses. (*Montgomery.*)

ZÍÁRAT—

A shrine, or burial-place of a *rishi*. (*Kashmír.*)

ZIL—Lat. $35^{\circ} 48'$. Long. $75^{\circ} 28'$. Elev.

A village on the left bank of the Basha river (Baltistán). It contains twenty-four houses. (*Aylmer.*)

ZINGAY—Lat. $34^{\circ} 42'$. Long. $75^{\circ} 59'$. Elev.

A village in the north-eastern portion of the Gúrais valley, situated on the right bank of the Búrzil stream. It is said to contain ten houses.

ZINGRAL—Lat. $33^{\circ} 55'$. Long. $77^{\circ} 48'$. Elev. 15,780'.

A camping ground near the top of the Chang La. It is the fourth march (33 miles) from Léb, on the Changchenmo route; the ascent for $3\frac{1}{2}$ miles is steep. At Zingral the road forks to the Chang-La and Kay-La. Ascent up the former, up northern ravine, easy, but stony for 2 miles to the top. The Kay-La saves 6 miles, but is more difficult. No supplies procurable.

ZOHAMA—Lat. $33^{\circ} 56'$. Long. $74^{\circ} 48'$. Elev.

A village in the Nagám pargana, containing sixteen houses, situated on a small stream, about 5 miles north-west of Chrár, on the road towards Kág.

ZOHLAR—Lat. $34^{\circ} 24'$. Long. $74^{\circ} 25'$. Elev.

A village situated in the valley at the foot of the mountains at the north end of the Zainagír pargana.

There are said to be some springs in the village, which contains the zíarat of Lohur Rishi, and twenty two houses, fifteen of which are inhabited by Muhammadan zamíndars and seven by pandits. Among the inhabitants are a mochi and a blacksmith. There is a good road reported to be fit for cattle leading over the mountains to the village of Tikpúra, in the Loláb valley.

ZOHRA—Lat. $33^{\circ} 44'$. Long. $74^{\circ} 51'$. Elev.

A small hamlet in the Supersumun pargana, situated on a small stream flowing from the Rembiára, about 2 miles north-west of Shupion, on the road towards Chrár.

ZOJIPAL—Lat. $34^{\circ} 5'$. Long. $75^{\circ} 31'$. Elev.

The name given to the mountain valley which is traversed by the southern branch of the Lidar river after escaping from the Shísha Nág. (*Montgo-merie*.)

ZOJI LA OR SEOJI-LA, OR BALTAL KOTAL OR DRÁS PASS—

Lat. $34^{\circ} 17'$. Long. $75^{\circ} 31'$. Elev. 11,300'.

Called Zoji-La by the Ladákis and Zoji-Bal by the Kashmírís. The proper name is a corruption of Shivaji or Sheoji, one of the three great Hindú deities. It leads over the Western Himalayas from the head of the Drás valley to the Sind valley in Kashmír, and is crossed on the route from Srinagar to Léb, between Baltal and Matayan.

It is closed by snow during nearly half the year, and is entirely impassable, except to post couriers, during two months. Two routes lead up to it from the Kashmír side—

1—follows up the bed of the Sind river, and passes over the blocks of ice and snowdrift which block the narrow gorge through which it flows. This is the winter road, and is only practicable for footmen.

2—winds up the steep slope of the hill rising above the gorge of the Sind river to the north. It is a fair road, but is only used from July to December.

The top of the pass is 2,118 feet above Baltal. The descent on the Ladák side is easy, leading down to the Drás river and along its banks to Matayan, crossing several tributary streams.

The pass itself is the only section of the road that closes to dák service for more than a day or two at a time, in worst of seasons. The dák-runners are sometimes unable to cross for two or three weeks; the length of the impracticable section at such times is about 7 miles or so from Baltal to

Gremen. At the former is a rest-house or sheds, about a mile and a half from the foot of the pass on the Kashmir side, and at the latter are almost similar erections about 3 miles beyond its summit. Beyond the Gremen shed, towards Drás, a very difficult section of the road occurs, nearly as far as the village of Matayan, some 8 miles, at times when the ground is deeply covered with snow, and the weather boisterous; but this section can be divided unequally into two by a group of four small huts known as Machohai (distant about 2 miles from Gremen), which afford sufficient shelter to dák-men and travellers when hard pressed by snow-storms, fatigue, or frost-bite, and renders this section of the road practicable at nearly all times, though occasionally difficult and dangerous. There remains then the 7-mile section between Baltal and Gremen, on which no shelter of any kind exists, and which comprises the Zoji La itself. From May to December inclusive, when little or no snow is on the ground, the pass consists of a road over a steep hill or cliff overhanging the gorge formed by the headwaters of the Sind river; while in winter, when this road is quite impracticable, and the river in the gorge is quite filled by masses of snow, a temporary pathway is made over the snow, and in the gorge itself, until the watershed is reached, when it (the pathway) joins again with the summer route. The road is dangerous from December to June, as travellers may be caught by a snow-storm or avalanche, when out of reach of Baltal on the one hand and Gremen on the other. The consequence is that lives are often lost; but as a rule, when the weather appears threatening, people wait for a fine day.

The pass has many names; in the old maps it is called Kantal, signifying the lofty hill, and under this name the Jesuit missionary Desideri refers to it. Vigne calls it Palen-i-Kotal or Bal-Tal ('above—below') otherwise Shurji-La, the hill of Siva; the terminals "la" and "bal" in the language of the Tibetans and Kashmiris, respectively, signify "hill pass."

This pass is of historical interest, as being the spot at which the Yarkand troops of Sultán Saïad defeated its defenders—in A.D. 1531. See also route. (*Bellevue*.)

The following extracts from letters of men thoroughly conversant with this route show what is their opinion on the state of this pass, and what improvements it requires to be in thoroughly good order. Mr. Morris wrote:—

"I have now seen the pass under its most unfavorable circumstances, and am fully convinced of the practicability and utility of the covered way. I also fully adhere to my former opinion that the most dangerous part of the pass is on the Kashmir side, and that the length I proposed to cover in, is all that is necessary. Mr. Johnson and I disagree therefore on this point, and.....I would suggest that before taking any steps to carry out my proposals the opinion of a third party should be taken. I do not think, however, that any one would be likely to raise objection to at least a part of the project, that is, the making of the new road from the point A to the crossing of the *ndla* at C.....The covered way might be left out altogether, and simply the road and

retaining wall built.....A good wide road, even, without a covered way, would be eminently useful for many months in the year.....The cost of the road, without the covered way, from the point A to the point C, would be about Rs15,000. I would, I think, make an alteration in the alignment by crossing over to the left bank near Baltal. This would necessitate two bridges of from 40 to 50 feet span, built on thecantilever principle with dry stone abutments."

It was also suggested by Mr. Morris that along the open part of the pass substantial shelter-huts should be erected, a mile apart, so that persons overtaken by snow-storm might easily find shelter. The first hut would be required 2 miles from Baltal, and the last 2 miles from Matayan. Altogether twelve huts would be required.

* From Panjáb Government, Public Works Department, No. 191-C of 22nd June 1876.

The Panjáb Government asked* Mr. Shaw, who was then British Joint Commissioner at Léh, for his opinion on the question.

† Letter No. 24 of 24th August 1876.

Mr. Shaw replied†:—

"From a repeated experience of the Zoji-La at all seasons of the year, I have no hesitation in agreeing with Mr. Morris that the descent on the Kashmir side, whether by the zig-zag road or by the *adla*, is the most dangerous part of the pass in winter.A covered way, placed where Mr. Morris suggests, would not have heavy avalanches to resist, as they do not, I believe, fall from that side of the gorge, which retreats by an easier slope from above the level of the line fixed upon by Mr. Morris.....As snow will lie at a very steep angle, it will be very difficult to provide for its slipping off by its own weight, and therefore it will probably be necessary to make the roof of the covered way sufficiently strong to bear the weight of the accumulated snowfall.....A good wide road, even without a covered way, would be of great advantage, though I think it would not ensure uninterrupted communications during the winter. The approaches to the Zoji-La up the Sind valley urgently call for improvement.....Between Gagangir and Sonamarg is the roughest part of the whole route between India and Turkistán. For 4 or 5 miles it passes over a bed of huge blocks of rockIt is more fit for the passage of wild goats than of laden horses. Caravans get more cattle lamed in passing these few miles than in all the rest of the journey from Yákaud."

Mr. Shaw considered that there was danger from avalanches on the

‡ This is, I think, unquestionable, for at the bottom the *adla* is only 20 or 30 yards wide, and at the top of the *adla* the pass must be 300 yards wide. I am not very sure of distances, as it was snowing hard when I came over the pass, but I feel quite certain that the lowest part, i.e., the *adla* part, is the most dangerous part. There the sides are steepest and the road is narrowest.

several projects held in abeyance for

§ I am of the same opinion.

Drás side of the road above the pass, but that as the pass there was fairly wide there was less danger than in the lower parts of the pass.† He approved of the proposal to erect shelter-huts and direction posts. He stated, however, that as there were want of funds, the Zoji-La improvement project was not that which should be taken up first§. Mr.

Shaw considered that the Shyok road project was of greater importance, its advantages were greater, and were to be obtained at "a far cheaper proportionate cost.....Instead of one pass rendered safer and easier,

two glacier passes will be avoided altogether, one of which—the Saser—is still more dangerous than the Zoji-La. Instead of 2 or 3 miles of road or covered way, nearly 80 miles of new road would be constructed, and by means of this connecting link a new line, about 177 miles in length.....would be thrown open to continuous traffic. What amounts to a toll of Rs2 (and often more) per horse-load on each glacier pass would be avoided by this new line. This would effect a direct saving.....of Rs6,820 annually, equal to over 9 per cent. on the proposed expenditure (Rs74,115)."

Mr. Johnson, the late Wazír of Ladák, recorded his opinion on the revised Zoji-La proposals, and forwarded the same to Mr. Shaw, who passed

* To Panjáb Government, Public Works Department, letter No. 29 of 11th September 1856.

on the papers to the Panjáb Government.* Mr. Johnson was in favour of erecting huts and direction-posts as proposed by Mr. Morris, but he remained of opinion that the upper and not the lower part was the most dangerous portion of the pass. He agreed that the road between Sonamarg and Gagangir required attention. He also thought that shelter-huts should be provided on the Baltal side of the pass. The part between Gagangir and Sonamarg has been somewhat improved. (*Ramsay—Wingate.*)

ZOJIMARG—Lat. $33^{\circ} 33'$. Long. $74^{\circ} 55'$. Elev.

A pasturage situated in a mountain valley on the north side of the Panjál range, at the point where the roads from Shupion and Hanjipúr leading towards the Golábgarh pass meet. It forms the usual halting-place on the Kashmír side of the pass, and is distant two stages, about 17 miles south of Shupion.

Vigne describes this place as a very beautiful meadow, once, to all appearance, the bed of a mountain-lake lying only a few hundred feet below the limit of forest. A ridge of rock is extended along its western edge, overhanging the stream that runs through the whole length, which appeared to be about a mile and a half. (*Vigne—Montgomerie.*)

ZOSTÁN—Lat. $34^{\circ} 4'$. Long. $75^{\circ} 7'$. Elev.

A village situated at the northern extremity of the Trál valley, from which there is a path ascending the mountains in the direction of the Mar Sar lake.

The road by Narastán is said, however, to be preferable, as being easier and shorter, and not so slippery after rain.

ZUNABESHI—Lat. $34^{\circ} 28'$. Long. $74^{\circ} 4'$. Elev.

A scattered hamlet in the Uttar pargana, containing seven houses, situated on the slopes of mountain on the left bank of the Kamil, about 8 miles south-west of the Shalúrah.

The Kamil is bridged at a point between this village and Riri, a little further down the stream.

ROUTES.



ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 1.

ABBOTTABÁD TO BÚNJÍ (*viâ* OGHI AND CHILAS).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. MANSERA (<i>b. p. o.</i>)	15	15	A village, with a fort and sarai; supplies procurable after due notice; water plentiful; country hilly; road fit for carts, passing over low hills and through small valleys; scenery beautiful.
2. KHAUKI	8	23	A village situated on the right bank of the Sirun; supplies procurable; water from the river; country hilly; road practicable for camels; traversing the Pukli valley, and crossing the Sirun at 6½ miles.
3. OGHI (<i>p. o.</i>)	12	35	A village, the largest in Agror, and residence of its chief, situated on the Únar, here but a small rivulet; supplies procurable after due notice; water from the river; country mountainous; road practicable for camels, passes through a range of hills thickly wooded
and affording good covering for an enemy; the pass is not very steep or stony.			
Agror is a small well-cultivated valley at the base of the Black Mountain.—[<i>Route Book.</i>]			
4. FAHKÔT	25	60	} See Route No. 11. Marches 5 to 20.
16 MARCHES TO BÚNJÍ, or MILES		213	
TOTAL		273	

ROUTE No. 2.

ABBOTTABÁD TO CHILAS (*viâ* MOZAFARABAD, SHARIDI, AND KANKATORI OR SANGAN RIVER).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
ABBOTTABÁD TO 12. SHARIDI	...	132	See Route No. 3.
13. SANGAN	9	141	A camping ground; wood and water procurable. Cross Kishan Ganga by <i>samps</i> and Sargan or Sornútti by <i>kadal</i> bridge, and follow the left bank of the stream.
14. DOMAILA	9	150	A camping ground north of Gamot.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 2—concluded.

15. KAMAKDORI GALI	9	159	
16. NIAT	9	...	A village in Chilas, of about twenty houses.
TOTAL	...	168	Ponies, it is said, can be taken by this route (they must swim the Kishan Ganga), but it is said to be a very rough road. [<i>Native information from Sharidi.</i>]

(Bates—Montgomerie.)

NOTE.—The town of Chilas consists of a fort and 1,200 houses, some of which are within and others clustered round the fort; it is situated on a plain which extends for about 3 miles down the Indus, and attains its greatest breadth (1½ mile) at Chilas. The fort is half a mile from the Indus and 300 yards from the Chilas nadi. The Indus may be crossed on a raft, anywhere for a mile above or below the fort, the current being gentle. Roads lead in all directions, but the great highway is to Kághán (*see Route 31*), through the Tak valley, and the worst road is to Búnjí, along the left bank of the Indus, which is dangerous and often impracticable in many places. The Chilas plain is well cultivated, and the surrounding mountains are well covered with grass.—[*Mulla Ata Muhammad, 1876.*]

ROUTE No. 3.

ABBOTTABÁD TO GÚRAIS (*viâ* THE KISHAN GANGA VALLEY).

Authorities.—BATES; MONTGOMERIE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. MANSERA	15½	...	} <i>Vide Route No. 4.</i>
2. GARHI	18½	34	
3. MOZAFARABÁD	10	44	
4. MANDAL	12	56	

A village (frequently called Mandal-drar, from the village on the opposite bank of the Pakote stream); encamping ground roomy and shaded, situated below the village on the left bank of the Pakote; supplies procurable. Road over a grassy plain to the river, which is crossed by a rope suspension bridge; thence it proceeds to the village of Bandi, and descends to the Kishan Ganga; it again ascends through sloping patches of cultivation and rounds the spur in an easterly direction. It now becomes rough and stony, ascends gradually to a small stream; crosses this and passes through a wooded ravine; the path then makes a gradual descent along the side of the mountain and crosses another stream; ascent from ravine pretty steep; it then goes along the hill-side by a fairly level road, crossing one or two rills, to another stream, which is forded; rough stony ascent to the town of Kúri, the greater portion of which lies above the path.

From Kúri there are four routes to Balakót, in the Kághán valley, *viz.* :—

- (1) By the Galati Gali to Balakót, two marches; halting midway at Jubbrer Kulesh, a large village of about thirty houses in Kághán.
- (2) By the Nur Gali to Balakót, two marches; half-way halting-place, Káshi.
- (3) By the Nekú Gali or the Nekú-ki-dana, two marches; half-way halting-place, Kashi.
- (4) By the Sangri-ki-Gali to Gunul, two marches; half-way halting-place, Nájkót, a large village.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 3—continued.

Of these routes No. (1) is the best, and No. (3) the worst; but none of them are much used, most of the traffic being by the Garhi road; they are practicable for unladen cattle, and ponies may be ridden in places.—[From native information.]

Leaving Kúri, the path makes a short steep descent to a considerable stream, which is crossed by a *kadal* bridge; it then ascends, and, rounding a rocky spur, passes along and above the Kishan Ganga on to some huts and fields; it then crosses a small stream, just under a waterfall, about 40 feet high, and lies along the bank of the river, passing up to some fields which lie below the village of Parsacha; it then descends to the edge of the Kishan Ganga, and passes over drifts and *débris* from the hillside; though pretty level, the path is rough and stony. Then on to the *bagā* just below the village of Kundi, and by a level and smooth path through rice-fields round the spur, when it descends to a stream which is forded; on along the bank of the Kishan Ganga through a patch of jungle; then a short stony ascent and through the rice terraces, passing above the extensive rice-fields of Kalpanna by a level path to the village of Drar. The path then descends to the Pakote stream, which is crossed by a small bridge, thrown across at a point where the stream is narrow and rocky banks rise perpendicularly for some feet, and then ascends to the village of Mandal.

From Mandal there is a route to Búnja, a village in Kághá, viz. :—

- (1) Mandal to Pakote, a village following the course of the Pakote stream.
- (2) Pakote to Bhúnja, crossing the Bhedri Gali.

A fair road, practicable for cattle; it is closed for about four months in winter. No customs duties are levied on this road, which is but little used.—[From native information.] (Time occupied in walking, 4 h. 55 m.)

5. BALAGRAN . . .	11	67	A village situated on a small stream, with some shady trees; encamping ground confined; water from the stream, and also from a spring; supplies procurable. The road on leaving Mandal passes through fields, and, rounding the spur above the Kishan Ganga, passes below the village of Súchi.
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There is a route from Palla *via* the Sirsanga pass to Darral, a village in Lower Drawár, on the right bank of the Kishan Ganga (see the 8th march), viz. :—

	Kos.
(1) Palla to Panjur	6
(2) Jaggian Dok	3 a village.
(3) Jabbian Dok	6
(4) Kuttan	8
(5) Darral	5
	<hr/> 28

After crossing a stream below Palla, it turns down a narrow valley to some cottages called Mingram-ka-takia; it then crosses another small stream and passes close to a cluster of houses in the centre of Mingram. Thence by a good road through fields, undulating along the bare side of the grassy hill, rounding the spur above the village of Damrali; it then descends to the Kishan Ganga. On the margin of the river is a mill and a few rice-fields. Cross the Urshi stream by a *kadal* bridge, just above its junction with the Kishan Ganga, and ascend to a spur and on to a few fields called Hajan (belonging to Jing, the village on the top of the ridge above the road). The Urshi is a considerable stream, but might be forded, except during flood. No water is met with again until near the village of Bankroar. From Hajan the path ascends gradually and lies along the grassy hill-side above the river until it comes to a small rill near the small village of Bankroar; thence by a pretty level road, but in places stony, to Balagran. (Time occupied in walking, 4 h. 21 m.)

6. CHOWGALI . . .	8	76	A camping ground, on an open space, shaded by one or two trees on the left bank of a stream near a waterfall; the fields and dwellings of the Chowgali-dok lie above it; supplies not procurable.
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The path leads down the valley in which Balagran is situated, rounds two spurs above the Kishan Ganga, and descends gradually to Manjota; cross a small stream in a narrow valley and round the spur to the upper portion of the village of Kalegran; thence, passing here and there a few huts and fields, the path is pretty level as far as the north of the valley, where it passes along the grassy mountain side and follows for some distance the right bank of the stream until the

ROUTES IN KASHMIR AND LADÁK.

Route No. 3—continued.

valley narrows. The path then goes up a rocky gorge, lying first on one side, and then on the other side of it; finally zig-zags up between precipitous rocky walls to the top of the pass, an ascent of nearly 3,000 feet. To the south of the *gali*, or pass, the Chúngh peak rises to a great height and forms a conspicuous land-mark from the valley of the Kishan Ganga. The descent on the east side is gradual and easy by a good broad path, and passes through fields and dwellings to Chowgali. (Time occupied in walking, 2 h. 53 m.)

7. BARAN	6	81	A village of about forty houses, stretching up and along the hill-side for a considerable distance. The best encamping ground is under some trees by the path near the north end of the village, close to a small rill which flows down the hill on that side of the village. Some supplies are procurable. From Chowgali there are two paths: the lower follows the course of the Kishan Ganga, the upper crosses the spur by the Chowgali. Taking the upper road, the path lies up the Chowgali stream and along the side of the spur, which it crosses at a clump of fir trees shading a cemetery (3,400 feet above Baran). The descent is at first rather easy as far as the fields and dwellings of the Battangi-dok, where it becomes steeper and more difficult, and zig-zags down the spur to the east; it crosses the Búsa stream towards the head of the gorge, and descending gradually by the side of the hill above the uppermost houses of Katta, tops the spur and passes just above Jirgi; the path is then less steep, down to the fields of Sad-púra; cross a small stream and down the spur in a north-westerly direction, cross a rill, and then through Indian corn-fields to Baran. (Time occupied in walking, 3 h. 7 m.)
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This road through the Chowgali is said to be closed in winter during heavy falls of snow.

8. DARRAL	10	91	Village. The most convenient and shady spot for encamping is on the river bank, about half a mile south of the village; very scanty supplies procurable. Road from Baran rough and stony along the side of the hill above the right bank of the river, crossing a small unbridged stream to the village of Bandi. Thence to the village of Jura the path (which is rough and stony, but for the most part shady) passes on the side of the mountain through fields. On leaving Jura cross a small stream and ascend for some distance; the path then lies along the side of the grassy mountain; ascends to, and crosses over, the Budi Teri spur and descends for about 600 feet down the side of the hill to the village of Sandok, which is situated on the slope of the mountain above the right bank of the Kishan Ganga; it then descends, crosses a small stream, and proceeds round the spur to the encamping ground of Daral. The path is rough and stony and in places narrow. (Time occupied in walking, 4 h. 10 m.)
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From Daral paths to the Kághán valley lie up the Jagran glen, *viz.*, to Battakand, 6 marches (27 *kos*) by the Turgali Pass, to Mandri by the Bish La, 6 marches (29 *kos*), and to Manur, 5 marches, by the Shikára pass. These routes are only open for four months (June to September). All are practicable for cattle, but only the first for laden animals.

9. LALLA	8	99	A village situated on a flat-topped spur. Though it contains only five houses and a <i>masjid</i> , the village covers a considerable extent of ground. There are a few trees, and one or two eligible spots for encamping. It is supplied with water by a stream from the hills. Supplies procurable. Lalla is connected with Boogan (on the left bank of the river) by a <i>sampa</i> bridge.
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On leaving Daral the path leads through fields to the Jagran stream (not fordable), which is crossed by a *kadul* bridge. It then ascends the hill-side, and rounding the spur descends by the side of the hill to the village of Bata; thence a stony ascent and round the spur above the site of the old bridge and along the river bank at foot of the bare rocky hill, through the rice-fields below Sharkot. The valley here narrows to a mere passage for the river. The path lying along the right bank and rising up the side of the spur crosses it and descends to the village of Chak on the bank of the Kishan Ganga (the opposite bank of the river is formed of a perpendicular cliff called Asi, the path on that bank lying over the *débris* at the foot, by the water's edge). From Chak the road ascends gradually to the village of Makam, and thence it is broad and good to Lalla. (Time occupied in walking, 2 h. 32 m.)

10. TAL LOHAT	9	108	Camping ground on the right bank of a large unfordable stream just above its junction with the Kishan Ganga; below the fields of Tali Lohat there is plenty of shade, and some caves in the rocks by the edge of the Kishan Ganga are capable of affording shelter to a considerable number of men. Scanty
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Note.—This is described as being a good road.—[Foster, from native information.]

ROUTES IN KASHMÍR AND LADÁK.

Route No. 3—continued.

supplies of grain procurable. Road along the flat spur on which Lalla is situated; it then descends to a level strip of partly cultivated land on the right bank of the river, then enters a forest and rises and falls along the bank of the river to the fields of Dinyer; it then descends, crosses a stream and follows along the river bank, passing a small tower at the end of the bridge which crosses the Kishan Ganga. Here it enters on a level strip of land strewn with large rocks and boulders and through some fields belonging to the village of Karen, on the right bank of the Kishan Ganga.

(From Karen there is a route to Srinagar by the Pathra Gali and Shalárah.)

Karen.—One of the largest villages in Drawár. A rope bridge at present. A masonry tower at each end, garrisoned by twenty men. About twenty-five houses. Slight cultivation. A rough path leads to Bogana, south-west of Karen, also to Bar opposite Tali Lohat.

To Pathra Dok.—A village in Drawár; road leads along the Kashmír-ka-katta, passing Manayan and Kundi.

To Shalárah.—Cross the Pathra Gali; from the top of the pass there are two paths leading down into the valley of Kashmír and thence to Srinagar. This is described as being a good path, practicable for laden cattle; it is closed for short intervals by heavy falls of snow. [*From native information.*] The path is here pretty level; it then goes through the fields of the village of Kaser and rises over the spur and slopes down to the Babun-ka-katta stream. This is a strong stream, about 30 feet wide, and unfordable; it is crossed by a *kadal* bridge.

There is a route from Nagdar, a considerable village situated on the left bank of the Babun-ka-katta stream, at some little distance from the right bank of the Kishan Ganga, to Manur or Baddau Gram.

(1) Nagdar to the Babun-dok, following the course of the Babun-ka-katta stream.

(2) Babun-dok to Reuri-dok, cross the Jagran stream by a bridge midway, and cross the Chirik Gali.

(3) Reuri-dok to Manur or Baddau Gram, crossing the Shikára Gali.

This is a long stage, but can be shortened by stopping at the Chappar-dok above the village.

This road is closed during the four winter months; it is traversed by laden coolies, but is not practicable for cattle. Fuel and water may be obtained at all the halting-places.—[*From native information.*]

The road then rounds the spur and passes through the fields of the village of Kinari, rises and falls along the grassy side of the hill, and then descends, for about 400 feet, the steep side of the mountain to the camping ground on right bank of stream near bridge. (Time occupied in walking, 3 h. 46 m.)

There is a route from Tali Lohat to Burawai by the Jotari pass—(1) Tali Lohat to Ulari;

(2) Nerian; (3) Kulawar; (4) Burawai.

There are no habitations at the intermediate encamping grounds, but fuel and water are obtainable. This road is closed for the four winter months; when quite clear of snow it is practicable for cattle with very light loads.—[*From native information.*]

11. Dúdnál	12	120	A hamlet in Upper Drawár, situated on the right bank of the Kishan Ganga river; it is distant about 12 miles south-west of Sharidi, by the main path lying along the right bank of the river; there is also a pathway along the left bank, but it is described as being very rough and difficult.
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The Kishan Ganga is crossed by a *sampa* suspension bridge to the south-east of the village; and a path, by which the valley of Kashmír may be reached, lies up the bed of the stream, which is called the Kashmír-ka-katta.

Thus, (1) Dúdnál to Jamagan, a camping ground (2) to Zerhama, a village near Ladrawan crossing the Pathán Khán hill; (3) and (4) to Sopar, two long marches; sometimes the journey may be accomplished by boat from Mogalpúr, at the junction of the Kamil and Lahwál. This is the post road between Srinagar and Upper Drawár, but there are no *ddk* houses *en route*, as the messengers go from village to village; they usually travel in pairs in summer, and in small parties of four or five in winter. The post is not despatched at any regular interval, but as occasion may require. In winter the road is frequently closed for a few days at a time by snow; it is practicable for unladen ponies, except when the streams are in flood.—[*From native information.*]

The village contains a *masjid* and five houses inhabited by *samindars*; there is also a *mesafir-khána* for the accommodation of native travellers; the houses are much scattered and surrounded by extensive patches of cultivation; some fields lie also on the left bank of the river. A little grain may be obtained in this village, and some coolies collected if due notice is given. Spece

ROUTES IN KASHMÍR AND LADÁK.

Route No. 3—continued.

for encamping is very confined; the path ascends through the Tali Lohat fields, and then through open forest and patches of grass, with frequent short ascents and descents along the side of the mountain above the right bank of the river to a large and unfordable stream. The road is rough and stony in many places; crosses the stream by bridge and round a spur of the hill; then through more cultivation, and descend to the fields of Dworian, crossing by a *kadal* bridge a stream *en route*.

There is a route from Lworian to Burawai in Kághán, which is three marches, or 19 *kos*, and is described as being fit for cattle. Ascend the hillside and pass along the rocky side of mountain; cross the Kandaran stream in a rocky gorge; ascend again above the right bank of river, and then descend to Changan fields. From Changan to Dúdnál the valley of the Kishan Ganga is merely a narrow gorge with precipitous sides, giving passage to the river. Ascending the foot of the spur through the fields of Changan the path passes along the bare side of the hill, and then makes a steep ascent by steps and galleries along the face of the rocky mountain for some distance, and passes over the Surmai hill (about 1,800 feet above the river). It then descends to Dúdnál, crossing a narrow ravine and small stream, and passes through fields. This is a somewhat long and fatiguing march, owing to the numerous ups and downs and the stony nature of much of the road. The path is in many places very narrow, and carried along the face of the hill by galleries of timber and steps. (Time occupied in walking, 5 h. 1 m.)

12. SHARIDI . . .	12	132	A village of some importance, situated on the left bank of the Kishan Ganga, at the northern extremity of Upper Drawár. The fort is the residence of the <i>thawadár</i> , whose authority extends as far down the valley as the village of Dinyer. Sharidi lies on the direct
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road from Kashmir to Chilas; the path crosses the Kishan Ganga by a *sampa* bridge, and follows the course of the Sargan, or Kankatori stream; it is said to be four stages to the village of Niat, in Chilas (*vide Route No. 48*). The suspension bridge crosses the Kishan Ganga to the north-east of the village and fort, at a spot where, during the melting of the snows, the stream is nearly 100 yards wide. When the waters subside a temporary *kadal* bridge is usually thrown across the river at a narrow part some hundred yards above the suspension bridge, but it is only practicable for foot passengers, and cattle have at all times to be crossed by swimming, which is said to be a very hazardous operation, on account of the strength of the current and the number of rocks in the bed of the river.

In the direction of Mozafarabád the main path follows the right bank of the Kishan Ganga; it is fairly good for foot passengers, but may be held to be impassable for cattle. Being very little used, it is not regularly repaired. There is also a pathway by the left bank of the river, leading to the suspension bridge above Dúdnál, but it is described as being very rough. To the eastward of Sharidi, in the direction of Gúrais, there is no path, the river flowing through a narrow chasm in the mountains; the passage, however, has, on rare occasions, been successfully accomplished, but is both tedious and dangerous, and only passable when the river is at its lowest. Sharidi consists of about a dozen flat-roofed huts, scattered amid the corn-fields. The village lands are bisected by the Madmatti or Katsil-ka-katta stream, but for the most part lie on the left bank. The best encamping ground is situated near the *ziárat* of Saiaid Jumál, above the right bank of the stream, at some little distance from the bed of the river and the suspension bridge. It is shaded by some walnuts, which are almost the only trees in the village. The fort is a square mud-built enclosure, with a bastion tower at each corner; it overhangs the left bank of the Madmatti stream, at a distance of about 200 yards from the course of the Kishan Ganga. The garrison is said to consist of two *jamadars* and sixty sepoy, with *sambóras*, or small field-pieces. The fort is commanded from the east, at the distance of about 400 yards, by the ruins of an ancient Hindu temple. This temple stands at the foot of a spur which rises above the right bank of the Madmatti stream, and slopes up gradually for some distance until it culminates in the precipitous pine-clad mountain which is traversed by the direct path leading towards Kashmir. The temple is approached by a staircase about 9 feet wide. Leaving Dúdnál the path continues along the right bank of the river opposite Thajan and above the *sampa* bridge south-east of that village. The Kishan Ganga here narrows again, the sides of the hills on both sides being green and wooded. Through the fields of Mandikar, crossing stream, and along the rocks by the edge of the river, the path then ascends and passes through the fields of Dasút, beneath which village the Kishan Ganga is spanned by a *sampa* bridge. A short descent from Dasút, and then along the river bank again for some distance; road almost level; valley widening, a short descent and ascent through the fields of Khojaseri; then cross a stream by a *kadal* bridge. Pass through the fields and few scattered houses of Malikseri. After this the Kishan Ganga again narrows to a rocky gorge with precipitous sides. Steep ascent from the river bank and pass through cultivation

ROUTES IN KASHMÍR AND LADÁK.

Route No. 3—continued.

appertaining to Kurigam; cross a considerable stream, which is bridged in two places, and ascends to the village of Kurigam. There is a route from Kurigam to Burawai by the Ratti Gali.*

Pass through more fields, descend and cross a rill, and follow up the course of the Kishan Ganga by an almost level road to the *zampa* bridge, which crosses the Kishan Ganga. The path now leads along the left bank of the Kishan Ganga to the camping ground on the right bank of the stream north-east of fort. (Time occupied in walking, 4 h. 5 m.)

13. MOKTA MALIK-KA-KOTI.	11	143	An encamping ground. The path leads along the spur at the back of Sharidi, and then ascends along the side of the precipitous rocky mountain in a westerly direction; it then passes above some Gújar's huts along
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the bare hillside and makes a short rocky descent, crosses a stream, and makes a steep ascent to the top of the pass, passing on the way several shepherds' huts, crosses the narrow saddle, and descends to the Mokta Malik-ka-koti. At first the descent is very steep; it then goes through thick jungle on the left bank of a mountain torrent, which it follows into the valley, which here contracts to a narrow gorge with precipitous sides; the path continues down the left bank of the stream to camp. (Time occupied in walking, 6 h.)

(It is said that unladen ponies can traverse this path between the Loláb valley and Sharidi, except when the snow is on the ground, or when the streams are in flood; the path is but little used.)

14. CAMP	10	158	Encamping ground in an open forest at an elevation of about 1,800 feet above Thien. The path lies up a narrow wooded valley, following the course of the stream mostly by the right bank: the track, which is
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undulating, is much overgrown with trees and jungle. The right bank of the stream opposite the encamping ground of Mokta Malik-ka-koti is formed of precipitous grey rock. The ascent to the top is about 2,800 feet, and then there is a steady descent of about 3,000 feet; but though steep, it is good. (Time occupied in walking, 4 h. 32 m.)

15. THIEN	6	159	A village embedded in fruit and other trees on the Domail, or angle formed by the junction of the Zamíndar Khán stream from east and the Kretsinar from the north. Thien lies on both banks of the
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latter stream, on the path between the Loláb valley and Sharidi. Coolies and supplies are procurable from the neighbouring village of Kroras, situated about a mile further down the valley. Path down the stony bed of a stream, crossing and re-crossing it two or three times; it then ascends and follows along the spur some way; short steep descent and cross a stream by a *kadal* bridge; follow a narrow valley round the spur, and emerge into an open forest bush jungle over a spur; then cross a couple of streams and pass some shepherds' huts called Tækkol, and down a narrow valley by the grassy, shady bank of the stream to Thien. (Time occupied in walking, 2 h. 32 m.)

16. MATSIL	13	172	A village lying in the mountainous district between the north end of the Kashmír valley and the Kishan Ganga; it is situated in a narrow valley at the confluence of the Dudi stream, which flows from the east,
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with the Poshwarru from the south-east. The united waters form the Matsil, a considerable stream which empties itself into the Kishan Ganga, lat 34° 48', long. 74° 27'. As it approaches the Kishan Ganga the banks of this stream are said to become very precipitous, and cannot be traversed. Most of the houses are built in a line on the right bank of the Dudi stream, which is shallow and

* A small village in Upper Drawár, situated on the right bank of the Kishan Ganga.

Kos.

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|--------------|---|---|
| 1. CHAINGOZ. | 6 | A Gújar <i>dok</i> . Path very rough. |
| 2. KALLAWAR | 6 | A Gújar <i>dok</i> . Path very rough; cross Ratti Gali. |
| 3. BURAWAI | 6 | A village in Kághán. Road good. |

TOTAL	18
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(This road is only practicable for a short time in summer.—[From native information.])

ROUTES IN KASHMÍR AND LADÁK.

Route No. 3—continued.

fordable, and is also crossed by a *kadal* bridge. To the south of the village the mountains are clothed with forest; those to the north are covered with grass, with here and there a few pine trees. In the valley to the south of the village there is a somewhat spacious *marg*, or plain, watered by the Poshwaru stream.

The village lies in the midst of an extensive grazing country, which during summer is visited by large number of Gújars and shepherds. The lofty ranges of mountains are intersected by numerous well-watered valleys, affording pasture to herds of cattle, while upon the hill tops the shepherds find ample grazing grounds for their flocks of sheep. The summer population of this district comes mostly from the Loláb valley, to which there is an excellent path by the village of Krora, which lies on the Schari stream, about 15 miles south-west of Matsil. There is said to be a more direct path to a village called Korhama, but it is described as being very rough.

From Matsil there is said to be a path leading to Lalpúra, in the Loláb valley, by way of Korhama; it is divided into two stages, of about 6 *kos* each, *viz.*, (1) Matsil to Churpathri; (2) Churpathri to Lalpúra. This path is not practicable for laden cattle, and is closed during the winter months by the snow which collects in the narrow gorges through which it lies.

In by-gone times the Matsil district suffered from frequent incursions of the Chilasís for which reason its rich pasturages were but little visited; it now forms part of Gúrais. Neither coolies nor supplies can be depended upon. The most part of such little cultivation as does exist lies to the east of the village, above the right bank of the Dudi stream. When the crops are in the ground it is difficult to find a vacant space for encamping; a narrow strip of ground by the bank of the Dudi stream is the most eligible situation.

Through rice-fields, along the right bank of stream, path nearly level; cross the Woragadi stream close to its junction with the Zamfídar Khán: gradual ascent through patches of cultivation to a spot called Nonawino, much frequented by Gújars and their flocks; a convenient situation for encamping. Thence up the grassy spurs on the north side of the valley, crossing several torrents to a Gújar *dok*; from this the ascent is steep through an open forest to the top of Zamfídar Khán. Total ascent, about 4,600 feet. The descent to Matsil is about 2,700 feet, path mostly good, crosses numerous rille down each side of the mountain in a northerly direction, through open forest; descend spur and cross Matsil stream by ford; then down the middle of the *marg* and ford the Poshwaru stream close to its junction with the Matsil; thence along the grassy side of mountain, and descend gradually through open forest above the right bank of stream and down the gorge to Matsil. (Time occupied in walking, 5 h. 29 m.)

17. DUDI	9	181	Encamping ground on the Dudi stream; space limited as the valley is very narrow; abundance of firewood. On leaving Matsil round the spur and through the fields east of village, then up along
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the grassy side of mountain and by a pretty level path, cross the Katwaru torrent, fordable by a *kadal* bridge, and through forest above the right bank of stream; passing one or two scattered huts, cross the Tsandan Khol, a considerable torrent, but which can be forded; then pass more huts, reach a Gújar *dok* on the right bank of the stream just above the confluence of the Zunda stream from the north; cross the left bank and follow along the bank of the Dudi stream to the encamping ground. (Time occupied in walking 3 h. 32 m.)

18. GESHART	7	188	Encamping ground on a sloping grassy plain just above the limit of birch forest, much frequented by shepherds. Fuel and water procurable below the encamping ground. No supplies. Path
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up the Dudi stream, which towards its upper end is bridged with snow at almost all seasons. When the snow has all disappeared, instead of following the bed of the stream, a path must be taken up along the spur above the right bank as far as the Gújar *dok*, situated at the confluence of the Zunda stream. On leaving the bed of the stream there is no regular path, and the ascent to the top of the Naoshera mountain is exceedingly steep. The top of the mountain (about 2,200 feet above the Hanti stream) is a narrow grassy ridge, strewn with rocks. The descent is at first pretty easy; it then becomes somewhat steeper down a grassy spur, which is clothed with birch forest for about two-thirds of the way; cross the Hanti stream, which is not deep, about 30 feet wide, with moderate current, and can be forded. The path now ascends (about 2,600 feet) a ridge in a north-easterly direction, and is at first very steep, and there is no indication of any regular path; it crosses the ridge at its lowest point and follows along the side of it in a northerly direction, descending gradually; it then becomes more regularly defined, and is almost level. The descent then continues in a north-easterly direction to Geshart. (Time occupied in walking, 4 h. 30 m.)

19. BAKTHAOR	4	192	A village of thirteen houses; a little cultivation; water plentiful. The path continues in a north-easterly direction by a rather steep descent along the grassy slopes of the Geshart mountains; it crosses a stream and enters a forest, and the descent becomes very steep. There is little indication of a path
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 3—concluded.

owing to numerous sheep-walks; cross the Lussur Bibi stream and make a short ascent; then in an easterly direction by the side of the grassy hill to Bakthaor. (Time occupied in walking, 3 h.)

(The three stages between Bakthaor and Matsil are not equally divided, but the Geshart camp is at the furthest point at which wood and water are procurable, and the camp on the banks of the Dudi stream is the nearest spot available for pitching a tent. Laden ponies traverse this route, but ascents and descents are very severe; and as there is no regularly marked track, except in some few places and in the neighbourhood of the villages at the other end of the journey, a trustworthy guide is indispensable.)

20. GÚRAIS . . .	15	207	Soon after leaving Bakthaor cross the Shahapét stream by a <i>kadal</i> bridge; thence through patches of forest, and rise gradually on to the Yiz-marg, a grassy plain surrounded with forest above the left
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bank of the Kishan Ganga; the path then lies through fields in a south-easterly direction to the bank of the Kishan Ganga, below Kanzalwan. It is usual to camp either on the bank of the Kishan Ganga, or near the bridge which crosses the Berzi Dák stream. Crosses the Kishan Ganga by a substantial wooden bridge of about 110 feet span and 4½ feet wide. The bridge is thrown across from a rock on the right bank to a beach of boulders on the left bank, and when the river is in flood a second and smaller bridge is required on the left to cross the channel which flows on that side of the main stream. From Kanzalwan road along the bare side of hill slight descent, then through trees on the bank of the river and ascend to the small village of Naiao. Cross spur, ascent on west side gradual, but descend on east side a steep zig-zag. Cross a stream known as Durmat. Here the valley narrows considerably. From the bridge to Durmat there is a foot-path along the course of the river; it is somewhat stony, and in one place is carried for 100 or 150 yards across the face of a perpendicular rock above the river, and across another stream, the Kans Durmat, by a *kadal* bridge; then over a grassy plain; cross again to left bank by wooden bridge opposite Wampúra up through fields to the village of Kandial; cross the Gagan stream by *kadal* bridge. Through the zírat of Babé Darweh on to Dawa, and through fields to Gúrais, passing the village of Mastan. When snow is on the ground parts of the road are extremely difficult and dangerous, only passable by lightly laden men. (Time occupied in walking, 5 h. 19 m.)

The Gúrais fort lies towards the east end of the southern portion of the valley, occupying the crest of a small mound, which rises about 80 feet from the level of the plain on the left bank of the Kishan Ganga. The mound which commands the passage of the bridge lies east and west, and is divided by a depression; the eastern portion, which is unoccupied, is less elevated than the western, on which the fort stands. The fort, which is a square *escarpade* with a bastion at each corner, is built of stone and cement, banded together with layers of timber at intervals; it is loop-holed, and the bastions and parapet are roofed with shingles; the elevation of the connecting walls is about 15 feet. There is no ditch round the fort; the entrance, which is surrounded by a wooden pavilion, being on the east side. The bastion at the north-east corner, overlooking the bridge, is the largest and strongest. The bridge is about 125 feet in span between the piers; the river is also fordable for horsemen, except during the melting of the snows. The fort, which is at present garrisoned by 30 sepoys, is the residence of Malik Waffadár, the descendant of the ancient nawábs of the valley, and now thanadár of Gúrais under the Maharája's government; it also contains a government store-house in charge of a pandit, from which travellers may procure supplies. A small stream, which flows down from the mountains on the south side of the valley, supplies the garrison with water, or it may be obtained from the Kishan Ganga, which flows beneath. The village of Markót lies about 300 yards to the east of the fort. An extensive camping ground lies across the river. The above route is seldom used even by natives. From Mozafarabad troops would use the Mari-Kashmir road and thence by route No. 69.

ROUTE No. 4.

ABBOTTABÁD TO SRINAGAR (*via* MOZAFARABÁD AND BARAMÚLA).

Authority.—SAWARD.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. MANSERA (<i>b. p. o.</i>)	15½	...	A considerable village on both sides of the road, and on the left bank of a large stream, which is crossed by a substantial bridge. Supplies procurable; a dák bungalow. Road lies through the plains, and is broad, level, and fit for carriages all the way. The road to Oghi branches off from here.
2. GARHI (<i>b.</i>)	18½	34	A large village situated on left bank of Nainsúkh; which is crossed by a suspension bridge of wood and iron. A dák bungalow and small and shady encamping ground. First half of road as on last stage; latter half lies through the hills; road smooth and undulating, and practicable for artillery. There is a footpath <i>via</i> Sian-ka-katta, Mangli, and Khairabád to Garhi. A good messenger can go from Abbottabád to Mozafarabád in a day. This path becomes impracticable when the streams are in flood.—[<i>From native information.</i>]
3. MOZAFARABÁD (<i>b.</i>)	10	44	A town situated above the left bank of Kishan Ganga. Supplies abundant; a travellers' bungalow on the river bank below the town; country hilly, without cultivation; road fair, but stony in parts; ascending the Dabálf pass, then descending gradually to the banks of the Kishan Ganga, along the bed of a mountain torrent. The road from the top of the pass is very steep and only suitable for baggage animals. The river is crossed by a rope bridge a little distance above the fort; there is also a timber bridge and a ferry. The river is about 60 yards wide; the banks are steep and rocky, and strewn with large boulders. The current is very swift, but the natives are accustomed to cross on <i>masaks</i> at the bend of the river to the south of the town. The houses are nearly all single-storied buildings, and have flat roofs: most of the streets are paved with smooth round stones. Population 1,200 families. To the north of the town the ground rises, hiding the fort, which is situated at the north-west end of the grassy plain embraced in the bend of the river. The fort is commanded from this rise at a distance of something less than half a mile. The ridge is covered with trees and scrub jungle, and is partly occupied by gardens and partly by old graveyards; from the ridge the plain sinks down towards the fort, a glacis reversed, having its superior slope away from the walls. The fort is situated at the edge of the river, the walls overhanging the banks; it is an oblong masonry structure, lying north and east, of considerable dimensions, measuring between 300 and 400 yards in length by about 150 in breadth, and having bastions at intervals along the walls; the main entrance is at the south-east corner. The whole building is kept in excellent repair, and is said to be well supplied with artillery, stores, and provisions. The garrison of the keep consists of about one hundred men; it furnishes a guard of twenty-five men at the residence of the governor on the south side of the town. Behind the fort, under the south wall, is the cantonment, a large square-walled enclosure shaded by some trees; it is usually occupied by two regiments. Besides the slope to the south, which has been mentioned as being of superior elevation, the fort is commanded by the plateau at a distance of about half a mile to the east, and the right bank of the Kishan Ganga being the higher, it is likewise commanded from the north and west at short ranges of about 500 yards. On the north-east side of the fort, on the right bank of the river, there is a large clump of trees which shades the shrine of Pir Haibut.
4. HATIAN (<i>b.</i>)	17	61	A small village at the foot of the mountains. Supplies procurable; water abundant; a travellers' bungalow on the bank of the Jhelum. The river is crossed by a rope suspension bridge opposite the village. On the first half of the march there are three or four rather steep and rough places, but the remainder is tolerably level, although occasionally rough. The Kishan Ganga flows into the Jhelum rather more than a mile to the south of Mozafarabád, and thence the road continues

Route No. 4—concluded.

along the right bank of the latter river throughout the remainder of the route, and is entirely commanded by the mountains on the left.

5. KANDA	11	72	A very small village. Supplies procurable; a travellers' bungalow above the river; water plentiful. Road is very undulating, but the ups and downs, though mostly rough, are not usually steep. About 3 or 4 miles from Hatian there is a very steep and rough descent to a stream, and there are two or three others within about 4 miles of Kanda. In the latter half of the march the road from Marf may be seen passing along the opposite bank of the river, and the two continue parallel to each other nearly all the way to Baramúla.
(b)			
6. KATHAI	12	84	A small village on an open plateau high above river; a mud fort just beyond. Supplies procurable; water plentiful. A rough march, with two or three rather steep places, one about 4 miles, another about 8 miles from Kanda; they lead down to mountain streams, which are bridged.
7. SHADRA	12	96	A small village similarly situated to Kathai. Supplies and water procurable; a double-storied bungalow. Road as in last stage; near 4th mile waterfall; between 6th and 9th there are three or four deep ravines, where the road is rather steep and rough.
(b.)			
8. GINGL	14	110	A small village, situated in a little plain above the river, where the valley is very narrow. Supplies and water procurable; a double-storied bungalow near the river bank.
(b.)			

On the first half of the march there are three or four dips, but they are neither rough nor steep, and the other half of the road is mostly smooth and level. There is a ruined sarái about half-way, and, just before reaching it, Uri is visible on the opposite bank, and the rope suspension bridge which crosses the river just beyond the fort. Chandnián in the Karnao valley may be reached by two paths from this village.

9. BARAMÚLA	19	129	A small town, situated on the right bank of the Jhelum, which here becomes navigable, about 150 yards wide. Supplies procurable. A good road; for the first 13 miles it is smooth and tolerably level along the bank of the river; it then ascends and leads through a short and narrow pass; descending to the plains the road leads again to the right bank of the Jhelum and conducts to the town of Baramúla. Population 8,000.
(b.)			
10. PATAN	14	143	Country level, open, and marshy; road good; Patan a large village: supplies good; camping ground.
11. SEINAGAR	17	160	Country level, open, and cultivated. Road good; cross <i>valas</i> at 2½ and 4½ miles, and Jhelum at end of march.
(5,000 ft.) (p. o)			

The above road from Mozafarabád to Baramúla has fallen out of repair, and the Marf road along the left bank is now always used in its stead. (*Vide* Kashmir Route-book.)

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 5.

ABBOTTABÁD TO SEINAGAR (BY MOZAFARABÁD, THE NATISHANAR GALI, AND SOPÚR, AND ALSO BY MOZAFARABÁD, THE TUTMARI GALI, AND SOPÚR).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
ABBOTTABÁD TO			
1. MANSEERA . (<i>b. p. o.</i>)	15½	15½	See Routes Nos. 1 and 4.
2. GARHI . (<i>b.</i>)	18½	34	
3. MOZAFARABÁD .	10	44	

There is another path thence to Titwál, 7th march in this route, *viz.*—

- (1). Damanchuli, or Ranjāti, two small villages
- (2). Khidar dok.
- (3). Panjkót, a village.
- (4). Titwál.

This path lies over the mountains and it frequently adopted in summer, as being cooler than that which follows the course of the Kishan Ganga. It is closed in the winter. The ascents and descents are stated to be steep. A pony can be led by this path, and in some places ridden.—
[From native information.]

4. NÚRASARAI .	8	52	Leaving the town, the path, which is pretty level but somewhat stony, lies along the foot of the hills in a north-easterly direction, above the bed of the Kishan Ganga; it crosses a small stream just before reaching
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the village of Makri, leaving which it passes along the side of the hill above the river, and turning down to its bank lies along the water's edge over the débris at the foot of a steep cliff, until it reaches the village of Bror, passing through which and crossing the stream which flows down through the north end of the village, it makes a steep ascent by a stony path to the top of the spur, on which stands the village of Dhanni. The path then turns up through the fields in an easterly direction, and is pretty level; it then passes along the precipitous side of the mountain, and is rocky and narrow, crossing the Mirkannia stream in a narrow gorge close to a waterfall which flows into it; the path, which still lies along the side of the hill, now improves somewhat, and crosses a small stream just below the village of Chammerian, threading some of its rice-fields the path descends towards the river, passing the fields of Mulwot, after which it makes a short rise to the rice-fields of Chulpani (a baoli and shady trees by the roadside). Path then crosses a small stream and makes a rough descent through the rice-fields of Batiyan, just above the Kishan Ganga, crossing a torrent; it then turns up a narrow gorge, descending and crossing the stream at the bottom, and ascending in a north-easterly direction to the village of Nūrasarái, which lies some hundreds of feet above the Kishan Ganga, and at some little distance from the river. The most convenient place for encamping is on the ridge near the masjid; in the middle of the village the space is confined, but shady. Good water from a spring. Supplies and coolies procurable.

This is a hot, fatiguing march, the path being rough and stony, with numerous ups and downs; in some places it would be impassable for cattle.

(Time occupied in walking, 3 h. 55 m.)

ROUTES IN KASHMIR AND LADÁK.

Route No. 5—continued.

5. PANCHGRAM . . .

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 The path, which is rough and stony, descends about half-way down the side of the spur upon which Níra-sarí is situated; it then becomes level and smooth, turning along the side of the hill at some distance above the rice-fields as far as the village of Mandal, from which it passes on above the Kishan Ganga and bends inland to the village of Patfka, and rounding the spur turns in a southerly direction, descending towards the bank of the Kishan Ganga, and passing some fields and a hut below the village of Chun, it crosses a small stream at the bend of the river, and turning to the north-east ascends the side of the hill, the Kishan Ganga flowing below in a narrow rocky channel. The first part of the ascent is stony, but is nowhere steep. The path crosses a small stream near the top, and having ascended about 600 feet it rounds the spur, the descent being for some distance rough and stony. The path then lies along the grassy side of the hill; here and there are a few pine trees; it leads above Achar, a house surrounded by a few rice-fields, and above Rattra with its small patch of Indian-corn cultivation; it soon after passes through some rice-fields and above the fields of Seri, after which it crosses a small stream, the Arlian-ka-katta, soon after which it descends by a somewhat steep and rocky path to the Panchgram stream, which is crossed usually by a bridge close to its junction with the Kishan Ganga, from which the path ascends gradually to the fields of Panchgram. During the rice season the ground available for encamping is very confined, there being barely space to pitch a tent under one or two trees in the middle of the village. On the latter portion of this stage water is scarce.

(Time occupied in walking, 3 h. 25 m.)

6. NOSUDDA NOSERI . . .

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 The path lies along the side of the hill at some distance from the Kishan Ganga; it is at first rather steep to the small village of Purísh; it then descends, and is stony, crossing a fordable stream by a *kadal* bridge, and ascends to the fields of Deolian; the path then lies along the side of a grassy mountain above the river (here and there are a few fir trees), and descends gradually to it after having crossed two or three small rills. It then makes rather a rocky ascent to the village of Dhanni, from which it descends again and crosses a stream at the village of Alunda. The path, which is then rough, broken, and stony, descends to, and passes along, the bank of the Kishan Ganga, ascending and passing through the village of Nosudda, and descending and crossing the stream, which divides it from Noseri, situated just above the opposite bank. There is a *kadal* bridge across the stream, but it might be forded. The two villages are quite distinct, but their names are usually coupled.

(Time occupied in walking, 3 h. 45 m.)

7. TITWÁL . . .

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 The path at first lies through rice-fields and is rough and stony, leaving which it is level and good through some scrub jungle; it then makes a rocky descent to the Baka stream, which flows down from the Kafir Khun valley. It is crossed by a rickety *kadal* bridge, but might probably be forded with some difficulty, except when in flood. The path then ascends by zig-zags, and rounding the top of the spur passes along the steep side of the mountain; though mostly covered with grass, the hill is very rocky, and here and there small patches of forest. At first the path descends gradually below the village of Battangi, and is pretty smooth; it then undulates with a gradual rise, crossing sundry small rills, and here and there steep rocky places; having risen to a height of 650 feet above the river, it descends, crossing a stream by a small bridge to the village of Judára. This descent is very steep and rocky, and the path, which is narrow in places, with a sheer fall into the river below, is carried over the face of a patch of rock by a rough gallery, and is quite impracticable for cattle. (The path for ponies turns up the hill just beyond Battangi, and passes through the fields of Alíkor, descending and rejoining the lower path at Judára; it is described as being a rough road, and is considerably longer, involving a stiff ascent and descent).

From Judára the path descends to a level strip of grass land with trees on the bank of the Kishan Ganga, and passes along it, turning up the left bank of the Kazi Nág stream for a short distance to the *kadal* bridge, by which it is crossed. The channel is about 30 feet wide, and the current strong; the stream is not fordable.

The village of Titwál, of about 10 families, lies on the right bank, and the most eligible camping ground is on the bank of the Kishan Ganga, below the wooden bridge. The bank rises from the water's edge in ledges, which are covered with grass and shaded by some trees. The valley of the Kishan Ganga throughout this march is very narrow and precipitous. No habitations or cultivation are met with between Noseri and Judára. The small villages of Battangi and Alíkor lie on the mountain side, at a considerable height above the path. Supplies precarious.

(Time occupied in walking, 2 h. 46 m.)

Route No. 5—continued.

8. HÁJÍ NÁR .	10	85	The path leads over the upper bridge over the Kazi Nág stream, which is here about 50 feet wide, and follows along the left bank, passing under an aqueduct of wood, which is carried across the stream and path. The road, which is level and good, leads up through the village of Dringla, turning away from the bank of the stream and leaving Dragar on the high bank opposite. The path then crosses back to the right bank of the stream by a <i>kadal</i> bridge, which lies side by side with two aqueducts, and a little beyond passes the village of Shart; the valley here contracts to a narrow ravine with steep sides, and a little beyond the village the path bifurcates, the right branch leading to Sopár, by the Kazi Nág stream and the Tútmarí Gali.
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For route from Titwál to Sopár by the Tútmarí Gali, see below.

Keeping to the left, the path ascends the side of the Kol Takri spur, and rounding it passes through the village of Chittarkót, passing which the junction of the Kazi Nág and Shamshabari streams is seen in a deep ravine below the path, and soon after the village of Chamkót is reached, whence the path lies along the side of the hill and passes above a patch of cultivation and a hut known as Kitta, soon after leaving which the path turns up in a northerly direction to the village of Batpúra, where the Karnao valley opens out. The path then lies through Dildar on to Kandi, a village of some importance, and from that, following the north side of the valley, on to Lutab, and so on to Tangdar, which village lies about $\frac{1}{4}$ mile north of the Karnao fort.

Leaving Tangdar, the path crosses the stream by a small bridge, and becomes somewhat stony, passing successively on the south side of the valley the villages of Gúmbal and Bágh, and passing on by the right bank of the Shamshabari stream up to the village of Hájí Nár, which lies on the north side of the road, the village of Dumba being situated about 100 yards to the south. An open grassy meadow, shaded by trees, through which a branch of the stream flows, offers a convenient place for encamping. Coolies are procurable, and some supplies.

This is an easy stage, and though involving a rise of over 300 feet, it is so gradual (and the path so good) as to be almost imperceptible. The scenery is very pretty. (Time occupied in walking, 3 h. 48 m.)

9. DRANGIARI	10	95	The path follows up the course of the Shamshabari stream, and passes through the cornfields of the village of Natian; these fields extend for a considerable distance up the valley, and are interspersed with
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fine walnut trees. Leaving the fields, the path bifurcates; the branch to the left leads over the Kukwa Gali, and is used in winter; following path to the right it enters an open forest, and continues, as before, to rise steadily, but very gradually; it then leaves the forest and turns up the midst of the small grassy valley of Juria; the ascent now becomes rather steep, but the path is still smooth and good to the top of the Natishanar (in Kashmiri *Nastichán* = cut-nose). The summit of the pass is a narrow grassy saddle, between the lofty rocky mountains of Shamshabari to the south and the Natishanar mountains, of much inferior elevation, to the north. After crossing the pass the path descends along the bare side of the mountain, the slopes to the south-east, on the opposite side of the valley, being clothed with pines. The path is for the most part good, and the descent is not very steep; two small streams are crossed; it then passes over the end of the spur above the junction of the Bangas stream with the Pullai, a smaller torrent which flows from the Natishanar Gali. The path now enters a fine open forest, and is somewhat steep to a small stream of water, which it crosses; it then lies by the left bank of the Bangas stream through open shady forest, and is almost level, with a very gradual descent. It crosses two small streams, and then to the right bank of the Bangas by a *kadal* bridge, and, ascending for a short distance, passes along a small grassy plain surrounded with forest, which lies on the right bank of the river, just below the Gájar dok or settlement of Drangiarí, which is not a permanent village, but is usually occupied by some shepherds' families during the summer months. The best camping ground is under the trees at the north-east end of the plain, at the west side of the pine-clad spur, about seven minutes' walk from the bridge. No supplies; water from the stream below.

This route, *via* the Natishanar Gali, is closed for three months in winter, November, December, and January, at which season the path by the Kukwa Gali is adopted. This path, as has been stated, branches off to the north, just beyond the village of Natian; the ascent is short, but rather steep; the descent long and easy. This route is open throughout the year, the altitude of the pass, which lies at the north-west end of the Natishanar mountain, being very inconsiderable. By the Kukwa Gali route the stages are—(1) Hájí Nár to Rangwár dok 8 kos;

ROUTES IN KASHMÍR AND LADÁK.

Route No. 5—continued.

(2) Rangwár dok to Riri, a small village on the left bank of the Kamil, a few miles west of Shalórah. The path is good and fit for laden cattle.—[From native information.]
(Time occupied in walking, 4 h. 9 m.)

10. SHALÓRAH .	10	105	The path rises over the end of the spur opposite the confluence of the Búdinambal or Rúranambal stream. The ascent is easy (about 300 feet), and the path then descends gradually through the forest, crossing the Mara Surri stream; then becomes almost level, with very slight descent. The village of Zunareshi is passed on the slopes of the hill on the left bank of the river, and on the right bank is a hut, which used to be occupied by a few sepoys to prevent unauthorized emigration from Kashmír. The forest then becomes more open, and the path soon afterwards crosses to the left bank of the Kamil by a <i>kadal</i> bridge; it might also usually be forded. The path turns inland through tree jungle, and crossing a small stream passes along above and through the fields of Riri: these fields extend for a considerable distance along the left bank of the river. Reaching a mass of rock with some stunted deciduous on it, the path divides, the road to Shalórah turning down to the right, and the main path leading straight on to the village of Panchgram. Turning to the right, the path passes down through the rice-fields above the left bank of the Kamil, leaving the considerable village of Panchgram about $\frac{1}{2}$ mile to the left, and Panchgram on the right bank of the Kamil; the path then leaves the bank of the stream, and passes down through the rice-fields to the village of Aher, passing through which it continues down the fields and along by the river bank below the village of Samutwari, opposite Champúra, beneath which village there is a ford; the path then turns rather inland to the fort and village of Shalórah. The most convenient place for encamping is between the fort and the river, where there is grass and some shady trees; or in the grove just north-east of the fort. Supplies obtainable. (Time occupied in walking, 3 h. 11 m.)
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The fort is situated on a flat plain, about 350 yards from the bank of the river; it is surrounded by open fields, and there is a grove of trees on the north-east side. It is a well-built structure, of the usual square form, with a bastion tower at each corner. The lower portion of the walls, which are about 25 feet high, is constructed of undressed stone, the upper portion being of sun-dried bricks. Both walls and bastions are loopholed, and roofed with birch bark, covered with a layer of earth. The entrance is at the south-east corner; close to the gateway there is a masjid.

The fort has no ditch, and the garrison is said to be dependent on a stream from the Kamil, which is carried under the walls, for its water-supply; there is likewise a small spring near the entrance. The fort is said to contain a magazine, and to be garrisoned by 500 men. Itán Singh is the present killadár.

11. CHOGAL .	13	118	The path crosses the two branches of the Kamil by <i>kadal</i> bridges, and turns through the fields to the left of the village of Lang Kureshú, on to Illigam, and passing through the village it crosses a small stream by a <i>kadal</i> bridge, and rises slightly over a level slope from the mountains to the village of Dúlpúra, where it crosses a shallow stream in a deep bed, and leaving the villages of Sunamulla and Kalipúra on the right hand, the path passes along the edge and over the end of a wooded eminence to the village of Wuperzon; it then passes through rice-fields to open pine forest, and descends gradually a spur between the villages of Warpura and Wargot into a long narrow valley, and crosses a small stream to the village of Palapúra, and on by the north side of the valley to the village of Gírpúra, and on to the large village of Magham, about which there are some fine shady trees and two springs. The village extends for some distance along the path, from which it passes on, leaving Dewaspúra on the right bank to Nilpúra (a fine spring), and to Batpúra at the end of the spur, and through the rice-fields by Busapúr to Wadpúra, which lies on both banks of the Pohru. There is no bridge, but the river is forlable, except from April to July, or during floods, when there is a ferry. After crossing the Pohru, the path is broad, dry, and level, passing the village of Kallangau just on the right hand, and on to Chogal, where there is good ground for encamping. Water from the Kamil, and supplies are procurable. (Time occupied in walking, 4 h. 26 m.)
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12. SOPÚR .	13	131	The path crosses the bed of a small <i>sala</i> and a low spur, and then lies through bush jungle, crossing the bed of the Tall Kol, an old canal passing between the village of Pohrupet, on the opposite bank of the river, and Dardpúra and Zohlúr about a mile to the left; the path then passes on to an orchard called Pandit Taishkák Bág, where the road divides. The path to Bamay continues straight on; that leading towards Sopúr turns rather to the right, leaving the village of
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 5—concluded.

Natipúra on the left hand, and the village of Sunawain, with its fine grove of chunars, on the bank of the Pohru, at a little distance to the right of the path. (Boats usually ply as high as this village at all seasons of the year.) The path, which is broad and level, crosses the Zinda-ka-Kad (almost dry) by a bridge, and a little further on crosses another *nala* by a bridge just before passing the village of Sidi; the road continues as before, and passing through a clump of fine chunar and other trees, reaches the outskirts of the town of Sopúr, of about 1,500 houses. There is a *baradári* for travellers, situated on the right bank of the Jhelum, just above the town. Supplies are abundant. (Time occupied in walking, 4 h. 20 m.)

13. PATAN . . .	15	146	Good road. The journey from Sopúr to Srinagar is generally accomplished by boat, and occupies about 14 hours.
14. SRINAGAR . . .	17		Good road. See Route No. 44.
			Between Mozafarabad and Titwál this road is very rough and difficult, and impracticable for laden cattle; during the summer months the lower portion of the valley of the Kishan Ganga is oppressively hot; there is another road lying over the mountains.
TOTAL . . .		163	

Between Titwál and Sopúr, the path is excellent, and quite practicable for laden ponies; the Natishanar pass presents no difficulties, and that by the Kukwa Gali, which is used in winter, is said to be equally good.

TITWÁL TO SOPÚR BY THE TÚTMARI GALI.

1. SUDIPÚRA . . .	8	8	A village on the right bank of the Karna river.
2. CHANDNIAN . . .	8	16	
3. HÚDEA . . .	14	30	A <i>dok</i> , or to Gratpathra, another <i>dok</i> about half a mile further on. Cross the Tútmari Gali.
4. LARCH . . .	10	40	A village on left bank of Marwar river.
5. LANGYAT . . .	9	49	
6. SOPÚR . . .	16		A pony can be taken by this route and ridden at intervals. The path is said to be smooth and level, but obstructed in places by fallen trees. It is closed during four months in winter. Supplies and coolies are obtainable at all except the third stage.
TOTAL . . .		65	

From Makam, a village in the Karnao valley, situated about two *kos* south of Sudipúra, the first stage on the above route, there is a path leading to the village of Beliasa, situated in a district of the same name on the right bank of the Jhelum—(1) Makam to Beysahi, a village on the south side of the pass, 10 *kos*. Path lies by the village of Untrian, crossing the Dowkand or Beysahi Gali. (2) Beliasa, 10 *kos*, passing the village of Bandi. This is described as being a rough road, both ascent and descent very steep.

From Chandnian, the second stage on the above route, there are paths to Gingl, a village on the right bank of the Jhelum—(1) Chandnian to Karamoru, a *dok* in the valley at the source of the Kattai stream. (2) Gorithal, a *dok* just above the village of Patribal. (3) Gingl. This is merely a footpath, and is described as being very rough. There is another footpath by way of the Kazi Nág—(1) Chandnian to Kazi Nág *dok*; (2) Mulla-angan *dok*; (3) Latchipúra, a village about 2 *kos* above Gingl. From Mulla-angan there is also a footpath to Limbar, a village about 3 *kos* above Nangam, on the right bank of the Jhelum; it is two stages, stopping at the Banni *dok* midway.—[From native information.]

There is also an excellent road from Sopúr to Gulmarg which lies on the slopes of the mountains about 17 miles to the south-west. It is considered two stages. See Route No. 67. [Montgomery—Bates.]

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 5 (a).

ALI MALIK MARHI (DEOSAI) TO KHIRIM VILLAGE (ASTOR).

Authority.—AHMED ALI KHAN (1889).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
JUNCTION ROUTES Nos. 5 (a) & 9 (a).	...	11 2	Route from Ali Malik Marhi to junction of route No. 9 (a), with this Route a distance of 11 miles and 2 furlongs, is described in Route No. 9 (a), and from this junction this Route begins. At the junction there is ample open ground for encamping on, but in winter it is covered with 5 or 6 feet of snow. No wood or grass to be had. From here the road takes an easterly direction over very flat open country, passing a small lake on the north at 2 miles 6 furlongs. At 3 miles $\frac{1}{2}$ furlong ascends a very low and easy <i>kotal</i> which overlooks another, but larger, lake called Charchori Sai, area miles and very deep. To the left, and running close to the north edge, it passes over easy ground till it gets to another low watershed, called Charchori, at 4 miles $2\frac{1}{2}$ furlongs. From here there is an easy descent for several miles along the right bank of the stream, until it meets with a small saddle at 11 miles 2 furlongs, descending which it joins the road from Kashmir <i>via</i> Astor to Gilgit, at 12 miles 2 furlongs. The stream along the right bank of which this road runs joins the Burzil river about 3 furlongs south-east of junction of roads; and the halting-place and <i>dák choki</i> , called Chilán Kothi, along the main road, is 1 mile 3 furlongs to the south. The road now gradually descends, with no obstacles of any kind, and arrives at Dás village.
Dás	16 0	27 2	Halting-place consisting of ten houses, thirty inhabitants, ninety cattle, a limited quantity of wood and grass, and nothing else. 2 furlongs to the east of Dás the road crosses a bridge 25 feet long and 5 broad. Depth of water here 3 feet. From here for one mile goes through cultivation, on the right bank of the Burzil river, enters waste land for another mile, passes a small patch of cultivation, and arrives at Kakan. Passing to the west of this village it goes on over easy ground, enters cultivation at 3 miles 2 furlongs from Dás and the village of Khirim (halting-place) 2 furlongs further on or 4 miles 1 furlong from Dás.
	4 1	31 3	There is a wooden bridge here over the Khirim <i>nañs</i> , a small stream that comes down from the hill side on the north-east and joins the Burzil river $2\frac{1}{2}$ furlongs south of Khirim. This bridge is 15 feet long and $4\frac{1}{2}$ broad.

ROUTE No. 6.

ASTOR TO BUNAR (CHILAS).

Authority.—BIDDULPH (*from native information*).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. CHURIT	9	...	A village in the Tashing glen of Astor.
2. KINO MAIARO MA- ROGIRI	12	21	Camping ground.
3. KANAGÚCH	6	27	Ditto.
4. ZAMALABAZI	12	39	Camping ground Cross Masennu pass, impassable for horses; closed altogether for nearly half the year.
5. BUNAR	10	49	Village of 70 houses; small fort.

ROUTES IN KASHMIRE AND LADÁK.

Route No. 6—concluded.

The names given between Churit and Bunar cannot be traced on the map, but it is evident that this route is that commonly known as the Mazenu pass. This pass is 17,000 feet above the sea, and consequently is only open for a few months. From Rupal, 6 miles beyond Churit, the road lies for about 14 miles over, or alongside, a glacier at the southern foot of Nanga Parbat. It then crosses the Mazenu pass.

[Barrow.]

ROUTE No. 7.

ASTOR TO RONDÚ.*

Authority—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. RUMKER . . .	8	8	A very small village. Road up Parishang valley, which stream has to be crossed twice. It is bridged. At 2 miles pass road leading by Trongo pass. Gradual ascent the whole way.
2. CAMP, FOOT OF HARPO PASS . .	9	17	
3. POPTHUNG . .	12	29	Leave Parishang valley and cross Harpo pass (16,785 ft.). A mile of glacier has to be crossed. Unladen ponies can travel in summer. Camping ground.
4. BILAMILE . . .	8½	37½	Extensive village. Road good down Harpo valley. The chief place in Rondú district. Much cultivation. A steep descent to Indus river.
5. MENDI . . .	10	47½	

* This route is shown on Indian Atlas Sheet 27A, (S.E.)

[Barrow.]

ROUTE No. 8.

ASTOR TO SKARDÚ.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	

There are two routes, that by Alumpi La (or pass) and that by the Banok La. The first goes up the right bank of the right branch of the Astor river as far as Gadhai and then crosses the watershed into the Shigatang valley, down which the road goes to the Indus. The distance is 89 miles, *vide* Route No. 61.

The Banok route goes up the Parishang ravine and then crosses the watershed into the Shigatang valley. The distance is about 73 miles, *vide* Route No. 60. Both routes are very difficult.

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 9.

BANDIPÚRA (KASHMÍR) TO GILGIT (*via* KAMRI PASS).

Authority.—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	

Bandipúra is a small village at the northern end of the Wular lake. It is reached by boat from Srinagar in about 12 hours and is the usual starting point for Gilgit or Skardú. It stands amidst much rice cultivation. Water supplies and firewood abundant. Elevation 5,200 feet.

1. TRÁGBAL (9,620 ft.)	9	...	On leaving Bandipúra the road runs along the foot of some stony hill's on the right for half a mile, passing Naupúr, a hamlet of ten houses. At $\frac{1}{2}$ a mile cross the Madmatti, a swift stream, about 20 feet wide and $1\frac{1}{2}$ foot deep, by a frail wooden bridge, practicable for laden mules. The road then goes through irrigated fields for about a mile, passing <i>en route</i> the hamlets of Kahárpúr and Sonwahan (eight or ten houses each). At $1\frac{1}{2}$ mile cross the Budkai Nadi, 3 feet deep, but a rapid torrent and quite unfordable. The bridge is a wooden one, about 7 feet broad and 20 yards in length. At $2\frac{1}{2}$ miles Mehtargaon, a hamlet of 12 houses. Just short of this the road begins to ascend. Pass hamlets of Dar Muhammad and Kralpúra. At $4\frac{1}{2}$ miles hamlet of Naugaum, where there is sufficient space for a small camp. Water, forage, and firewood plentiful. The road now becomes very steep indeed, the gradient being about 1 in 7. At $7\frac{1}{2}$ miles pass a <i>dák choki</i> on the left of the road, which now enters a fine forest. The road still ascends, but not so steeply as before. At $8\frac{1}{2}$ miles the top of the ascent may be said to have been reached. Just beyond this the forest opens out into glades suitable for encamping. In the further glade (at 9 miles) there is a large pond at which animals can be watered. Forage and firewood abundant; no supplies.
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2. GÚRAI OR GURI (8,790 ft.)	11	20	From Trágbal there is a very steep ascent through forest for several hundred feet, then fairly level open ground for a quarter of a mile, and then a very steep rocky ascent to the level of the pass ($2\frac{1}{2}$ miles). Here there is a <i>dák choki</i> . For the next 2 miles the road is fairly level, winding among the open rounded tops of the watershed. Pass the trigonometrical stations, which lies a few hundred yards to the left of the road, and 200 feet above it (elevation 11,950 feet). The road crossing after the watershed commences to descend gently by a long, narrow, bare spur for another 2 miles. It then becomes steeper and, finally re-entering the forest, descends by a series of abrupt and very difficult zig-zags to the level of the Búrzil, or Zotkasu, stream at Zotkasu, which is merely an open fan of ground with a <i>dák choki</i> . Here cross a tributary of the Búrzil by a narrow wooden bridge; the stream is, however, fordable. The road now lies along the left bank of the river for a couple of miles, descending a thousand feet in this distance. The camping ground at Gúrai is fairly good. Forage and firewood plentiful. Water from the river. The best ground lies across the Gussain torrent, which here joins the Búrzil from the west, a wooden bridge crossing it.
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This march, though only 11 miles, is a very severe one. The ascent and descent are very bad, and, when the pass is covered, four difficult miles of snow are added to the other difficulties of the march, besides which the Búrzil valley is very subject to avalanches and snow drifts. Colonel Lockhart's mission, crossing the Trágbal on July 5th, was 8 hours *en route*. The snow, however, was abnormally heavy and late.

3. KANZALWÁN (7,500 ft.)	6	26	Road lies along the left bank of the Zotkasu stream and is fairly easy, except here and there, where some small mountain torrent has to be crossed, or an avalanche obstructs the way. At $5\frac{1}{2}$ miles the road quits the river bank for a short distance in order to cross a projecting spur; a short zig-zag on the other side brings it again to the level of the river. At $5\frac{1}{2}$ miles cross the Zotkasu river, where an island divides its stream in two parts, by a couple of narrow wooden bridges, each about 4 feet broad and 12 feet to 20 feet long. At 6 miles Kanzalwán, a camping ground, in the angle between the Kishan Ganga and Zotkasu. Ample space for a regiment. Firewood and forage abundant. This is an unnecessary stage (<i>vide</i> footnote on next page)
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 9—continued.

4. GÚRAIS (8,160 ft.)	9½	35½	Cross the Kishan Ganga immediately on leaving camp by a single span bridge, about 6 feet wide; animals must be led over singly, as it sways a good deal. The river bed is here about 70 yards broad.
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At 2 miles pass hamlet of Nelgaon (four houses). At 3½ miles cross to the left bank of the Kishan Ganga by a single span bridge, 40 yards long and 10 feet broad. Here again animals must be led over singly. At 5½ miles the road ascends by a steep path to the top of a spur, whence it descends to the Gúrais valley, which is about 5 miles long and 1 broad. The valley is well cultivated and affords splendid pasturage. It contains, besides the Gúrais fort, four or five small villages of log huts. At 7½ miles Walpúr (twenty-five houses). At 8 miles Khandiál (thirty houses) about ¼ mile to the right of the road is passed. At 8½ miles close to a *ziárat*, a rapid torrent, 2½ feet deep, is crossed; though fordable, a bridge is very desirable. At 8½ miles village Danwar (twenty-eight houses). At 9½ miles the road passes between the half ruined fort of Gúrais and the river, which is here crossed by a single span bridge, 40 yards long, the camping ground being on the right bank. This ground is bare, stony, and hot, and the meadow land west of Walpúr is far better suited for camping. Forage and firewood plentiful. Supplies procurable. Millet, buckwheat, and peas alone are grown. The valley is bounded on the south by wooded mountains, on the north by great steep cliffs of limestone. (For an account of Gúrais, *vide* Route No. 69.)

5. BANGLA (8,660 ft.)	9	44½	On leaving camp the road follows the right bank of the Kishan Ganga for a mile and a half. At Achur, a Bhot village of eight houses, it turns up the Búrzil valley, which is a narrow defile, bounded by mountains rising 4,000 feet or 5,000 feet above it. At 3½ miles pass village of Chewal (forty houses). At 4½ miles cross Búrzil stream by a wooden bridge, 12 yards long and 5 feet broad (animals must be taken over singly). At 5½ miles re-cross to right bank by a similar bridge. At 6½ miles pass hamlet of Dúdgay, where there is a <i>ddk choki</i> and three or four houses. At 8 miles pass hamlet of Zeán or Zingai (five houses). At 9 miles reach camping ground at Bangla, or, more properly speaking, Hanrai, the true Bangla being a mile further on. The camping ground is on a grassy sloping shoulder or ledge, several hundred feet above the Búrzil river. Water from a mountain torrent. Forage and firewood plentiful. The road, though a mere path, is fairly good throughout and presents no difficulties.
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6. JABJU (11,174 ft.)	3½	48	The road follows the river bank for a mile, being usually a hundred feet or so above it. At 1 mile a camping ground (also called Bangla) is reached. The space here is somewhat restricted, and the ground a mile back is preferable. The road now turns sharp to the left (northwards) and ascends the hill. At 1½ miles pass Gurikót, a hamlet of eight houses, about half a mile to the left. At 3½ miles reach Jarju, an undulating grassy plateau, with an excellent and plentiful water-supply. This would necessarily be the stage for any large force, as Mehtar Dobun, 3 miles further on, is not suited for a large encampment.
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7. KALA PANI . (10,600 ft.)	18	61	The road still continues to ascend for about a mile. It then winds in and out, up and down, across the spurs from the Gatami or Gotamara mountain for several miles. At 3 miles pass the camping ground of Mehtar Dobun, situated in a sloping bay of the mountains. At 5½ miles reach the crest of the Kamri pass (13,100 feet). The road so far is by no means difficult when clear of snow, but under snow is very difficult indeed.
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8. SHANKARGHAR . (9,600 ft.)	11	72	Road along the right bank of the Kala Pani (or Kamri Dara), at first easy and level. At 2½ miles cross a projecting spur by a very steep and difficult zig-zag.
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9. RATTI . (8,600 ft.)	12	84	Road along right side of the valley; fairly easy. At 1 mile pass Ispi (eight houses) on plateau opposite. At 1½ mile Gomai (ten houses).
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From the kotal the descent is very easy for about ¼ of a mile. The path then enters an

For troops, all things considered, it would perhaps be better to adopt the following stages, *viz.*—

1. Tragbal	9
2. Gúrais	11 20
3. Gúrais, <i>viz.</i> , meadows west of Walpúr	13 33
4. Bangla	11½ 44½

This would reduce the number of stages by one without unduly distressing troops or animals. The stage between Gúrais and Kansaiwán is needlessly short.

ROUTES IN KASHMIR AND LADÁK.

Route No. 9—continued.

excessively steep ravine, down which it zigzags for about 400 feet (vertical). At 6½ miles strike the left bank of the Kamri Dara, which is here forded. For the next 4 miles the road follows the left bank of the river and is fairly easy. It then re-crosses to the right bank. At 13 miles, cross the Kala Pani, an affluent from the east, by a wooden bridge, 20 feet long, 3 feet broad. Here there is an excellent grassy camping ground suitable for a large force. Forage abundant. Water from river.

The Kamri Dara throughout is a narrow valley, averaging ½ to ¾ a mile in width, between bare, rocky hills, rising about 3,000 feet above it.

At 3 miles scattered hamlet of Dirla (fourteen houses). The road now becomes rather bad; at 7 miles cross to left bank by the usual single span timber bridge; at 8½ miles pass village of Tain on opposite bank. At 9 miles Gurial (five houses), at 10½ miles enter the open ground in the angle between the main valley and the Mír Malik Dara. Here there is ample space for encamping a large force. Forage plentiful.

At five miles cross a fine torrent draining from the south-east. At 8 miles cross the Loiahalo river, and at 5 miles pass the camping ground at that spot. The river is about 3 feet deep, the bridge 4 feet wide and 30 feet long. The camping ground is not a good one. At 10 miles pass the fine open plateau of (?) Layin-hudar, on the opposite side of the valley. Here there are a few houses and a little cultivation. From here is a route up the fine valley to the south-west, which leads to Kanzalwán by what is known as the Gugai route. At 11 miles reach Shankarghar, a miserable hamlet in the centre of a fine open plateau on the right side of the valley. Excellent camping ground, water and forage abundant. The valley throughout this march is about half a mile broad, and there are no difficulties except the zig-zag mentioned above.

10. Gurikót	12½	96½	Cross the Mír Malik Dara (unfordable) by a bridge 45 feet long and 4 feet broad. Pass village of Rattú fifteen houses). At 1½ mile Maichoh (twenty-five houses), at 3 miles Chugám (twenty-two houses). This is the usual
(7,800 ft.)			

stage instead of Rattú, but it makes the march from Shankarghar very long, and is besides a very small and bad encamping ground. Quarter mile further on pass a bridge across the main river, but do not cross by it. At 5½ miles cross the Rápal river by a bridge, 45 feet long and 4 feet broad, river unfordable. Grand view of Nanga Parbat up the valley. A mile further on a steep spur is crossed by a stony and difficult zig-zag. At 7½ miles pass the junction of the Bolashbar *sala*, which comes down from the south-east. At 8½ miles cross the river by a bridge, 5 feet wide and 60 feet long (single span); at 10 miles re-cross to left bank by a bridge 30 feet long. At 11½ miles first hamlet of Gurikót, which, with its fields and houses, is scattered over about a mile of ground. Camp on the polo ground at the further end of Gurikót, just beyond the old ruined native fort, or *kóé*. Supplies scarce. From here onwards the river is known as the Astor.

When the river is low, instead of going along the left bank, after crossing the Rápal river cross to the river bank of the Astor by a bridge, re-crossing to left bank at 12 miles. This is a much better road, with no bad gradients to speak of.

11. Astor (Idgah)	5½	102	A short and fairly easy march, at ½ a mile pass Kinedae (twelve houses) on the opposite bank, and at 2½ miles Phiné (ten houses), also on opposite bank. At 3½ miles reach the Balan plateau, which extends for over
(7,800 ft.)			

a mile, the road skirting its fields, and houses, of which the total number is about thirty. For the next mile or so the road is carried along the slopes skirting the Astor river. At 5½ miles reach Idgah, where there is a large orchard and the Astor polo ground, which together form an excellent camping ground. Astor itself is a mile further on.

12. DASHKIN	12½	114½	Starting from Idgah, at 1 mile reach a deep and narrow ravine with steep banks, on the opposite side of which is the fort and town of Astor or Hasora. The fort is quite untenable against modern fire-arms.
(7,900 ft.)			

The garrison live in the town, just beyond which there is another deep ravine to be crossed, Astor being situated on a spur between these two ravines. The road now winds along the steep, arid rocky slopes which hem in the Astor river. Between the 2nd and 3rd miles pass the two hamlets of Lós (eight or ten houses each) on the opposite bank. At 4½ miles cross the Astor river by a bridge 4 feet wide and 80 feet long. At 5 miles re-cross to left bank by a similar but shorter bridge. At 9½ miles Harcho (twenty-five houses). At 10 miles Liskomb (ten houses); close to both these villages there are bridges about 20 feet long across side torrents, which, though but 2 feet or 3 feet deep, would be very difficult for animals to ford. At Dashkin there are twenty-five houses, a *durj* and four water-mills. Camping ground in the terraced fields which surround it. This march is a very trying one for man and beast, and in some places it is extremely bad, considering it is supposed to be a made road.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 9—continued.

13. DOIÁN (8,500 ft.)	8	122½	Nearly 2 miles of steady ascent by a tolerable road, then turning a spur enter a pine forest in a bay of the hills. Wind through this for about 3 miles, fording several shallow streams. Pass the upper hamlet of Turbling (six houses), standing on open ground at 5½ miles. Descend into a deep ravine with a steep and difficult ascent on the far side. At 6½ miles reach the top of a long spur, whence there is a grand view of the Indus and the snowy range north-east of Gilgit. From this point there is a steady descent to Doián, a village consisting of six houses and two <i>burjs</i> . A garrison of 50 men is maintained here as a protection against Chilasf raids. Camp in the terraced fields close by. Better ground might be found a little higher up the stream. Water good. Forage and firewood abundant on the hill-sides a little above Doián.
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14. DACHKAT (4,200 ft.)	8½	181	From Doián the road leads up the hill-side for 2½ miles by a narrow, and in some places difficult, path to a point just below the summit of the Hatu Pír (10,250 ft.) It then descends the bare rocky slopes of that mountain by a very steep and stony path (gradient, generally speaking, 1 in 4) for about 6 miles, when the Astor river is reached. This is quite the worst part of the road between Kashmir and Gilgit, and is especially trying in summer, as there is no water <i>en route</i> . Laden animals take about 8 hours to descend, while the ascent is terrible. The Astor river runs in a deep trough with terrific force. It is crossed by a single-span wooden bridge, about 8 feet broad and 120 feet long. There are also two rope bridges. On the cliffs above on either side are towers to protect the passage, which together have a garrison of 25 sepoy under a native officer. The place is known as Ram Ghát or Shaitan Nara. There is no room to encamp here. The road now mounts the cliff, which is 200 feet high, and then winds along its face till the descent to the Dachkat <i>nala</i> (called Misikin in the map) is reached. Camp may be pitched either here or in the angle between the Astor and Indus rivers. In either case the camping ground is hot, dusty, and stony; nothing but water procurable. This, though a short march, is a very trying one.
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There is an alternative route *via* Doián Paf, which strikes into the upper road, about 2 miles above Ram Ghát. It is very rocky, with considerable ups and downs, but unladen horses can be taken by it.

15. DAROT OR SAI (4,250 ft.)	9	140	On leaving the Dachkat <i>nala</i> the road ascends a hundred feet or so to the plateau above, and for the next 5½ miles is fairly level and good, traversing what on the Pesháwar frontier would be known as <i>maira</i> , a desolate stony plain at the foot of the hills. It then crosses the Búnjī <i>nala</i> , a clear, shallow, rapid stream in a deep ravine about 100 yards broad. Ascending the opposite bank, cultivated fields and plantations are entered. At 6 miles Búnjī fort. Water and shade abundant, forage and firewood obtainable. A mile or so beyond, and 700 feet below, is the ferry across the Indus. There two boats are maintained, each capable of carrying four horses or twenty maunds at a trip. On the opposite bank, at the junction of the Sai stream, is the Sai fort, which commands the ferry, but is a place of no strength. 1½ mile up the left bank of the Sai <i>nala</i> is Darot, a hamlet, with an abundant supply of good running water, and round which there is ample space to encamp. If preferred, camp might be formed either at Búnjī or at the mouth of the Sai <i>nala</i> close to the fort.
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16. PARÍ (4,330 ft.)	10	150	Through abandoned fields for about a mile, crossing two fine watercourses, then across the Sai <i>nala</i> by a bridge 3 feet broad and 36 feet long, water 3 feet deep. The road now turns up the left bank of the Damot <i>nala</i> . At 1½ miles Damot (fourteen houses), with orchards and cultivation about it. It then bends north-west, returning to the Sai <i>nala</i> , the right bank of which it follows till Chakarkót (twenty houses) is reached at 5 miles (elevation 5,050). Here cross to the left bank by a bridge 30 feet long and 3½ feet wide. The river is only 2 feet or 3 feet deep, but is rapid and for the most part difficult to ford. At Chakarkót there is a very nice little encamping-ground. After crossing the river the road turns south-east and ascends the watershed between the Gilgit and Sai valleys. Ascent easy for several hundred feet, then a mile of fairly level ground, then another slight ascent to the crest of the watershed (5,700 feet). From this point there is a sharp and very rocky difficult descent of a thousand feet to the stony plain below. Two miles from the foot reach Parí, a rocky arid spot close to the river, from which very muddy drinking water is obtained. There is a <i>dák chokt</i> at Parí, but no other houses. Road generally good, except the descent mentioned.
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 9—concluded.

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| <p>17. MINAWÁR . . . 14 164 </p> <p style="margin-left: 20px;">(5,050 ft.)</p> | <p>Road good over <i>maira</i> for 4½ miles. The hills then impinge on the river and the road becomes very bad, indeed, being carried along the steep slopes of the hills a hundred feet or so above the river. Frequent ascents and descents. At 7 miles pass Chamogah (ten houses) on opposite bank. At 10½ miles there is a bad descent to the river bed, which is followed for ½ a mile; then commences a rocky ascent, which ultimately becomes frightfully steep, narrow, and tortuous, only just practicable for laden animals. At 12 miles reach the summit. The Gilgit valley now lies spread before one, and the road descends gradually into it, crossing several ravines. At 13½ miles cross the Minawár <i>nala</i>, a stream of excellent water flowing in a deep ravine, and at 14 miles camp in a plantation. Good water from irrigation channels. Ample space around for a large camp. The village of Minawár lies nearly a mile to the south-east (twenty-five houses).</p> |
| <p>18. GILGIT (4,890 ft) \| 8 \| 172 \|</p> | <p>Read across the plain, 8 feet wide and good throughout. At 2½ miles pass village of Sakwar. The next 3 or 4 miles are over a bare stony waste. At 6 miles enter cultivation, passing the village of Jutíál, which lies half hidden by fruit-trees. At 8 miles pass the fort of Gilgit, which is garrisoned by about 1,000 of the maharaja's troops. There is a good camping-ground in a grove a few hundred yards further on. Abundant water and shade. Supplies procurable.</p> |

Note on road from Srinagar to Gilgit.

The road over the Kamri pass is in summer an easy one, but when covered with snow it is more or less impassable for troops. The road between the Kamri pass and Astor has been constructed without the slightest attention to gradient. It is often nothing better than what in India would be called a *paq-dands*. Water throughout is plentiful. Forage and firewood are obtainable in large quantities, but other supplies are scarce, as the villages in the valley are few, small, and poor.

Beyond Astor to Gilgit the road may be characterised generally as a footpath indifferently made, but fit for pack-mules and ponies, if led separately and not chained together. There is, however, one portion of the road, that down the Hatu Pir, which presents difficulties of the worst description. So bad indeed is it that I cannot conceive any portion of it being forced by an enemy from the north, if resolutely defended by a small force.

The Astor river is, if the bridge at Ram Ghat be destroyed, in itself a very formidable obstacle. It is a raging torrent, about 40 yards broad and 6 or 7 feet deep, which can only be crossed by a bridge, while there are no large trees or other material suitable for bridging to be obtained in the neighbourhood. A boat or raft could not live in such a torrent.

The Indus also presents a very formidable obstacle to an enemy. There are only two small boats obtainable along this portion of the river, and rafts could only be constructed with great difficulty and delay. The strength of the current would also render them very unmanageable. The carrying capacity of the boats employed is twenty maunds or four horses.*

If it were not for the political aspects of the question, and the loss of prestige involved, one could hardly, in my opinion, find a better place to dispute the advance of an enemy than the country between the Indus ferry at Búnj and the top of the Hatu Pir. This tract presents three distinct lines of defence of enormous natural strength, viz.—

The line of the Indus.

The line of the Astor river.

The Hatu Pir (10,260 feet).

Beyond the Indus the road is fairly good except between Parí and Minawár, where there is an extremely bad bit, which would require the service of rappers if it were intended to pass a large body of troops and animals over it.

* At the end of 1886 a new and larger boat was being built.

ROUTES IN KASHMIR AND LADÁK.

ROUTE No. 9 (a).

BÚRZIL KOTHÍ TO SKARDÚ.

Authority.—AHMAD ALI KHAN (1889).

Names of stages.	DISTANCE IN MILES.		Detail.
	Inter- mediate.	Total.	
BÚRZIL KOTHÍ . . .	...	...	This is a <i>dhk choki</i> , but no village site. Water, wood, and grass are plentiful, but no other supplies. There is encamping room for about 5,000 men. From this stage a road branches off to Astor, which is 58 miles distant, Búrzil Pass being 5½ miles from Búrzil Kothí, the height of the pass being 13,500 feet above sea level. Three miles from Búrzil Kothí the Baunbás Pass is crossed, the road passing over snow; road and pass practicable for laden horses. 4½ miles from Búrzil Kothí the road enters a plain. 5 miles from Búrzil Kothí it crosses a stream 60 feet wide and 2 feet deep; the current is very strong, but the stream fordable. From this ford a road branches off to Drás. The ascent from here is steep, and, owing to snow, progress is difficult. 7½ miles from Búrzil Kothí the road crosses the Sarsangar Pass, 14,062 feet above sea level, the ascent being steep and difficult. One furlong below the pass a lake is met with, 500 yards east and west, and 900 yards north and south. From here the road becomes easy. 8½ miles from Búrzil it passes along the banks of the Sarsangar Lake, 800 yards long and 600 yards wide. The pass derives its name from this lake. From November till March these lakes are frozen. From here the road is easy. Both passes here described are practicable for mountain guns and lightly laden mules.
2. SINGALMATI (DEO-SAI PLAIN).	14 2	...	This encampment lies on the left bank of the Deosai river. Water plentiful, but neither wood, grass, or supplies to be had, latter being brought from Gurez. The encampment is otherwise fit for a large body of men, height above sea level, 7,800 feet. For 3 miles ahead the road is open and easy, but 6½ miles from the encampment crosses the Kinenoi stream, 20 yards broad and 3 feet deep, the current being very rapid and the ford difficult; 200 yards from here the road is bad and steep. 8 miles from Singalmati the gradient is small. 10 miles from the river the road crosses the Barowoi, or Barául river, 250 feet broad, 4 feet deep, current strong, rocky bed, banks 2 feet. On both banks of the stream short grass is obtainable, but no fire-wood. The road next crosses the Láma-lung river, 120 feet broad and 3 feet deep; low banks, current rapid. 13½ miles from Singalmati the road crosses the Phialung river, 120 feet broad, 4 feet deep, banks 2 feet, current rapid; 15 miles 6 furlongs Alimalk Marhi is reached.
3. ALÍMALIK MARHI.	15 6	30 0	No wood here; grazing ground poor; supplies have to be brought from Gurez; water plentiful. 1 mile and 2 furlongs from the encampment the road passes over rough undulations and then becomes easy along the banks of the Burjí river. 6 miles from the encampment Usut Marhi, a well-known place, is reached. 7 miles from the halting place the road ascends 400 feet; the ascent is steep and difficult. 9 miles and 2 furlongs from the encampment the Burjí La is crossed; ascent steep and difficult for laden animals. From 15 to 20 feet of snow lay on the pass, the height being 14,600 feet above sea level. 6 furlongs of the ascent is over a glacier, which is steep and dangerous.
4. HARDAR BAL OR KHÁNAMARFU.	10 4	40 4	Water plentiful; little fire-wood; no grass or supplies. The space for camping is not good, the ground being strewn with rocks. The encampment is about 4,000 feet below the pass above described.
5. PINROI . . .	5 2	45 6	The road to this place is steep and difficult for laden animals. Wood and water plentiful; grass scarce; no cultivation or supplies. A spring of water here. The road runs alongside the stream, but is difficult and tedious, owing to the many crossings of the stream, which is here called Karpat. Its

ROUTES IN KASHMIR AND LADÁK.

Route No. 9(a)—concluded.

current is rapid and fording difficult. 4 miles and 6 furlongs from Pinroi the road enters the Kharpat plain and cultivation commences. This plain is covered with fruit trees; the road from here is a made one and runs through the avenue of fruit trees. 7½ miles from Pinroi the road meets the Satpura river, 440 yards broad, 3 feet deep, current rapid, low banks of 2 feet, ford difficult, 8½ miles from Pinroi the road reaches Skardú.

6. SKARDU . . .	8 4	54 2	This is a well-known place belonging to the Kashmir rāja. It contains a fort which is garrisoned by two regiments. The fort contains two guns. Skardú district contains 7,000 houses and a population of about 30,000. Supplies of all descriptions can be had, and the place is famous for its fruit and tobacco. Height determined by boiling point thermometer and clinometer, 6,228 feet above sea level.
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ROUTE No. 10.

DALHOUSIE TO LÉH (BY CHAMBA, KILAR, GULÁBGARH, ATING, PADAM, ZANGLA, LAMAYÚRÚ).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Intermedi-ate.	Total.	
1. BATRÍ (4,600 ft.) (S.)	5	5	A few houses: supplies must be collected; water procurable; a steep descent on leaving Dalhousie.
2. CHAMBA (8,083 ft.) (p. c.)	14	19	A large place; supplies and water plentiful; road very steep for 5 miles on ascent to, and descent from, the spur running out from Kala Tope, but fit for horses and laden mules.

Cross Ravi by wooden bridge at end of march and ascend to Chamba.

3. DAUD . . .	15½	34½	Small bungalow. Leaving Chamba in a northerly direction, descend by a steep zig-zag to Sae stream, cross it by a wooden bridge, practicable for animals. Thence down valley of Ravi to Saroli, 3 miles, up a short steep ascent, and down again to dry bed of stream, along which the road lies for half a mile and then ascends the hill (300 ft.) at head of valley, and passes a small village of three or four houses at 3½ miles. Thence the road follows the windings of the hills at a fairly uniform elevation, with one exception, 1¼ mile from Musroond, where it makes a good dip and rise. Thence a slight fall to Musroond. Then very bad road down steep descent for about 1¼ mile to a stream fordable at most times, but bridged; whence a steep ascent for 1,200 yards; then undulating. Road all the way good and practicable for laden animals. Water plentiful at intervals in small streams and springs.
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4. KULÉL . . .	4½	39	A few scattered houses and three water mills. Camping ground very limited. River here barely fordable, but bridged. Road ascends and rounds a spur, and continues undulating along the river at a general elevation above it of 1,500 to 2,000 feet, when turning sharp up valley to the right, follows it for a mile, and then rapidly descends to stream, where is the camping ground and village of Kulé. Road fair all the way, and practicable for mules.
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5. THÉA . . .	12	51	Road rejoins the main valley, along which it runs for 5 miles at a general elevation of 4,150 to 4,350 ft. It is built up along the perpendicular face of a hill and is broken in places; at 5 miles it follows a valley, to the right leading to the Drali and Chara passes, and along a very rough, almost perpendicular, path crosses at 7½ miles the stream by a wooden bridge below the Tikri; thence it ascends by a
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 10—continued.

less difficult path and joins the main valley, up which it runs by easy undulations to near Chil, where it makes one deep dip. At 9½ miles the road turns to the right up a large valley, and passing through tree jungle descends to stream at bottom, which here runs through a deep narrow gorge, over which there is a wooden bridge. After a rough, steep ascent, Tisa is reached, a village of some size (thirty houses and a large *kothi*, and a bungalow belonging to the Forest Department). There is abundance of cultivation, and supplies are plentiful. Road from Kulel in its present state impassable for laden mules.

Tisa

- | | |
|-------------------------|---|
| to | From Tisa there is a route direct to Kilar and Alwas and the |
| 1. Alwas . . . miles 12 | Sachi pass (wide margin) over Sachi pass (15,500). Short of Kilar |
| 2. Kilar . . . „ 24 | 2 miles cross Chenáb by rope bridge, over which cattle may be |
| | taken. From Alwas to Kilar only good for coolies, but ponies |
| | — can cross the pass; there is shelter at Salrundee, at Dunaee, |
| | 36 and Pargraon on either side and at top of pass. Supplies |
| | — and coolies procurable. |

or 87 miles from
Dalhousie.

(Superintendent of Chamba.)
(See Appendix, page 35.)

6. HAILE . . . 13½

64½ | Road good up main valley to 1½ mile, when it leaves road to Alwas (above described), and turns up valley to right. Passes Ilwas (eight houses) and Gudaas at 2½ miles, Guguar (6,000 feet) at 2½ miles,

Bunoga (6,350 feet) at 3½ miles. Turns to right, descending gradually through tree jungle, and passes three small villages at 6½ miles, and at 7½ miles crosses by a bridge (5,000 feet) the stream at foot of valley. Steep ascent and narrow path. At 9 miles pass road to Salone, then a bad ascent for ½ mile to crest of hill (7,250 feet) and pass Debi Koti at 10 miles (fifteen houses, fifty men, a temple, four other villages near it). The valley divides ½ mile further on, half right and left. Road follows the left valley, passes Tapa at 13 miles, and reaches Haile at 13½ miles (six houses, cultivation fair supplies scarce), hills steep on all sides, the last village this side of Chaini pass.

7. RANLAS . . . 4½ (10,150 ft.)

69 | A small, level spot. Road bad and impracticable for laden animals; water and trees plentiful along road. No houses or supplies. It lies on west side of a long narrow valley leading very straight up to

Chaini pass, with hills 13,000 to 14,000 feet on either side.

8. SAUCH (8,050 ft.) . . . 14

83 | A steady ascent for 4½ miles (last mile very stiff) to top of pass (14,730 feet); steep descent for 200 yards, then along snow to 7½ miles, and moderately level to 12 miles, where it joins valley of Chandra

Bhága. Cross river at 12½ miles by wooden bridge and continue down main path of Pang, valley to Sauch (fifteen houses, twenty men, cultivation, supplies procurable, water abundant plenty of space for encamping).

From Sauch paths lead as follows:—

Saichu, 14½ miles—Road ascends, by a fair hill path, valley in east-south-east direction to 1½ mile, then descends slightly, passes Kutal at 3 miles (8,900 feet; eight houses, sixteen men). At 3½ miles a rapid descent to nearly level of a stream, which is reached at 4½ miles (8,200 feet), where there is a *jhula* bridge. At 7 miles cross valley of Hilor, a stiff pull to 7½ miles (8,750), and tolerably level; pass Hul at 8 miles (two houses) and Mohane (one house) at 10 miles. At 10½ crosses *nala* of Sahali (four houses and fifteen men), opposite which on either side of valley is Bajoz (one house, five men). At 14 miles valley divides, one branch from the south, the Chusag, with Hadoon (two houses and ten men) at its entrance, the other the Saichu, from the east, up which path continues. At 14½ miles Saichu is reached (five houses, eight men, and a *kothi*, 9,000 feet).

Saichu to Tuan, 5 miles—Cross stream by bridge to right bank, and gradual ascent to Chilaseri (two houses and twelve men) at ½ mile. At 2½ miles cross a stream and steep ascent for ½ mile (10,200), pass a village at 2½ miles (one house and four men), and gradually descend to Hulu at 3½ miles, reach level of stream at 4 miles and enter pine forest, cross a bridge at 4½ miles and slight ascent to Tuan, 5 miles. (two houses, six men, elevation 10,250 feet). Water at intervals along route; supplies scarce.

From Saichu to Chasag, 3 miles—The route is as follows:—Ascend a hill by a steep path and join Chasag valley at ½ miles, hence by a slightly ascending well-wooded path to Chasag, 3 miles (three houses and twelve men, elevation 10,750 feet); it is surrounded by plenty of land fit for cultivation, but which is not cultivated for want of water.

ROUTES IN KASHMIR AND LADAK.

Route No. 10—continued.

9. KILAR . . .	11	94	Road difficult and impracticable for horses. At 3 miles pass Phinra.
10. DARWAS . . .	7	101	
11. ASHDARI . . .	10	111	See Route No. 59
12. SOLE . . .	11	122	
13. GULÁBGARH . . .	6	128	
14. KUNDHEL OR MHOW (7,600 ft.)	11	139	Cross wooden bridge over Bhutna river. Pass Mati at $\frac{1}{2}$ mile. Road good and slightly ascending along right bank of Bhutna in north-east direction. Pass Jyundi (eight houses, forty inhabitants), and at $2\frac{1}{2}$ miles opposite fair-sized village of Dundú, which has abundant cultivation. At 4 miles Drown (three houses, five men). At $4\frac{1}{2}$ miles opposite three hamlets on opposite bank. At 5 miles wooden bridge to Gbur. At $5\frac{1}{2}$ miles Mashu (eight houses, fifty inhabitants). At 7 miles Drow on opposite bank. At 9 miles both sides of valley precipitous. At 11 miles bridge to Kundhel (one house and one man) and arrive at camping ground, a small cultivated plateau, 60 by 20 yards, $\frac{1}{2}$ of mile short of Mhow (sixteen houses and thirty men).
15. MACHAIL (9,700 ft.)	11	150	Cross river by bridge and ascend left bank of valley, crossing to right bank by bridge at $2\frac{1}{2}$ miles. At $3\frac{1}{2}$ miles pass Chishoti (eight houses and thirty men) and old Amur at $7\frac{1}{2}$, with much cultivation, and new Amur at $7\frac{1}{2}$ miles (five houses, twenty men), at 9 $\frac{1}{2}$ miles road level and country open, also junction of a stream with Bhutna (which stream is crossed at $10\frac{1}{2}$ miles by a bridge), and arrive at large triangular plateau, well cultivated, thickly wooded, on which Machail (seven houses, fifteen men) stands; road from Gulábgarh, easy and quite practicable for hill animals laden. Water plentiful and good; supplies also. Sunjam, half a march beyond Machail, is the highest inhabited spot (11,000 feet); grain sown; beyond it bare mountains of glaciers and snow.
16. BUJWAS (11,570 ft.)	8 $\frac{1}{2}$	158 $\frac{1}{2}$	Road in an easterly direction by a fairly level path. At $1\frac{1}{2}$ mile pass Joseul (six houses) on opposite bank. At $2\frac{1}{2}$ miles plateau ceases, and road follows along hillside. At 3 miles junction of Danglong and Bhutna streams and left along Bhutna stream. At $3\frac{1}{2}$ miles pass small bridge to Sursunk and Shinkil passes into Pa . . . being the road by the Sursunk and Shinkil passes into Pa . . . gradually ascending along grassy, treeless slopes. At $4\frac{1}{2}$ miles Jasheri (one house.) At $5\frac{1}{2}$ miles Sunjam (one house, six inhabitants). Path then stony to $6\frac{1}{2}$ miles, when it crosses a perfectly level maidan of grass, sand, and stones, half mile wide, across which river flows with a much widened bed, then across a low rocky spur, and reaches another maidan at $7\frac{1}{2}$ miles. Road practicable for all animals. Wood and water plentiful along whole route, and camping ground for a small army. Supplies none.
17. BAGJANI . . .	6	164 $\frac{1}{2}$	Road level for 1,000 yards in an east-south-east direction, then slight rise over stony ground, at $1\frac{1}{2}$ mile valley closes in, and real ascent commences up grassy slope on left of <i>sala</i> , which is here blocked by a glacier, 100 feet high. Road winds gradually to north-east towards pass. At $2\frac{1}{2}$ miles enter valley leading to pass north-east. From $2\frac{1}{2}$ to $2\frac{1}{2}$ miles, where the last trees are, a rocky ascent. Road good and gradually ascending from 14,100 to 14,600 feet, between $3\frac{1}{2}$ and $4\frac{1}{2}$ miles. At $6\frac{1}{2}$

ROUTES IN KASHMÍR AND LADÁK.

Route No. 10—continued.

miles pass at the foot of a large glacier across valley, with a level snowy maidan, 500 feet below it. At 6 miles cross snowy maidan, Jésh, at the entrance to which is the usual resting-place, Bagjanf. Road good the whole way; not a single descent; quite practicable for laden mules; water plentiful; wood and supplies none.

18. GOWRA . . .

10½

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At 1½ mile the valley ends, and road is up a steep snowy ascent to top of Umasi La (17,370), (called Bardhar by the Dogras), which is reached at 4½ miles. Road lies in a north-north-east direction along left bank of <i>maia</i> , a short steep descent at first, then alternately a level plateau and moderate slopes, over snow, down valley. At 7 miles snow ceases, and Rutarut, the last resting-place on Zanskár side, is reached. At 8 miles descend by stony slope for 200 feet to bed of valley; at 8½ miles at Navil a resting-place under a stone. Path then fair and level across a stony maidan. At 9 miles cross stream. Road then very bad over boulders and indistinct. At 9½ miles road meets stream, and is very level, and at 10½ miles reaches Gowra, a level, swampy, camping ground, near which several spacious recesses under rocks used by shepherds; water plentiful; wood scarce; supplies none. Not more than two dozen tents could be pitched on dry ground. Road very fair the whole way except descent at 9 miles, which is impracticable for any laden animal, and for anything except goats and sheep. Pass generally open from the middle of May to the middle of August.

19. ATING (12,020 ft.) . . .

8

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Path winds along right edge of stream. From 1½ to 2 miles cross rocky spur, then a level bit of grass, and then again stony. At 5 miles reach a spot called Zunkul Pahár, a small encamping ground under rocks, with water near. On opposite side is a small isolated <i>basti</i> (inhabited by lamas) called Zunkúl. At 6½ miles enters on a large triangular maidan opening right and left to main valley of river Doda, and slightly descending the road inclining across it to the east; reaches Ating at 8 miles.

Ating (six houses and thirty inhabitants) stands in the middle of the valley of the Doda (which is here 1½ mile broad), ½ of a mile from the stream. The hills on both sides of the valley are of moderate slope and thinly clothed with grass, the summits only being capped with snow. Water along the whole route, which is passable for laden hill animals, except where mentioned. Supplies at Ating: also plenty of camping ground and water.

From Ating the road to Kashmír *via* Súrú lies up the river on left bank, but it is necessary to descend to Túngrin and cross the *jhula* there, whence it is six marches to Súrú.

Note on Zanskár.

The general appearance of Zanskár is, owing to the absence of trees and the paucity of grass or cultivation on its hills, decidedly bleak and dreary. Cultivation only appears in patches near villages. The houses are built of earth, bricks, and stones, and are of two low stories. The people are Hindus. The soil is sandy and very stony, with patches of loam. The river is unfordable, except in places in September and October, and there are only two bridges, at Túngrin and Chasar, throughout Zanskár, its bed varying from 40 to 80 yards wide. The climate is very dry, and the sun strikes with unmitigated heat. Rain rarely falls, and then only very slightly. Drew says the climate is severe, winter lasts seven months, much snow falls, villages poor, trees rare, population small, say 48 villages, of five hundred houses and 3,500 souls.

20. PADAM (11,370 ft.) . . .

14

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Road lies south-east down valley and is generally level. At ¼ mile, pass Dukung (four houses and fifteen inhabitants), and at 3 miles, on opposite bank, Randakeshá. At 3½ miles, Shakar (three houses and fifteen inhabitants), and at 3½ miles Shilatae (one house), a lama <i>basti</i> . At 4½ miles Murkim (three houses). At 5 miles river bed 40 yards broad. At 5½ miles Túngrin (ten houses and forty inhabitants), where <i>jhula</i> bridge, and Tánkun (seven houses) ½ mile off. At 7 miles Su (six houses). At 8 miles Senf (fifteen houses and one hundred inhabitants), with a temple, surrounded by stone walls, 80 yards square. From Senf valley stony; at 8½ miles crosses Haftal <i>maia</i> by wooden and stone bridge, and thence over low stony spur, and, descending gradually, enters a grassy maidan at 9½ miles, across which to south-east is path to Padam (which is reached after a tedious level of 4 miles), and to east to Okti, after 3½ miles, a fort (a square stone building of 20 yards, side and corner towers 30 feet high—surrounded by a 6-feet high wall and dry moat, the whole in bad repair); it stands on low ground ½ of a mile from the Sindu, and 1½ from the Doda. There are eight houses scattered about it. From it to the north across the Doda is Kuraháh (one hundred and forty houses and two hundred inhabitants), with a lama <i>basti</i> , with one hundred lamas, on hill just above it. To the north-west also across the river are five villages, the only road to these is <i>via</i> Túngrin. On the near side to north and north-west are four villages. Padam stands at the elbow
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 10—continued.

of the bend of the valley at the mouth of the Nunuk valley from south-south-east leading by Post La to Kilar, and by Mun La to Durwas into Pangt, both open from beginning of June to end of July, and the Sinkun pass to Lahoul, open from the middle of April to end of October. Padam has forty houses and one hundred inhabitants. A *jhula* crosses to east bank of Sindu, and thence road to Ladák down the Sindu. From Padam see Route No. 55 to Shinkai Pass, Spiti, Simla.

31. THONDHE	8	305	At 2½ miles pass opposite Oktí. At 3½ miles opposite Karsháh (north-north-west). At 4½ junction of Doda and Sindu streams ½ a mile distant. At 7 miles enter on level patch of cultivation, about 1
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mile long and ½ a mile broad, running down the river, scattered around which are the detached houses forming village, at 7½ miles, of Thondhe (twelve houses and fifty inhabitants, and lama house, twenty lamas); on hill-side to east ½ a mile distant is the entrance to Tara *sala*, up which is bad road of five days to Kunnak. Plantation of poplars for encamping in, and water.

22. ZANGLA	110	216	Pass Chazarat 6½ miles (two hamlets, slight cultivation). At 9 miles village and <i>sala</i> of Pishu on opposite bank. At 9½ miles meets the bed of the stream from Zangla Sumdo. At 10 miles the entrance to
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the Zangla Sumdo *sala*. At 11 miles reach Zangla. Water and supplies good and plentiful; wood scanty. Camping ground large, with cultivation. Another route to Léh branches off to the east up the Zangla Sumdo stream and across the Charchar La, Riberang La, and Kunda La; it is very difficult, and only open in May and October. Kharnak is reached in 4½ days.

3. TSENDI	64	224	At 4 miles pass some shepherds' summer huts, the last human habitations for many miles down river. Close to this is the entrance to the Shé <i>sala</i> (north), up which in summer the road to Lamaygür (fit for
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laden hill animals, but very trying in places, the slopes consisting of loose, small shale, the river road being practicable only during four mid-winter months on account of water; and on opposite bank of river the valley and village of Pidmo. Towards the Shé *sala* the path lies up steep, stony slope to right of *sala* mouth, and passes along right bank to 4½ miles. At 4½ miles passes through perpendicular rocks (4,000 to 5,000 feet). At 5½ miles ascent more gradual. At 5½ miles valley more open.

At 6½ shrubs cease, and at 6½ reach camping ground of Tsendi. A level part of bed of *sala* 20 yards wide with steep slopes on both sides; water from *sala*; wood ½ a mile off; no supplies.

24. TAK PA CHUN	10	238	At 1 mile road leaves <i>sala</i> and proceeds over Shilung Labu Pass (14,250), but is not worthy of the name, as the hill is passable anywhere higher up the <i>sala</i> ; thence through large wide
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valley, small quantity of water in stream, and some shrubs about. At 8½ miles cross a stream (the boundary of Ladák), 2 feet deep, by wading (13,425 feet). At 8½ miles enter narrow steep valley, Panaste, winding from the north-east, the stream of which joins the other stream. At 9½ miles path enters a narrow passage, the floor of which is snow ice (13,950 feet), thence through gorge, emerging at 10 miles, north-east rugged and narrow, it widens into a *sala* at 10½ miles, and a clear view of the path over the Nirá, or Naerung La, is obtained. Reach camping ground of Tak Pa Chun at 10½ miles after a trying march, especially the latter part. Water and wood plentiful, supplies none. Camping ground (300 by 80 yards) covered with shrubs, and a stream flowing through it.

25. NIRÁ or NAERUNG	8	241	Path lies up stony bed of <i>sala</i> east-north-east, slopes bare, and ascends by ravine on right, that on the left being shorter but much steeper. At 1½ mile reaches top of ridge, whence level for 200 yards, and
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thence up smooth slope by good path to 1½ mile to top of second ridge and edge of deep basin, about 1 mile in diameter. Path descends for about 100 feet, and lies rather to right of centre of basin. At 2 miles the other road joins, and at 2½ top of a third ridge is reached, whence path ascends slightly to top of pass at 3½ miles (16,000 feet). The Nirá Pass is ½ of a mile wide at base, and nearly level. Descent very gradual down broad valley. At 4½ miles road opens into a large circular basin (5 miles in diameter), much cut up by ravines, and winding in and out, descending in a northerly direction reaches Nirá or Naerung at 8 miles. It has nine houses and thirty inhabitants, is 1 mile from right bank of Doda (here called the Nirá), is a desolate looking place, standing on the top of a flat spur, with slight cultivation in the vicinity. Water and wood procurable and supplies in small quantities, with plenty of encamping room.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 10—continued.

26. YELCHÚNG (12,730 ft.)	5	246	Path descends to river Zankásr, north-north-west, which is reached at 1½ mile, where it is only 15 yards broad; it is crossed by a wooden bridge with no hand rails. In July it is 50 feet above the water. Its
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banks are very high and steep, and quite impracticable up or down the valley. Path ascends steeply up right bank of opposite *nala*. At 2½ miles an immense rock divides the *nala*, the road following the right branch up a zig-zag path; the left branch is an immensely deep gorge. At 3½ miles the summit of the Chuchu Boreela Pass is reached, whence steep descent into a large basin, the road following the bend, where the slopes are easy and of grass. At 4½ miles crosses shallow *nala*, and winding in and out reaches Yelchúng at 5½ miles. It stands at foot of valley leading to Singe La Pass, closed in on all sides; water and wood scarce; few supplies, barley and buckwheat cultivated; an iron mine in vicinity.

27. FATOKSIR (18,900 ft.)	13	260	Road lies up very moderate slope by good smooth path to west. At 1½ mile ascends slope to north, whence a very gradual ascent by good paths. At 2 miles reach top of ridge, then road level. At 2½ miles
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road slightly descends, and at 2½ miles crosses two *nalas* from the west (each 50 yards wide). At 3½ miles crosses a stream. At 3½ miles crosses a slight dip; snow commences here, the gorge ceases, the *nala* is broad and shallow, and the pass commences (½ of a mile wide). At 4½ miles deep hard snow, and a steady ascent to pass at 4½ miles at 16,600 feet, which is ¼ of mile wide on top between the hills. Descent steep for ¼ a mile over deep snow, then gradual along a tongue between two water-courses to 5½ miles, where snow ceases, and path crosses to left of united streams, and enters a well-cultivated valley, in which at 7½ miles is camping ground of Méling, on the banks of a stream near small shrubs. At 7½ miles path leaves stream and follows slope on left bank, and at 8 miles crosses a stream, the bed of which is level and 200 yards broad. Road level to 8½ miles, where it dips and crosses a *nala*. From 9½ miles to 10½ miles, road rough and undulating. At 11 miles road crosses a spur, and then descends along base of rock to level plateau (400 by 200 yards). At 12 miles a steep dip across broad bed of *nala*, thence along easy slope. At 12½ miles crosses another *nala*, where there is one house. At 12½ miles, another dip and then level, the latter part over cultivated ground, descend and cross the stream by wood and stone bridge, and on other side ascend, reaching village of Fatoksir at 13½ miles. Water whole way, wood and supplies procurable, plenty of camping room, 17 houses, much cultivation.

28. HONÚPATTA or HOFATA (12,400 ft.)	10	270	Road lies north-west up cultivated bed of <i>nala</i> , and at 1 mile ascends spur from north-east by easy slope, the top of which is reached at 1½ mile. Thence up to the pass the valley is of fairly uniform width,
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between peaks (1 mile apart) with moderate slopes, the head of the pass itself is blocked up by a rugged perpendicular ridge stretching from side to side. Road from 1½ to 1½ level, then crosses a stream, and gradually ascends. At 2½ miles cross broad bed of *nala* and at 2½ miles and 2½ miles are shallow water-courses. At 3 miles the only real steep ascent commences; the top of pass (Sirsar) (16,372 feet) is reached at 3½ miles. It is level with steep, rocky hills on either side, is grassy, with small quantity of snow. Descent very slight. At 4½ miles joins valley, and at 5½ miles crosses stream and goes along its left bank. At 6½ miles cross stream, and at 7½ miles, 8 miles, and 8½ miles, three *nalas*, and at 8½ miles pass Emet (one house), shrubs here commence, and path descends gradually to stream, which it reaches at 9½ miles, thence level. At 9 miles large *nala*, and reach Honúpatta at 10½ miles (five houses, twelve inhabitants). Water the whole way; village stands in a narrow valley 300 yards wide, under rocky hills. Plenty of camping ground, supplies very scarce. Poplars, willows, and some large juniper trees cultivation.

29. VANLA (1,900 ft.)	12	282	Road descends to stream at ½ mile, and follows its left bank. At 1½ valley contracts to a gorge. From 2 to 2½ miles wade stream four times (2 to 3 feet of water and 20 yards wide). At 3 miles
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along a level plateau (30 by 20 yards) and cross a stream to right bank by a log bridge. From 3½ miles to 5 miles road undulating along slope on right by a path, principally built up, 40 to 80 feet above stream, when it descends to stream, and follows its banks for 100 yards, when it crosses by bridge and ascends left bank by sharp ascent. Hence it opens out gradually to both sides, and assumes form of a *nala*, at 5½ miles crosses to right bank, where banks nearly meet by a bridge (2 yards long), 80 feet above stream. At 6½ miles level with stream, which opens out and becomes fordable. Scenery most uninteresting, the hills being bare and the view limited in all directions. Reaches Panjila at 7½ miles, where Hínjú *nala* joins,

ROUTES IN KASHMÍR AND LADÁK.

Route No. 10—continued.

About ten scattered houses and twenty inhabitants. Willows and other trees. Water plentiful and good. Camping ground sufficient. Supplies scarce; and thence to Wanla at 12 miles; a village supplies procurable, water from a good stream, cultivation.

From Panjila it is 2½ marches to Saspid bridge on the Indus, and 4½ to Léh, or one march shorter than the Lamayúrbú Route, but it is more difficult, having a pass at head of Hinjú *nala* (the Kunski Pass).

30. LAMAYÚRBÚ (11,520 ft.)	6	288	From Wanla up a barren ravine, cross a pass 12,500 feet, road north-west and cross a valley; road easy.
TO	288		
34. LÉH . (4 marches.)	65		} See Route Srinagar to Léh.
TOTAL .		353	
			NOTE.—Drew says this road is not fit for laden animals, and it would be difficult to lead a horse along it, but this has been done. (Lieut. Roberts, Drew.)

THE ROAD FROM PADAM TO LÉH IS THUS DESCRIBED IN NEW ROUTE BOOK:—

PADAM TO			A village near the Luna Sampu; supplies; road good, traversing the wide fertile valley of the Luna Sampu; the river, which is deep and rapid, is crossed near Padam; yaks and ponies swim over: three villages.
1. TSAZA .	10	10	

between Padam and Tsaza.

2. NIMCHI .	12	22	A halting place; no supplies; water from stream; the road after leaving the valley of the Luna Sampu crosses the Shelung Logoo Pass. Zangla is passed at 3 miles.
3. PANCH .	7	29	A halting place; no supplies; water from a stream; road good, through low hills.
4. NAERUNG .	8	37	A village; supplies; road ascends for two miles to top of Naerung La through a ravine with low hills on each side; the descent from summit is tolerably easy.
5. YELCHÚNG .	6	43	A village; supplies; road very fair; descend for one mile and cross the Luna Sampu; then an easy ascent for 2½ miles to the summit of the Chuchu Borela Pass, descent insignificant.
6. FATOKSIR .	10	53	A good sized village; supplies; road fair, ascending for 4 miles to top of Yelchúng Pass; then a short and easy descent to a well-cultivated valley called Mulling, through which road runs for six miles.
7. HOFATA .	10	63	A small village; supplies scarce; road tolerably easy, crossing the Shí Shingli Pass about three miles.
8. WANLA .	11	74	A village; supplies; water from stream; road rather difficult in places; crossing a stream twice by a wooden bridge; pass Sundu at 3, and Phunja at 7 miles.
9. LAMAYÚRBÚ .	5	79	A village; supplies plentiful; road easy.
10. KOLUTZI .	9	88	
11. HEMIS .	15	103	
12. BASGO .	16	119	
13. LÉH .	20		
TOTAL .		139	

ROUTES IN KASHMIR AND LADÁK.

ROUTE No. 10(a).

DAGHONI TO SKARDÚ (*via* SHIGAR).

Authority—AHMAD ALÍ KHÁN (1889).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
DAGHONI	...	...	<p>From here the road takes a westerly direction through cultivation, and at 3 furlongs reaches Chogogram, fifteen houses; and 3 furlongs further Khurmang, five houses, and a furlong passes a flour-mill N.W., from where it runs along the left bank of the Thala at 1 mile 4 furlongs from Daghoni. Cultivation is left behind, there being three small villages in a line on opposite bank of stream and at right angles route Kharoka, Gharib Pa, and Krathak. At 1 mile 6½ furlongs is a wooden bridge, 30 feet long by 4 feet broad, which leads to the above-mentioned villages. Water is 2½ feet deep, and flows very rapidly; at 3 miles 3 furlongs the road enters cultivation opposite the village of Haasho; keeping to the left bank arrive at Gomabardas, distance 3 miles, 1 furlong. This terminates the Daghoni country on the north. From here to Gomabardas, 7 furlongs, the road has to cross two deep ravines, at right angles between these places, and leaves the cultivation 3 furlongs from Gomabardas, keeping to the very edge of the stream. At 7 miles it gets to Hirangus, twelve houses, forty inhabitants, forty-five cattle, and 2 furlongs higher up crosses the stream over a wooden bridge 45 feet long and 4 broad; depth of water 8 feet and very rapid. Laden cattle can be taken over. Near it is the village of Gagorik, nine houses, thirty inhabitants, forty-five cattle; and 3 furlongs further the village of Yar Khor, eighteen houses, sixty inhabitants, sixty cattle, and a furlong further north re-crosses the stream by a bridge 45 feet long and 4 feet broad. Road keeps close to left bank, and at 4 furlongs from bridge enters cultivation and keeping to the north edge of it gets to Sukuldar (seven houses, twenty men, twenty-five cattle), 8 miles 6½ furlongs from Daghoni. From Sukuldar it keeps to the north edge of the cultivation belonging to the villages of Baltor, Dahangand, and Goma, which are a little to the south, and enters Ludas.</p>
LUDAS	11 0	11 0	<p>A very small village, consisting of two houses, six inhabitants and ten cattle. On the opposite side of the stream are the villages of Gambadittar, Gomadittar, and Begathang, about half a furlong from it and 2 furlongs from each other. Gomadittar consists of twenty-five houses, one hundred inhabitants and seventy cattle. No provisions of any kind to be had. Leaving Ludas the road continues on the left bank of the stream, enters cultivation at 1 mile, 1 furlong, and reaches the village of Khasarmik, 3 furlongs further on (nine houses, thirty inhabitants, and sixty-five cattle). From here it goes through cultivation for a couple of furlongs, travels along between a steep ledge and the stream, at the end of which is the small village of Saldak, 7 furlongs from Khasarmik; 6 furlongs further on is the village of Chopakar, and about 7 furlongs still further, or 3 miles 7 furlongs from Ludas, is the bridge of Baghma, 30 feet long, 4 feet broad, depth of water 2½ feet, very rapid current. Laden cattle can cross over this bridge. Baghma village, consisting of a number of houses scattered about, is deserted for a portion of the year. Barley and turnips are grown here. During December and January heavy snow covers everything. From the bridge the road crosses to the right bank, and, emerging from cultivation, 1 mile 3 furlongs further on, travels over small undulations. Leaving the junction of the Shikhang with Thala, a furlong to the north, and 3 miles 2 furlongs from the bridge, Mirkhan is reached at 8 miles, 1½ furlongs from Ludas, at the junction of the Shamdun and Thala, and between them. From here the road divides, one branch going to Shigar <i>via</i> Shamdun Pass, and the other keeping to the right bank of the Thala, which it crosses at 10 miles, and arrives at the halting-place of Lebrás. Total distance 10 miles 3 furlongs.</p>
LEBRÁS	10 3	21 3	<p>Nothing save wood and water to be had here, sufficient space for a large encampment, juniper forest on the east slope of the hill. In winter there is a fall of about fifteen feet of snow. From here at 1 mile 1½ furlong there is a sudden rise on the road, which is more or less troublesome, but on the whole the gradient is light, and the summit of the Thala pass is reached without difficulty at 2 miles 7 furlongs. This pass is not used from December to March, owing to the great depth of snow,</p>

ROUTES IN KASHMÍR AND LADÁK.

Route No. 10—continued.

which averages from 20 to 25 feet during this period. The road now descends easily along the right bank of the Yalso stream, meeting with unimportant ups and downs, and arrives at the encamping place Báhra, 8 miles $5\frac{1}{2}$ furlongs from Letransa, and situated on the right bank of the stream. Here there is a clear spot of ground 200 by 100 yards for camping purposes, and on the north, up the slope of the Rinstháng hill, there is a juniper forest, and some kind of short grass. At 10 miles from Lebránsa the Thasarfo stream meets the Yalso; road crosses former here by a wooden bridge, 20 feet long and 4 broad, and from here a very rough road goes *vid* Thasarfo stream to the Shamdun pass. There is a mill of *Zahmáks* somewhere in the Thasarfo, a kind of greenish rock used in the making of crockery, and also medicinally. From the bridge at the junction of the Thasarfo and Yalso the latter bends S. W. (having run in a N. E. direction hitherto), with Málasthang hill on its left and Kanžkar on its right; and the road keeps to the right bank of the Yalso for 1 mile $6\frac{1}{2}$ furlongs from the bridge, where there is an obstruction in the way of a natural arch, which has been formed by a large rock slipping from the hill side and being supported on its sides by others, hence equestrians have to dismount, and carefully laden animals can just manage to get through. A mile further there is a wooden bridge 30 feet long and 4 broad (3 feet of water and very rapid) over which the road crosses to the left bank and enters a gorge of 100 yards, where great difficulties are to be met with (a large stone in particular, jutting out, makes it very awkward for laden animals); 1 mile 7 furlongs from here the stream is again crossed by a wooden bridge, not sufficiently strong to enable laden animals to cross, but in other respects the same as the last, and the road, keeping to the right bank, enters the cultivation of Sihonpa at 17 miles 6 furlongs from Lebránsa. The village itself is 2 furlongs further and consists of five houses, road leaves cultivation, $1\frac{1}{2}$ furlong beyond, crosses the stream, at 18 miles $3\frac{1}{2}$ furlongs from Lebránsa, by a very substantial bridge, 25 feet long and 5 feet broad, 3 feet of water here and very rapid. Cattle with loads pass over this bridge and from here begins the district of Shigar, and $2\frac{1}{2}$ furlongs further is the village of Biapi halting place (ten houses), 18 miles 6 furlongs from Lebránsa.

BIAPI . . .	18 6	40 1	The road now passes through the cultivated and fruitful plain of Shigar, on the left bank of the Shigar river, leaving a number of small villages on either side (the junction of the Yalso and Shigar river being
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in a westerly direction, 1 mile 1 furlong from the bridge, N. E., Riapi) and at 3 miles $5\frac{1}{2}$ furlongs from Biapi enters waste land, and no more cultivation is met with. At Shigar (which consists of a number of villages) provisions, wood, and grass are procurable in small quantities. Leaving the Shigar plain the road begins ascending an easy *total* for a mile, goes along a flat for as much more, and then divides, one branch crossing a saddle 4 furlongs to the S. E., going to Nar, and the other running directly south for about 1 mile, 3 furlongs, turns to the S. W., and at 8 miles 2 furlongs from Riapi meets the road from Skardú to Nar (*vide* Route No. 61 (b), former of which is 4 miles and 6 furlongs distant.

APPENDIX TO ROUTE No. 10.

DALHOUSIE TO LÉH.

LIEUTENANT YOUNGHUSBAND.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Intermediates.	TOTAL.	
1. KHAJIAR . . .	100	...	The road descends at a constant and easy gradient through a forest of fir, oak, and rhododendron. After 10 miles the road suddenly slopes towards a lawn, in the midst of which there is a lake; in the back ground is the dák bungalow; supplies obtainable in small quantities.
2. CHAMBA . . .	7 0	17 0	From Khajiar the road proceeds at the same gentle decline, till it runs out to the edge of a spur and shows a full view of Chamba in a zig-zag line to the river. Cross the Ravi at the end of the march by a bridge, and ascend to Chamba, which is built on a high platform at

ROUTES IN KASHMÍR AND LADÁK.

Appendix to Route No. 10—continued.

the foot of a low range of hills. It is wedged in between the Ravi and another mountain river which flows from the north. There is a very fine bridge over the Ravi, with stone pillars, iron girders, and a toll-house. In the middle of the town there is a square maidan, bordered by low walls overhung with rich green foliage. Behind them rise the towers of the temples. This is the residence of the *rāja* of Chamba. It contains 1,000 houses and 6,000 inhabitants.

3. DAUD	.	.	15 0	32 0	Small bungalow. Leaving Chamba in a northerly direction, descend by a steep zigzag to Sao stream, cross it by a wooden bridge, practicable for animals. Thence down valley of Ravi to Saroli, 2 miles, up a short steep ascent, and down again to dry bed of stream, along which the road lies for half a mile and then ascends the hill (300 feet) at head of valley, and passes a small village of three or four houses at 3½ miles. Thence the road follows the windings of the hills at a fairly uniform elevation, with one exception 1½ mile from Musroond, where it makes a good dip and rise. Thence a slight fall to Musroond. Then very bad road down steep descent for about 1½ mile to a stream fordable at most times, but bridged, whence a steep ascent for 1,200 yards; then undulating. Road all the way good and practicable for laden animals. Water plentiful at intervals in small streams and springs.
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4. KULEL	.	.	4 4	36 4	A few scattered houses and three water mills. Camping ground very limited. River here barely fordable, but bridged. Road ascends, and rounds a spur and continues undulating along the river at a general elevation above it of 1,500 to 2,000 feet, when, turning sharp up valley to the right, follows it for a mile, and then rapidly descends to stream where is the camping ground and village of Kulel. Road fair all the way, and practicable for mules.
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5. TISA	.	.	12 0	48 4	Road rejoins the main valley, along which it runs for 5 miles at a general elevation of 4,150 to 4,350 feet. It is built up along the perpendicular face of a hill and is broken in places; at 5 miles it follows a valley to the right leading to the Drali and Chara Passes, and along a very rough, almost perpendicular, path crosses at 7½ miles the stream by a wooden bridge below the Tikri; thence it ascends by a less difficult path and joins the main valley, up which it runs by easy undulations to near Chil, where it makes one deep dip. At 9½ the road turns to the right up a large valley, and passing through tree jungle descends to tree at bottom, which here runs through a deep narrow gorge, over which there is a wooden bridge. After a rough steep ascent Tisa is reached, a village of some size.
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The road at first is dangerous for ponies unless they are sure-footed; afterwards it is easier.

Five miles from Kulel three *salas* meet. The one to the right leads to Tikri and Bajai and branches out into two passes—Malrui and Daratti. Both these passes are difficult and dangerous.

Tisa occupies a central position in the Chamba Valley. There is a *kothi* here belonging to the *rāja*, a square building, double-storied, with towers built round a small court. It is a *dharmasala* for native travellers of the higher classes. The *lambardar* lives in this castle; the taxes and tithes, consisting of cereals, are paid here, and there are godowns to store away bags of maize and wheat. There is also a small hospital and a bungalow belonging to the Forest Department. The whole *sala* is well cultivated.

From Tisa the path leads round the brow of a hill, then along its western slope till the road merges into a forest of pine trees, which it traverses in a zigzag line descending to a mountain river. From the river the path goes steep up hill, then down to a second river, then up again to Alwas. There are some difficult bits where it is safer to lead one's horse, but on the whole the way is tolerable. At Alwas there is a travellers' *kothi*, good enough for servants and coolies, and a small encamping ground. Supplies must be taken on from here for three days. Maize and barley grow as high up as Alwas. European fruit and vegetables thrive here.

From Alwas the road leads up through woods for four miles, pretty steep, to the bed of a torrent. Shortly after crossing this torrent the trees cease altogether and the alpine meadow now begins. This is within a mile of Sabundi. Sure-footed ponies can walk up to this point.

ROUTES IN KASHMÍR AND LADÁK.

Appendix to Route No. 10—concluded.

and ladies have crossed the pass in *jampás*. Sabundi is a small hut built under the over-shadowing shelf of a huge rock. From this to the summit of the pass is four miles. On the top there are snow-fields to cross, about a mile in breadth. As the summit is approached jagged ridges of black rock meet in one line. There is one break only where the pass goes through.

ROUTE No. 11.

DARBAND TO BÚNJ (*via* THE INDUS).

Authority.—THE MULLA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. GARHAI . . .	14	14	At 8 or 9 miles enter independent ground called Pukhtana, whence the road, though fit for mules, grows worse. The first village in Pukhtana is on left bank, Kandár (forty houses, inhabited by Hasanzáis; cultivation). On opposite bank are Mada Khéi and Mahabra, of thirty-five houses each, inhabited by Mada Khéls. These and surrounding hamlets can muster 500 armed fighting men. One mile from Kandár, Tohara on left bank (twenty houses) is passed, and after another mile cross to right bank on rafts. The current here is gentler, stream 110 yards broad with rocky banks, but a little lower down the stream is only 30 yards broad and the current is very great. Animals have to swim across guided by men on rafts. Road continues along right bank 3 miles to Garhai (300 houses), an Isazáí village. Grass and trees at intervals.
2. KAMACH . . .	7½	21½	Pass Nawa Kala (twenty houses, Isazáís) at ½ of a mile, and after another ½ of a mile Kala Mujahidin, built by the Hindustáni fanatics. There is cultivation about it. At 2¼ miles further pass Bunbal (twenty houses, Hasanzáís), and 2 miles more Filiannai, the last of the Hasanzáí villages. Thence 2 miles to Didal (twenty houses, Chakarzáís), and on a ridge on left bank, opposite Didal, is the Darband fort, with a stiffish ascent of about 1½ mile up to it; it is an outpost of the Pukhtana people, and is occupied by Akazáís, a minor tribe of Chakarzáís. There is cultivation about it. From Didal ½ a mile leads to Kamach (forty houses).
3. PAS KABALGRÁM .	7½	29	At 2 miles above Kamach a small stream joins the Indus on left bank. At 1½ mile further, Dab on right bank (Chakarzáís), opposite Judbai on left bank, is reached. Valley continues confined, the river between these villages has a rapid current, and is crossed by rafts of inflated skins. At 2 miles more cross a stream known as the Itai Dara; it is 20 yards broad and 3 feet deep. Then the famous tomb of Akhún Salar Sáhib is passed, and 1 mile further Kuz Kabalgrám (200 houses), and a mile further Pas or Bar Kabalgrám (300 houses) are reached. They are inhabited by Akhún Khéls.
4. SARKUL . . .	10	39	Coolies have now to be used, as the road is not fit for mules. Continue along right bank. At 1 mile pass Shagai (twenty houses, Akhún Khéls). At 1½ mile further, Jaukul (fifteen houses, Akhún Khéls), then cross the Puran stream (50 feet wide, 2 feet deep), and 1½ mile from crossing is Daur (thirty houses) on opposite bank (Akhún Khéls); cultivation about it. Road then passes Manser and Gunagar (sixteen houses), which gives its name to a stream (36 feet wide, 2 feet deep, with rocky bed) which joins the Indus from the north-west. (A road goes up the Gunagar stream to Chakassar, Puran, Ghorband, and on to Swát, and another road from Chakassar to Kana; though not good,

ROUTES IN KASHMIR AND LADÁK.

Route No. 11—continued.

ponies can be taken along these roads.) After $\frac{1}{2}$ mile Maira on opposite bank is passed. Road from Pakli to Swát lies through it. After another $2\frac{1}{2}$ miles cross a small stream, on which are some flour-mills, and after $2\frac{1}{2}$ miles more reach Sarkul (250 houses, Akhún Khéla); it is in Pukhtana, but, as well as Gunagar, is under the influence of Chakesar; much cultivation and many cattle.

5. SHANG	15	54	At $\frac{1}{2}$ of a mile cross a small stream, and $1\frac{1}{2}$ mile further on opposite bank is Takót, near which a stream from the east, which is difficult to ford, joins the Indus. Up this stream 2 miles is Kanahi; this
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and Takót are in Pakli: much cultivation and fruit; good grazing. (At Takót route from Ogbi and Abbottabad joins). Up the road 2 miles cross stream, and village of forty houses belonging to Chakesar (it is a fort and 800 houses, and gives its name to the surrounding country); much cultivation, flocks, and pasture. A road lies along the river, but the route taken goes over a wooded spur, and is 2 miles shorter than the river route. After $3\frac{1}{2}$ miles Pas or Bala Badkhor on the crest of the spur is reached (twenty houses), distant from the river about $2\frac{1}{2}$ miles. Cultivation and forest. Descending 2 miles Kus Badkhor is distant about $\frac{1}{2}$ mile to the north, and after $1\frac{1}{2}$ mile more the road by the river is reached. After 1 mile cross a stream, and 2 miles more another stream, whence Shang (300 houses) is reached after $1\frac{1}{2}$ mile; much cultivation. Shang is a Chakesar village.

6. GARGE	18	73	Pass Butial, $3\frac{1}{2}$ miles (fifteen houses), in Kana valley; inhabitants are Patháns. At $1\frac{1}{2}$ mile more cross the Kana nadi, usually fordable, but on this occasion a raft had to be procured from Butial. Munji or Kana
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(fifteen houses), distant $1\frac{1}{2}$ mile from the nadi, is next met with; there is an ascent to it of about 500 yards; cross a stream after 1 mile, up which lies Lahore, 2 mil.s off, and 2 $\frac{1}{2}$ further Batera, on opposite bank, is passed and Kohistán territory is entered. Pass Chakai (fifteen houses) and after $1\frac{1}{2}$ mile more a stream, 15 yards wide and 2 feet deep, from the south-west is crossed, and 1 mile beyond another stream from the west, up which at 2 miles is Bankad. After $\frac{1}{2}$ a mile the river Indus is reached, and is crossed by rafte near Mirbat. Road since entering Kohistán difficult. Dubar nadi coming from north-west enters the Indus about 2 miles above Mirbat. This stream, on which there is a village of that name, about 4 miles above the junction, is of good size, and runs through a well-wooded valley. Garge (10 houses), the first village in Kohistán, is reached at $3\frac{1}{2}$ miles above the junction of the Dubar and the Indus; on the opposite bank is Jijal (150 houses).

7. PALAS	8 $\frac{1}{2}$	80 $\frac{1}{2}$	Along left bank at $\frac{1}{2}$ of a mile cross stream and pass Banda (five houses), and at $2\frac{1}{2}$ miles further Kolai stream (60 feet broad, 3 feet deep; current rapid), and Kolai (1,000 houses) after $\frac{1}{2}$ of a mile. Around
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Kolai cultivation and good grazing. After 5 miles reach Palas (1,000 houses), a considerable village, and Patan (1,200 houses) on opposite bank. Palas and Jalkot, a village higher up, are intimately connected, and can muster together 3,000 to 4,000 fighting men. Fights about grazing ground are of frequent occurrence, chiefly with the Kolai people, who receive assistance from Alut.

8. JALKOT	17 $\frac{1}{2}$	98	Continuing up left bank pass a stream at $1\frac{1}{2}$ mile another at $1\frac{1}{2}$ mile more, and a third on right bank at $2\frac{1}{2}$ miles more; up this last lies, 4 or 5 miles off, Kaiál (fifteen houses). Further on cross the Chaorudar
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stream at 2 miles, and the Kunsher nadi (which flows from the south-east) after another 2 miles, and the Gabu nadi (44 feet broad and fordable in places) after $2\frac{1}{2}$ miles. The road now becomes more difficult. Pass a spring at $1\frac{1}{2}$ miles, and then the nadi; and village of Jalkot on bank of Indus is reached after another $3\frac{1}{2}$ miles (709 houses). The nadi is crossed by a wooden bridge, and 3 miles up it is another village called also Jalkot. There is no cultivation between Palas and Jalkot. All the lateral valleys up to Chilas are well stocked with pine, which is floated down the streams.

9. SAO	7	105	Cross to right bank of Indus by raft of skins; the river is here 500 yards broad, and after 7 miles reach Sao (500 houses).
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10. CAMP OPPOSITE KANDIA NADI.	13	118	After $1\frac{1}{2}$ mile recross to left bank. Cross a stream, the Tchar, at $1\frac{1}{2}$ mile, which is difficult to ford, and the Brashan nadi at 3 miles more. Thence at 3 miles pass the Maliar nadi on opposite bank, which drains
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ROUTES IN KASHMIR AND LADÁK.

Route No. 11—continued.

the Duga valley, and at 1½ mile the Kahinga nadi; thence after 3 miles reach a point opposite the Kandia nadi on other bank.

11. BANDA-I-SAZIN .	11½	129½	At 7½ miles cross the Lahtar nadi, which is the boundary between Kohistán and Shinaka, and is a fine large stream, well-wooded with pine. Reach Gabarchar nadi at 3½ miles, and 1½ mile further on Bana-i-Sazin (fifteen houses), opposite which, on the right bank, is the valley of Utar.
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12. SAZIN . . .	18½	148	At 3½ miles cross stream (32 feet broad and 2 feet deep), which drains Shuni valley, and after 3½ miles more, the Sumar stream, opposite to which on right bank is the Shegugah stream. Pine trees are very
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fine in this part. At 2½ miles from Sumar there is a very awkward bit of road called Chambai Kara along a steep scarp over the Indus. Thence 9 miles to Sazin, a well-favored village of about 700 houses (two-storied). Cultivation, fruit, including the grape, and vegetables abundant; also a little silk is produced.

13. DUDISHAL .	16	164	Route continued by right bank of Indus from opposite Sazin. After 3½ miles Shatial on opposite bank is passed, and at 2½ miles more the Darel stream joins the right bank of the Indus. Crossing the
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Darel by a good wooden bridge, fit for cattle, at 5½ miles pass Harban (100 houses) on left bank, which is well-to-do, and 4½ miles further arrive at Dudishal (twenty houses), a village appertaining to Darel.

14. HODAR . . .	23½	187½	By right bank; cross Khanbari nadi (80 feet wide, 3 feet deep) at 4½ miles; no bridge: current rapid; crossing difficult. At 8½ miles further the Thur nadi, on opposite bank, flowing from south-west, is passed. Thur village, of fifty houses, lies 2 miles up the nadi along the right bank 9½ miles by a rugged road to Hodar stream. Cross it and put up at a village 1½ mile further up.
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15. CHILAS . . .	13½	201	Continuing along the right bank of the Indus the road is for 7 miles bad, then good for 2½, and bad for ½ a mile; thence across open ground for 3½ miles to a point opposite Chilas on left bank. Chilas has a fort
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and 1,200 houses; is situated on a well-cultivated plain, which is 800 feet above river, 1½ mile broad at Chilas, and about 8 miles long. The Indus, the current of which is gentle, can be crossed anywhere for a mile above or below the fort on a raft of skins. Roads lead to Chilas from all directions, but the great highway is from Kághán through the Thak valley, and the worst road is from Búnj along the left bank of the Indus, which in many places is very dangerous and almost impracticable.

16. GIES . . .	13½	214½	By right bank; cross at 2½ miles Talpan stream by wooden bridge, and pass Talpan village (fifteen houses) with many fruit trees. There is a ferry near Talpan, which the Chilas people generally cross by
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when going to Búnj: there is no other village in Talpan valley, and no road of any importance. At ½ a mile the Thak stream on left bank is passed, and a mile further on the road, which has thus far been good, is bad for a mile; then easy for 4½ miles and difficult for 2½ miles, when the Gies nadi, 44 feet broad and 2 feet deep, easily fordable, is reached. Gies village, of eight houses, is a mile further on.

17. DARANG . . .	17½	232	By right bank at 2½ miles cross Paro nadi; thence 14½ miles to Darang, the road is alternately easy and difficult for spaces of 2 miles, but the last four into Darang are very difficult.
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18. GOR . . .	8½	236½	As the road along the bank of Indus is out of repair, it is best to proceed up a stream by a steep and difficult road to Gor (3½ miles, 500 houses, three forts, much cultivation, and fruit trees, pasturage and water).
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 11—concluded.

19. TALECH . . .	8½	244	From Gor proceed for ½ a mile through cultivation, then 3 miles along hill-side (covered with fine pasture), which slopes towards the Indus; then 4½ miles of descent to the Indus, the first half of which is steep and rocky, and 1 mile beyond is the junction of the Astor river on left bank and Talech (fifteen houses, much cultivation, and fruit trees), the last of the independent villages; the next village being in Kashmír territory.
20. BÚNJÍ . . .	10	254	By right bank; road for 4 miles easy and rideable; but difficult for more than a mile opposite Búnji, for 15 yards of which steps have to be picked on slight projections of rock with the Indus immediately below.

This place is called the Jama Kara. Two miles beyond Búnji the Sai nadi joins the Indus.

ROUTE No. 12.

DHARMSÁLA TO SRINAGAR (BY CHAMBA AND BADRAWÁR).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. FROM DHARMSÁLA TO SHÁHPUR.	13	13	A village; supplies and water procurable; country hilly at first, afterwards level, with partial cultivation; scenery very pretty; road good, descending gradually on leaving Dharmśála, and crossing some mountain torrents, which are only difficult after heavy rain.
2. SHÁNTA . . .	13	25	A good sized village in the Chamba territory with a <i>baradári</i> ; supplies and water procurable: country tolerably level and partially cultivated; scenery very pretty; road good.
3. CHAOHARÍ . . .	13	38	A good sized village, with a <i>baradári</i> ; supplies and water procurable; road tolerably good, occasional stony ascents and descents; pass near Tandi at 3, Ladaira at 6, and Rapir at 7½ miles.

The Nurpúr road joins in here, Nurpúr distant 19 miles.

There is another road from Dharmśála to Chaohari, viz. :—

Sháhpur	13 miles.
Kotela	9½ "
Nurpur	14 "
Chaohari	14 "
	<hr/> 50½ "

4. CHAMBA (3,033 ft.)	14	52	A good sized place, the residence of the <i>rāja</i> of the district; supplies and water plentiful; encamp in a garden, where there is a good <i>baradári</i> ; road very difficult, passing through very pretty scenery; descend to the Ravi, then ascend to Chamba.
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 12—continued.

FROM DALHOUSIE TO CHAMBA.

1. KHAJIAH (6,000 ft.)	10	A very good dāk bungalow. Supplies in small quantities; water abundant, road good and always practicable for mules.	<p>The road crosses Batri Gali and passes through the Kala Tope forest, very steep descent to Chamba.</p> <p>This is the upper road; the lower road lies through Chil: the distance is 23 miles.</p>
2. CHAMBA	7	A dāk bungalow; elevation 3,633 feet. A good sized place, the residence of the rája of the district. Supplies and water plentiful (1,000 houses, 6,000 inhabitants).	

Route to Dalhousie or Kilar in Pangi, see No. 10, and to Jarna in Lahoul, see No. 59.

5. MANJERI	12	64	A small village with a <i>baradéri</i> . Supplies and water procurable; country mountainous, and for the most part uncultivated. Road good at first, afterwards stony and difficult; a steep descent
to a branch of the Ravi; then pass by an old garden called Saroli, after which there is a stiff ascent up a stony ravine; then along the side of a hill for 2 miles; descend through the stony bed of a dry hill torrent to the banks of the Shún, a tributary of the Ravi. The stream is very rapid, but of no great width at the ferry; then ascend to Manjeri, which is situated about 9½ of a mile from the top of a hill.			
6. SÚNÚ	13	76	A good sized village; supplies and water abundant; country and road as in last stage: after finishing the ascent, the path descends to the Shún, which is crossed at Digi at 9 miles, and
then continues along the river-bank to Súnú.			
7. LANGERA (5,978 ft.)	10	86	A small Hindú village of six or seven houses, on the roofs of which tents must be pitched, there being no level ground near. No supplies; water procurable. Road tolerably good, following the windings of the Shún; occasional stony ascents and descents.

The road lay along the right side of the valley, and usually along the hill sides at some height above the stream, to which it descended only once or twice. The valley was generally deep and more or less rocky and on the south side well wooded. Langerá is about 7,600 feet high. (*Thomson*.)

8. THANALA	13	99	A small village at the foot of the Padri Pass. Supplies scarce; water procurable; country mountainous, with but little cultivation; road difficult; a steep ascent to the top of the pass,
following the stony bed of a stream (about 9,000 feet); then a long descent to Thanala.			

This village is entirely inhabited by Kashmíris, who were employed in making cannon balls. The iron is found in the neighbouring hills, and smelted in small furnaces worked by hand-bellows; the shot is all sent to Jamú, to which there is a direct road *viâ* Badrawár.

At first the road lay along grassy slopes, sometimes steep, sometimes rocky; at other times, where there was any extent of tolerably level ground, covered knee-deep with a rank herbage of dock, thistles, &c. It was in general at a considerable height above the bottom of the valley, which was deep and gloomy. There was plenty of fine forest, but, as usual, it was for the most part confined to the south side of the valley. After some distance the road ascended very rapidly and crossed the valley, and ascended the other side to the top of the pass, which is about 10,000 feet. The top was nearly level for some distance. The continuation of the range to the north was undulating and grassy, and the hills of very moderate elevation above the level of the pass. This pass is called the Padri Pass. The descent

ROUTES IN KASHMÍR AND LADÁK.

Route No. 12—concluded.

was steep down the northern side of a valley; the hill sides were bare, but on the southern side of the valley there was a fine forest. As the road approached the bottom of the valley the descent became more gentle.—(Thomson.)

9. BADRAWÁR . (5,400 ft.)	7	...	A small town and fort. Supplies and water abundant; country, a pretty valley, with rice cultivation; road good, crossing several small hill streams. Population 2,000.
			Badrawár to Kishtwár, 46 miles.
TOTAL .		106	(Bates—Drew—Montgomery—and Route Book.)
AND THENCE TO SRINAGAR BY ROUTE No. 24.			

ROUTE No. 13.

GILGIT TO DAREL (*via* CHONCHAR PASS).

Authorities.—HAYWARD—TANNER—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. JÍT (8,900 ft.)	16	...	Pass villages of Naupúr and Basín, and enter the Kergah valley. Jít is a summer pasture ground, where there are a few huts belonging to Gujar. The Kergah valley below Jít is destitute of vegetation.
From Gilgit to Jít it is very rough going, especially for the last 12 miles. At 4 miles cross the Naupúr <i>nala</i> ; at 8 the Singaigáh, both fordable, except in spring and early summer. At 10 miles there is a little open space, where a very small camp might be pitched. At 11 miles cross the Kergáh by a bridge, practicable for unladen animals. At 15½ miles a very steep but short ascent.			
2. MAZAR MAJNUK OR MAJA MAJNAI.	7	23	Road good. No habitation, but the tomb of a Saíad. Country here formerly cultivated.
3. TSAKARRAS . . .	7	30	Camping ground at head of Kergah valley, which above Jít is described as a beautiful Kashmir-like tract, with green sward and forests of pine. Dense willow groves line the stream. Above this tract comes a fine grass country, and then at the head of the valley, where vegetation ceases, the rugged hill-sides and the path itself are strewn with piles of splintered rock.
4. KALICHÚNJI . . .	7	37	At 3 miles cross the Chonchar Pass (14,000 feet) to Kalichúnji in the Khánbari valley, which is unfrequented except by herdsmen. The Khánbari stream flows into the Indus near Dudistrál.
5. YACHOT OR YAK- TÚT.	11	48	At 6 miles cross the Kuli Pass into the Barigah glen, which joins the Darel valley at Yachot, an enclosed village on the left bank of the Darel stream. The Kuli Pass is also called the Barigah.
6. SAMAKIAL . . .	9	57	The chief place in the Darel valley. Road down the banks of the Darel stream.

The Chonchar Pass is the only one between Gilgit and Shinaka which is practicable for pack animals. It was at the head of the Kergah valley that in September 1866 a column of the

ROUTES IN KASHMÍR AND LADÁK.

Route No. 13—concluded.

Kashmír army, returning from an expedition against Darel, was overwhelmed by a sudden and unseasonable snow-storm, in which a number of sepoys and coolies perished. Though called a pack road it is a very difficult one, and animals have frequently to be unladen.

ROUTE No. 14.

GILGIT TO GAKÚCH.

Authority.—BARROW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. HANZIL (5,150 ft.)	7½	...	On leaving Gilgit, pass by a good lane for a couple of miles through orchards and cultivation. At 2 miles pass Naupúr, a small village on a spur above the road. At 2½ miles cross the Kergah <i>sala</i> by a frail wooden bridge. Pass Basin Bala and Pain, two small villages on either side of the Kergah <i>sala</i> . The rest of the way the road lies close to the river, the hills closing in and forming a defile. Though stony the road is on the whole fairly good. At Hanzil the camping ground is hot and treeless, but the water from streams is excellent. The village is a small one of eight or ten houses.
2. SHAROT (6,080 ft.)	9½	17	Immediately on leaving camp there is a steep narrow ascent which is very trying to laden animals. In fact for the first 5 miles it is bad throughout, being a succession of steep and rocky ascents and descents. At 5½ miles the road enters the bed of the river of which several channels have to be forded, the water nearly 8 feet deep, with a swift current. On quitting this, the most difficult portion of the road commences, namely the "pari" or cliff opposite Borgd. The road now becomes as bad as it can be. At 7 miles it bifurcates; the lower path is fit only for footmen and even for them is bad, as several cornices have to be passed and ledges of rock clambered over as best one can. The upper road involves a terrible climb, but is passable by baggage animals. The last mile into Sharot is easy through cultivation; shade and water ample and good; the latter from the Sharot <i>sala</i> . Sharot is a prosperous village of forty houses.
3. DALNATI (5,800 ft.)	6½	23½	Cross the Sharot <i>sala</i> and at ½ a mile pass the village fort of Shikaiot, and at ¼ mile ford the Shikaiot <i>sala</i> . Then over a sloping plain for a mile or so. At 2½ miles the village of Gulpúr. The road again crosses a level steep of cultivated ground, and at 4 miles commences to wind along the cliffs opposite Cher Kala, the chief place in Punial. Except in one or two places this "pari" is an easy one. At 5½ miles pass the large fort and village of Cher Kala, which is reached by a rope bridge. Here there is a Kashmír garrison of 100 sepoys. The last half mile to camp is easy. Dalnati is a large open plain on the banks of the Dalnat stream. Water excellent. Forage and firewood plentiful.
4. SINGUL (6,200 ft.)	8½	32	Pass the two or three houses which form the hamlet of Dalnati, and at ¼ mile cross the rapid Dalnat stream by a bridge 30 feet long by 4 feet broad. Opposite the mouth of this stream is the small village of Hamchil. The road now crosses a stony plain for a mile or so: it then ascends a spur and winds along the hill-sides. At 4 miles pass Tapoke on the opposite bank, a hamlet of a dozen houses; at 5 miles the road again descends to low ground and passes through the fields surrounding Gich (ten houses). On leaving Gich there are two paths, the one by the river a very difficult foot-path, the other practicable for laden animals, but very rocky and involving an ascent of a thousand feet.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 14—concluded.

At 6½ miles descend into the valley. The remainder of the march is quite easy. Singul, a village with fort surrounded by gardens. Water and shade excellent. Forage procurable.

6. GAKÚCH (7,200 ft.)	8	40	Cross the Singul torrent by a bridge 3 feet wide. Road quite easy over level ground as far as Gulnati, a hamlet of twenty houses, 3 miles from Singul, opposite which is Bubar (twenty-five houses). After passing through
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Gulnati the road continues fairly easy for a couple of miles, the ground on the opposite bank being cultivated almost continuously. At 5 miles pass Gúrjar (twenty houses); shortly after this the road ascends several hundred feet to the plateau on which Gakúch is situated. The last 2 miles are level and easy partly through cultivation. Gakúch, a large village with fort, containing about 800 inhabitants. Water plentiful: supplies procurable. The surrounding hills are quite bare, but the immediate neighbourhood of Gakúch is cultivated.

Notes on road from Gilgit to Roshan.

The valley through which the road passes is a narrow defile bounded by arid and rocky mountains. In places fans of alluvial soil are formed at the mouth of streams. These are occupied by villages, and are as a rule well cultivated and covered with a profusion of fruit trees, chiefly apricot, apple, and walnut. The rest of the country is entirely devoid of vegetation. Supplies, forage, and even firewood are consequently only obtainable in moderate quantities.

The road throughout is a stony narrow path, in places very bad, particularly where spurs project towards the river, forming cliffs locally known as *paris*. At such places two paths usually exist; a lower one cut along the face of the cliff, which is fit only for men on foot and is in many places dangerous even for them, very especially where projecting knobs of rock have to be passed; and an upper one, which avoids the cliff by climbing up a thousand feet or so and crowning the shoulder of the spur. This upper path is supposed to be practicable for laden mules. It is however, most difficult, and really only fit for coolie traffic. With laden mules or ponies accidents must occur.

We did the distance (40 miles) from Gilgit to Gakúch in five marches, and though these stages appear short, I do not see how they could be altered, as the road is very difficult. Three miles from Gilgit the valley narrows and becomes more or less of a defile the rest of the way. Imagine the Khaibar Pass between Lala Beg and Ali Masjid, with a foaming river 80 yards wide rushing down it, and you have some idea of the Punial. There are half a dozen places where a few hundred men might stop an army. (Barrow).

ROUTE No. 15.

GILGIT TO HUNZA.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. PILCHÉ (5,000 ft.)	6½	...	Cross the Gilgit river opposite the fort by a rope-bridge. Horses can ford the river in winter. Along the left bank of the river for 2½ miles, then up the right bank of the Hunza river. On the opposite bank
at the junction, is Dainyúr, a fort village with fifty houses. Here there is a rope-bridge across the Hunza river. The road to Pilché is good throughout. Pilché is a sandy waste near the river. Water and firewood only obtainable.			
2. NOMAL (5,200 ft.)	8	14½	In winter road fairly good throughout, as it lies in the bed of the river, but in summer a path winding along the cliffs, which is not so good, has to be taken. At 6 miles pass Játal (twelve houses) on opposite bank.

Nomal is a scattered village of about ninety houses, with a wretched mud fort garrisoned by a detachment of Kashmir troops. From Nomal a footpath leads to Bargú. Supplies procurable.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 15—concluded.

3. SÁFÍD PANÍ (5,500 ft.)	8	22½	At ¼ mile from camp crosses the river by a rope-bridge; horses ford. From 1½ to 2½ miles pass through the deserted fields of Matun Dass (?), of which the fort is still standing. Cross a deep ravine. The rest of the road is easy. Sáfíd Paní is a barren open space opposite Gwech, which commands it. There is, however, a splendid supply of the best spring-water and plenty of firewood. The road so far is quite practicable for laden animals, except at the fords. The summer road from Nomai is along the right bank to Gwech, and is very difficult.
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4. CHALT (6,120 ft.)	6	28½	At ¼ mile cross to right bank by a rope-bridge; horses ford. At 1½ mile a bad but short <i>pari</i> , very difficult for horses; men on foot can go along the base of the cliffs. At 2½ miles there is another short <i>pari</i> , which is extremely difficult and quite impracticable for horses, which must be <i>swum</i> round. In summer this bit of the road is quite <i>impassable</i> , and men on foot have to take a path going high up the hill-side: horses cannot go at all. The rest of the road is easy, except that in one place an avalanche of snow, which falls every year, has to be crossed. Chalt is a double fort, standing on the two banks of the Chaprot ravine, and is garrisoned by a detachment of Kashmir troops, though otherwise Nagár territory. Supplies and firewood procurable. Water plentiful. The place contains about 50 houses.
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5. MAYÚN (6,650 ft.)	7½	36	Cross the Chaprot ravine on leaving camp, and at 1½ mile ford the Budlas stream down its left bank for ½ a mile, then ford the Hunza river. At 3 miles cross again to right bank by fording. Just beyond this there is a bad <i>pari</i> ; horses must be led over carefully. Road now in river bed for 1 mile, then over gently sloping, but rock-strewn ground, then another <i>pari</i> , and then the fields of Mayún. Cross a deep ravine and camp close to the fort (60 houses), which stands on a promontory 300 feet above the river. Opposite, on the Nagár side, is the fort of Nilt. Supplies procurable. In summer the first mile after the Budlas ravine is almost impracticable, as the river is unfordable, and the only path is most dangerous, even for experienced mountaineers.
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6. HINÍ (7,000 ft.)	6½	42½	The first four or five miles are a succession of difficult <i>paris</i> , the road often not a foot wide and quite impracticable for laden animals, though horses may be brought by it with care. The next 2 miles are over a stony undulating plateau and then the fields of Hiní, a large village (130 houses) with two forts. Water plentiful, but muddy. Supplies obtainable. At ½ mile pass Tol, at 2½ Gulmat, at 6 Pisan, all villages on the Nagár side.
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7. ALÍABÁD (7,150 ft.)	7½	50½	After the first ½ mile, which lies through fields, the road runs along the face of a cliff for about 4 miles, being several hundred feet above the river, with many ups and downs, in places very narrow and difficult for ponies; the next mile is over a stony slope, but otherwise easy. At 5 miles Motamabád, a poor looking place with a couple of forts; no trees to speak of. At 5½ miles the Hunza valley comes in view. Cross the deep, broad Hunza ravine (in summer unfordable) by a bridge or by fording, and at 6½ miles reach the plateau of Hasanabád, the first of the Hunza villages. There is only one path to it, up the cliffs which bound Hunza, and this is guarded by a fortified post. Through fields the rest of the way. Alíabád is a large fort with about 100 houses. Excellent encamping ground, the best in the valley. The Hunza fort is about 3½ miles further on, the road lying the whole way through terraced fields; supplies procurable.
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ROUTES IN KASHMÍR AND LÁDAK.

ROUTE No. 16.

GILGIT TO IMIT (BY CHERKALA).

Authority.—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. GILGIT TO CHERKALA	23½	...	<i>Vide Route No. 14.</i>
2. BUBAR	14	37½	Road is easy, except 1 mile of rock staircases before Bubar is reached. At 5 miles pass small village of Japuk (left bank); a mile below Japuk is a strong position, where 500 men could hold the valley. It could not be turned. Pass Gich (right bank). Singal (right bank) forty houses at 9 miles, an enclosed village. To Bubar, an enclosed village of fifty houses, on left bank. River here 60 yards wide.
3. JUNCTION OF ISHKUMÁN AND YÁSIN RIVERS (8,600 ft.)	7½	45	Road good. Pass Gurjar at 4½ miles; valley closes in: twig bridge here, whence road to Yásin by Gakich. The river is fordable for half the year, namely, in winter.
4. CHATORKAND	13	58	Road good, except two bad ravines. Up left bank. On other side of river, a road <i>via</i> Dayind to Yásin, two days' journey. Route for horses.
5. IMIT (8,400 ft)	14½	72½	Road good. At 5 and 10 miles horses have to cross and re-cross stream. At Asumbal (right bank of Ishkumán river) a path good for ponies, leads to Yásin, 1½ days' journey. At 11½ Karumbar valley opens

out to north-west, up which a road past Ishkumán, two days' journey, practicable for ponies, to Darkot, but it is closed for two months. At 13½ miles from Imit, north-east, is a glacier, (200 feet high and ½ a mile wide) which stops the road to Karumbar Pass; a space 15 feet wide, like a tunnel, is left open, through which, in summer, rushes the glacier torrent, but from the middle of November, when extreme cold has shrunk up the stream, men and horses find their way up the bed of the torrent. It is believed that 12 miles beyond this glacier the valley is again blocked up by glaciers for 3 miles, and these can only be traversed when snow fills the crevasses. Beyond this is a lake about 2 miles long. From the lake to Sarhad (which is three marches from Imit) is about 20 miles of undulating ground, where the Wakhis pasture their flocks in summer. In no place is there any steep ascent.

NOTE.—Elsewhere Biddulph makes it 13 miles to Bubar, and 9 miles instead of 7½ to the next stage.

The route through Imit by the Karumbar or Ishkumán Pass has now been closed by physical obstacles for many years.

ROUTE No. 17.

GILGIT TO KASHMÍR.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
BANDIPÚRA TO KASHMÍR	9 17	173 189	<i>Vide Route No. 9.</i>

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 18.

GILGIT TO NAGÁR.

Authorities.—HAYWARD—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. JETUL . . .	9	9	At 5 miles from Gilgit cross by rope-bridge to the village of Dainyár, at junction of Hunza river. Continue up left bank of Hunza river to village of Jitul or Jahital.
2. JAGLOT . . .	6½	15½	A small enclosed village on left bank. Maharaja of Kashmir's territory ends here.
3. NILT . . .	19	34½	Cross the Shaltar Pass over a spur running down from the lofty Raki Púshi peak. Road difficult. The first Nagár fort is at Nilt.
4. PISAN . . .	6½	41	At 1½ mile pass village of Thol, beyond which, at 2 miles, is enclosed village of Gulmat.
5. ASKÚRDAS . . .	8	49	At 5 miles pass enclosed village of Askúrdas; village and fort.
6. NAGÁR . . .	5½	54½	At 2 miles pass enclosed village of Swayar. Nagár is a large village and fort, occupied by the Mir. The Nagár territory contains some 3,000 houses, and musters about 1,600 fighting men.

Biddulph describes this route thus: From Gilgit to Chellat, same as in *route No. 21* (Routes in Eastern Hindú Kush). Cross there by twig bridge to left bank. For 20 miles below Nagár the villages are almost continuous, more ground is available for cultivation than on the Hunza side. Population about 10,000—less warlike than the Kanjutis, and better behaved. The fort and Mir's house is on the south side of a stream from the south-west, which joins the main river nearly opposite the centre of Hunza. The part of the district facing Hunza is divided into four divisions with forts, *viz.*, Shayar, Askúrdas, Chittorkun, Swayar. The river separating the two States flows between perpendicular banks 300 feet high and 600 feet wide at top, which can only be ascended in a few carefully guarded places. A twig bridge opposite fort Haidarabád is also carefully guarded. A constant feud exists between Hunza and Nagár. Every village has one or two well-kept forts (mud brick walls, 15 feet high, with square towers at every 20 yards), capable of holding all the neighbouring inhabitants.

Route No. 18(a).

GILGIT TO NAGAR.

Authority.—AHMAD ALI KHAN (1889).

Stages or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
GILGIT	Starting from the Agency bungalow, 5 furlongs away the road crosses the Gilgit river by a rope bridge 500 feet long, and for 1 mile and 2 furlongs further the road runs through a plain. 3 miles and 6 furlongs from Gilgit, and 1 mile from the road, the Hunza river joins the Gilgit river. On the left bank

ROUTES IN KASHMIR AND LADÁK.

Route No. 18a—continued.

of the Hunza stands the fort of Danior (Dainyúr). The road under description runs along the right bank of the Hunza river: $7\frac{1}{2}$ miles from Gilgit it approaches the bed of the stream, the ground being strewn with large rocks. The width of the stream here is 400 feet, 5 feet deep, banks of 2 feet, rapid current; to this distance the road is easy and the valley open, for $1\frac{1}{2}$ mile further the road runs along the edge of the river and is rough and difficult for progress. $9\frac{1}{2}$ miles from Gilgit the road runs along the old course of the river, and $1\frac{1}{2}$ mile further again follows the edge of the river, $\frac{1}{2}$ mile further the banks are 30 feet in height and well wooded. $11\frac{1}{2}$ miles from Gilgit the road leaves the stream and enters a plain, and $\frac{1}{2}$ mile beyond ascends 100 feet and is then rough and rugged. 14 miles from Gilgit another plain is entered, and half a mile beyond the road again is rough and difficult. 15 miles and 6 furlongs from Gilgit a spring of clear and good water is met with, called Chiche; the stream is here 300 feet broad, 6 feet deep, 20 feet banks on the right, and 2 feet banks on the left; rapid current. 16 miles from Gilgit another rope bridge crosses the Hunza river, length 200 feet; a road leads from the bridge to Jeotal village; $\frac{1}{2}$ mile further the road ascends 600 feet, the ascent being rough and difficult; the road is bad for $\frac{1}{2}$ mile further, but then enters a cultivated plain. 18 miles and 2 furlongs from Gilgit the village of Nomal is situated, 100 houses, detached from one another. The village contains a number of mulberry, apricot, and willow trees, affording shelter for about 4,000 men; supplies scarce. 18 miles 5 furlongs from Gilgit the old fort of Nomal is situated; it is of masonry and 500 feet square; the walls are in good preservation, but it is deserted.

NOMAL (New Fort), 5,700 feet.	194	194	From here the road enters Nagar territory. This fort is 600 feet square, and garrisoned by 300 men: it contains 3 guns. One mile beyond the fort the road crosses the Nermal stream by a rope bridge 30 feet
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long, and for $2\frac{1}{2}$ miles there is a steep and rugged ascent of 1,000 feet; the road then descends the same height. 4 miles and 2 furlongs the road again strikes the stream (Hunza) and for one furlong runs alongside and then ascends. The ascent is steep and difficult 5 miles and 6 furlongs the road again touches the stream, the banks of which are 100 feet high. For 6 furlongs the road is easy, but again ascends the hill and is very bad to Guach.

GUACH . . .	94	290	This is a deserted village situated on the right bank of the Hunza river, the encamping ground being 200 feet below the village, in a plain 500 yards long and 200 yards broad; wood, grass and other supplies are
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not procurable. 2 furlongs from here the road crosses by a ford the Guach stream, the banks of which are 20 feet high. At 1 mile and 2 furlongs ascends the bank of the Hunza river and is easy for $\frac{1}{2}$ mile, but then ascends 100 feet: this ascent is very difficult. 3 miles from Guach the valley narrows to a defile 300 feet broad. The bed of the stream is very rocky, the water 5 feet deep, and the current very rapid. $4\frac{1}{2}$ miles from Guach the road becomes very bad, being cut out of the face of a cliff; this part is quite impassable for horses or any animal, men having to steady themselves by posts let into the rock. It is called Saichar Part. The road then descends and follows the bank of the stream for a distance of 2 miles, when it ascends a bank of 50 feet, and then enters a cultivated plain which leads to the village of Chalt or Chaltar.

CHALT OR CHALTAR, 6,150 feet.	80	370	This village is situated on the Chaprol stream, a fort being on either bank. Wood, grass, and provisions not procurable. The forts are garrisoned by 30 sepoy's belonging to the Nagar rāja. The road, leaving the
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fort ascends a low hill, and at 2 miles crosses the Hunza river by a rope bridge 400 feet long. $3\frac{1}{2}$ miles from Chalt the road ascends a steep spur, 800 feet high; the ascent is steep and difficult; on the crest of the spur the road passes through a defile. The road then descends 800 feet the descent steep and bad: the height of the crest above sea level is 7,000 feet. 5 miles and 1 furlong from Chalt the road enters a level plain, and 1 mile 2 furlongs further strikes the stream, the banks of which are 80 feet in height. 7 miles and 6 furlongs from Chalt the road becomes steep and rugged, and then crosses a stream whose banks are 200 feet in height. $9\frac{1}{2}$ miles from Chalt the road enters cultivation, and 11 miles from the same point Nilt fort is situated, and also a village of the same name, containing 80 houses. 11 miles and 3 furlongs the road crosses a stream, 40 feet wide, by a wooden bridge. The road passes close under the walls of Nilt fort and from the fort to the bridge descends 800 feet, the fort being placed on a high bank. From the bridge the road ascends 400 feet, the crest of the rise being protected by a wall and gate. 13 miles from Chalt is the fort of Thol, containing 50 houses. A number of fruit trees are here. One furlong from this the road crosses the stream by a wooden bridge 60 feet long. The banks of this stream are 400 feet in height. The road from the bridge enters a well-cultivated plain, covered with fruit trees, which leads to the village of Gulmut.

ROUTES IN KASHMIR AND LADÁK.

Route No. 18(a)—concluded.

GULMAT . . .	15 0	52 0	There is a fort here containing eighty houses, and sixty houses are built outside the walls. This village contains a well-known <i>siarat</i> around which are a number of fine plane trees. No provisions or supplies
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to be had. Height above sea level, 6,600 feet

One mile from here the road crosses a stream by a wooden bridge, height of banks 30 feet; and 2 furlongs beyond the village of Yal is situated. From here, for the distance of a mile, the road runs along the banks of the stream, and 3 miles 2 furlongs from Gulmat crosses it by a wooden bridge. On this stream there are two flour mills. 3 miles and 3 furlongs beyond Gulmat, to the left of the road, and on the banks of the Hunza river stands the fort of Pisan, on a bank 400 feet from the water. The fort contains 100 houses. At this fort is a good polo ground. One mile from here the road crosses a stream by a wooden bridge, 60 feet long and 5 feet broad. 5 miles from Gulmat, on the left of the road, is the village of Minepin, of 100 houses; 3½ furlongs further the road leaves the plain and crosses a small dry stream with banks of 200 feet, the passage of the stream being protected by a wall and gate. From this the road runs along the foot of the hills and is good for the distance of 1½ mile. 7½ miles from Gulmat, on the right of the road and on a high bank of 200 feet, stands the village of Mianchar, consisting of 200 houses. 8 miles from Gulmat the road crosses the Dadimal stream, on which is situated the village of the same name, 300 feet above the level of the stream and containing 120 houses. 8½ miles from Gulmat the road passes by the village of Tusot, ten houses. From the stream to this village the road ascends 250 feet, and runs along a small stream for the distance of 2 miles, the ascent in this distance being 1,400 feet to the village of Phikar.

PHIKAR . . .	10 4	63 4	There is a fort here; the place contains 200 houses, 150 being within the walls. Supplies in small quantities to be had. ½ a mile from here the road descends, and 1½ miles from Phikar, and on the left
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the road, is the village of Hakuchar, of forty houses. From here the road runs along the slope of the hill, on the right the hill is high and steep and on the left the stream flows 1,000 feet below the road. The road here is bad owing to the frequent landslips. 3 miles and 1 furlong from Phikar is the village of Shahryar, of fifty houses; the road through this village has a wall on either side. 4½ miles from Phikar is the village and fort of Askordás, containing 140 houses and a good polo ground. 6 miles from Phikar, on the left of the road and ½ mile distant, is the fort and village of Rashkan. 6 miles and 6 furlongs from Phikar the road crosses a stream by a wooden bridge; on the stream is the village of Samáir, 140 houses and 4 flour mills, also sixty houses without the walls. 2½ miles from this village, to the north, the Nagar river joins the Hunza river 7 miles and 1 furlong from Phikar; the hill side is covered with poplars, the Nagar river flowing 500 feet below. 7 miles and 7 furlongs from Phikar the road crosses a dry stream with banks of 50 feet; a canal runs along the road. 9 miles from Phikar the road is good, but beyond becomes rugged and bad. 10½ miles from Phikar on the road side a reservoir for water has been constructed. 11 miles and 2 furlongs the road enters the cultivation and orchards of Nagar.

NAGAR . . .	12 6	75 2	This is a walled town of 1,000 houses and about 4,000 inhabitants. It is situated on a hill 600 feet above the water-level of the Nagar river, on whose left bank it stands. Below the south wall of the town
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is a large tank, 800 feet long, 150 feet broad; and 6 feet deep; this tank is supplied with water by a canal. There is also a spring of good water 1 furlong south-east of the town: here 1,000 men could encamp. The fort contains 1 large gun and 2 wall-pieces. Wood and fuel are very scarce, but provisions and other supplies can be had.

ROUTE No. 19.

GILGIT TO SKARDU.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
		161½	<i>Vide Route No. 62. Skardu to Gilgit.</i>

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 20.

GUJRÁT TO SRINAGAR BY BARAMGALI, THE CHOTA GALI PASS, AND KACHGUL RIVER, AND ALSO BY BARAMGALI, THE CHOTA GLI PASS AND SANG SAFID RIVER.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	

(1)—*Via* KACHGUL RIVER.

GUJRÁT TO BARAMGALI 9 MARCHES . . .		108 0	<i>See Route No. 21.</i>
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From Baramgali the path ascends the long spur which trends down from the Panjál range from the neighbourhood of the Tatakúti mountain; it keeps near or along the summit of the ridge, whence it descends slightly to the encamping ground at Hilloh.

10. HILLOH . . .	10 0	118 0	No supplies, but good grazing for cattle. A sort of furze bush procurable for fuel; encamping ground good; near stream; at an elevation of about 12,000 feet, and not com-
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manded by any hills that could be occupied.

11. CAMP ON KACHGUL RIVER . . .	12 0	130 0	The ascent from Hilloh to the summit of the Choti Gali Pass (elevation 14,090 feet) is gradual, and very easy for laden animals. On the eastern side of the pass masses of congealed
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snow lie throughout the year, but it is generally easy to cross. From here there are two roads; both are easy, but that by the Kachgul river seems to be the best; it joins the path from the Chitta Pani Pass, which lies just to the south-east of the Choti Gali Pass. The other road follows the Sang Safid river. The route by the Kachgul river leads to the right along the edge of the snow by a small lake, crossing an almost imperceptible ridge (the watershed between the Kachgul and Sang Safid rivers), connecting the main range on the right with a high rugged parallel ridge on the left, into the head of the Kachgul river. The path is very easy, and clear of all obstacles, running down the grassy bank of the river for some distance to the camping ground by the river side. (There is a road by the Pali Bela, which is equally good; if taken, the ground above Sangarwini is the most suitable for encamping. Fuel, grass, and water are abundant, and the ground is smooth and good. The road then runs down a tributary of the Kachgul, which it crosses near some shepherds' houses, about 2 miles above its confluence with that river, and along a very low sloping hill, leaving Pali Bela a short distance on the right, and crossing the Kachgul under Pakapúra. Road level and easy for laden animals, running almost the entire distance through pine forest; distance about 12 miles.)

Wood and water abundant, and grazing excellent.

Encamping ground clear and open. Large flocks of sheep are pastured about here in summer, and guides may be found.

12. PAKAPÚRA . . .	11 0	141 0	Road continues down to the left bank of the Kachgul for about 3 miles; after leaving camp it enters forest, which continues almost the entire march; road practicable for ponies;
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here and there fine trees which have been blown down by the wind lie across the path, but as the hills are round, low and sloping, they are generally passed without much difficulty. Pakapúra is a good village on high open ground.

Grass and food procurable; water from irrigation canal.
Ground for encamping obtainable.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 20—continued.

13. KHANPÚR SARÁI .	10	151	Road lies over open undulating country to Chrár, a good-sized place, with bazár; thence to Khanpúr Sarái (where it meets the Pir Panjál Route, see No. 21); it lies over a barren <i>karewa</i> full of ravines. There is also a road to Ramú from Pakapura.
14. SRINAGAR .	11		See Route No. 21.
TOTAL .		162	It is believed that this is one of the most accessible entrances into Kashmir; the road is not commanded in any single place by hills which could be occupied; the first stage is from native observation; it is asserted that this route is practicable throughout for laden animals.—(All good.)

(2)—Via SANG SAFÍD RIVER.

10. To HILLOH (as above)		118	From the east side of the Choti Gali Pass the path runs straight on down the level grassy bank of the Sang Safíd river to the encamping ground, on an undulating grassy spot, just above where the forest commences.
11. LUDUB MARG .	11	129	

There are a few shepherds' huts in the neighbourhood. In summer it might be necessary to ford the river higher up. On the eastern side of this part of the Panjál range the whole of the upper slopes are round and undulating, covered with rich pasturage; the lower slopes are similar in shape, but are clothed with dense pine forests, amid which here and there are small open grassy glades. In the recesses of these forests Gújars construct temporary habitations, in which they reside in summer, while pasturing their cattle on the rich grass. The higher open slopes are frequented by shepherds, in every direction, until the frosts of autumn destroy the grass and gradually drive them down.

No supplies, except grass and fuel; water from Sang Safíd river. Camping ground open and grassy.

12. GOJIPATRI .	9	138	Road enters the pine forest soon after the last encamping ground, and runs down the right bank of the river (which is known by the name of Sang Safíd high up, and here as the Dúdh Ganga), until it turns off opposite Gojipatri, and crosses the ridge looking down on it. There is another road which continues down the Dúdh Ganga.
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Gojipatri has a famous zíarat; the houses are scattered here and there: the hills above the place are covered with fruit trees, hazels, and jungle. Soon after the commencement of this march, the road is joined by the path from Pánoch, which crosses the Panjál range by the Sung Safíd Pass; it is not a good path, but is said to be practicable for laden animals.

No supplies; grass plentiful, and green Indian-corn in summer. Wood and water abundant.

13. NÁGAM .	9	147	A low spur of wooded hill is crossed before descending to Hoprú; the path then leads down a small stream to its confluence with the Dúdh Ganga, where it turns to the right, along the edge of the <i>karewa</i> to Nágam, a village which gives its name to the district. Road easy.
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Supplies of grain might probably be obtained here; grass may be found by the streams.

Good encamping ground on the high land above the village.

14. SRINAGAR .	11	...	At Wahtor the road meets the Pir Panjál Route—(See Route No. 21.)
TOTAL .	...	158	Bates—Montgomery—Allgood.)

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 21.

GUJRAT TO SRINAGAR (BY BHIMBAR AND THE PIR PANJAL.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. DAOLATNAGAR . . .	12 0	12 0	Country level, open, and fairly cultivated; road unmetalled, but fair; pass Harbaspúr at 4, and cross the <i>nala</i> at 6½ miles; after heavy rain this <i>nala</i> is impassable.
Daolatnagar a village. Supplies and water procurable.			
<i>The road from Siolkot viâ Julalpúr debouches here.—(See Route No. 53.)</i>			
2. KOTLA . . .	8	20	Country and road as in last stage; pass Búdzgr wár at 2½, and Kakrali at 7 miles. Kotla a small town. Supplies and water abundant.
3. BHIMBAR . . .	48 4	28 4	Country undulating; road very fair; the <i>nalas</i> are difficult after heavy rain; leave the Gujrát district about half-way; the road here crosses the north-east end of the Pubbi hills.
Bhimbar is a small town situated at the foot of the low hills. Supplies and water abundant; two bungalows for travellers a little to south-east of the town. Population 6,000.			
4. SAIDABÁD . . .	15 0	43 4	Leaving town, road crosses stream, which is about 30 yards wide, and usually fordable, but subject to freshets; passes through fields, crossing and re-crossing stream; it then lies up narrow valley, which is traversed by a small stream to the foot of the Addidak. The ascent is about 2½ miles.
5. DEUNA . . .	10 0		No <i>baradárí</i> or accommodation of any kind, and very little shade. At 2 P. M. on 28th April the thermometer stood at 95° in the shade. Supplies may be procured in small quantities with great difficulty, but fine fish from the Ban may be had in abundance.
6. KOTLI . . .	8 0		Koh-i-Ruti to Kotli might easily be made in one march. The road is easy, with the exception of one or two places, and they are not difficult. There is a good brick house on the high bank of the Katir river. There is also a wretched <i>baradárí</i> , usually occupied by European travellers. Supplies are plentiful.
TOTAL . . .	46 0		

From Saidabád there is also a route to Mirpur.

5 NAOSHERRA . . .	12 4	56 0	Road leads along banks of stream which has to be forded several times, then winds through fields which are intersected here and there by low grassy ridges, and then conducts to foot of Kaman Goshi range, which is about 5 miles from Saidabád. The ascent is about a mile, mostly over smooth, bare, and slate-coloured rocks; there are a few huts on the summit: the descent is much longer; road generally smooth, but now and then rough and rather steep; pine and other trees are numerous. Path is then pretty level for about 4 miles
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ROUTES IN THE KASHMÍR AND LADÁK.

Route No. 21—continued.

to Naoshera, a stone-built town situated in open plain above right bank of Tawi river. A bungalow for travellers in the Baoli Bāgh; a large orchard about a mile short of the town. Supplies and water abundant.

A road from Jamú and Aknur debouches here.

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| 6. CHANGAS SARÁI | 13 4 | 69 4 | Road lies the whole way along the valley of the Tawi, which is usually not more than a mile wide, bounded on both sides by low wooded hills. There are two paths; the lower and shorter follows the bed of the river; it is very rough, and only fit for walking; upper or pony road passes mostly along the right bank of the river, crossing about ten low spurs of rough slaty rocks. |
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Changas is a small and scattered village upon a table-land above the right bank of the Tawi. An old sarái and a bungalow about $\frac{1}{2}$ mile from village, overlooking river. Supplies scarce; water procurable. Space for encamping limited.

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| 7. RÁJAORÍ OR RAM-PÚB. | 14 0 | 83 4 | The road is easy, continuing up the valley of the Tawi; there are two paths, a lower or footpath, and an upper or pony road. The latter passes along the right bank of the river and crosses numerous low spurs similar to those on the previous stage. There are two old saráis at Moradpúr. The usual road crosses the Tawi by a ford about $\frac{1}{4}$ of a mile below Rajaorí, but if the river is very high, it is necessary to continue on the right bank up to the town, which is also called Rampúr. It is a partly walled town situated at the foot of a low range of hills overlooking the Tawi, whose bed is here exceedingly rough, and during the rains often impassable for several hours. There is a bungalow on the left bank of the river immediately opposite the town. Supplies and water abundant. A bridge might be thrown across the Tawi, below Rájáorí, without much difficulty. |
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From RÁJAORÍ there is another route to ALIABÁD SARÁI by the DARHAL PASS and NANDAN SAR LAKE.

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| 1. To DARHAL | Miles.
12 | A large village; encamping ground apparently good. Darhal is called 7 kos, and is probably 12 miles from Rájáorí. The road lies up the valley of the Darhal stream, and is represented as being good and easy for laden animals throughout. |
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| 2. BELOH | 7 | No supplies; fuel must be cut a mile back; excellent grazing; water in abundance; and any amount of good encamping ground. |
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The road is at first level; it then commences to ascend in a north-easterly direction, and afterwards bends to the south-east; the ascent is about two miles, the latter part being the steepest. Beloh consists of three or four shepherds' huts. The mountains here are long, smooth and sloping, and covered with magnificent pasturage in summer. There is an easy road from Beloh into the Rupri valley by the Bhág Sar; it is a short march.

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| 3. ALIABÁD SARÁI | 12
31 | An easy, sloping ascent up a smooth, grassy hill to the Nil Sar, where there is an opening in the spur; from thence the ascent to the water-shed of the Panjál is almost imperceptible, and the road is carried through a natural opening in the range near the head of the Nandan Sar. The lake is a fine, clear blue sheet of water. The spur to the east of the lake is steep and precipitous, but on the west, where the road runs, it is sloping. Down the Laddi river to Aliabád Sarái is all easy. The elevation of the northern Darhal Pass is 13,060 feet. There is a practicable pony road from the neighbourhood of the Nandan Sar to the summit of the Pír Panjál Pass, joining the Mastan road about half-way. It goes under the name of the Ram Nár road. There is also a practicable pony road from the Nandan Sar to Rupri. Supplies scarce. |
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This is the old Mogul road, before that by the Pír Panjál was made. In the above route, the first stage to the top of the ascent above Darhal is from native information; the rest of the road was traversed by Captain Allgood, who states that he considers it the easiest

ROUTES IN KASHMÍR AND LADÁK.

Route No. 21—continued.

of all the passes leading into Kashmír with which he is acquainted. It should not be attempted until about the first week in June.—(Allgood.)

A pony can be ridden by this route.—(Drew.)

From Rájaorí there is a route *viâ Sivana*, which joins the Naoshera-Kotli road at Koireta. A road from Jamú and Aknur debouches here.

8. THÁNA MANDI .	14 0	97½	If the encamping ground is on the right bank of the Tawi near the town, the river must be forded about a mile north of Rájaorí; if on the left bank, opposite the town, the road
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continues up the valley of the Tawi; both river and valley become gradually narrower, but the hills on each side are more lofty; a wide stream with a rough bed has to be forded about a mile from Rájaorí; the village and old sarái of Fatehpúr are about a mile further on, and near Lára Baolí, about four miles beyond the path leaves the river, approaching it again near the old sarái within a few hundred yards of Thána Mandi, a small town or bazár situated on the left bank of the Tawi at the mouth of the valley in which the river rises. Supplies procurable, water abundant; encamping ground small; there is a bungalow situated on the hill side above the right bank of the stream, overlooking the Mandi.

9. BARAMGALI .	10½	108 0	The first half of this march is a continuous but tolerably easy ascent, mostly through open forest; the other a similar but more gradual descent through thick forest. About a mile
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from Thána Mandi the Páñch road branches off to the west, and from this point to the small village of Ajanabád, high up to the east, the incipient Tawi has to be forded several times. There are several huts on the summit of the Rattan Pír, which is distant about five miles from Thána Mandi, and has an elevation of 8,200 feet. Just before reaching Baramgali, the Purnoi stream, an impetuous torrent, has to be crossed by a wooden bridge. Baramgali is a small village in the territory of the Páñch rája; it is surrounded by lofty mountains, and is situated on a small elevated ridge between the Purnoi and Súran streams. On the opposite bank of the latter river there is an old stone fort, with loopholed walls, which commands the ridge, which would be difficult to turn. Supplies scarce; water abundant; accommodation may be obtained in a small square mud sarái. In winter the snow lies very deep at Baramgali.

From near Baramgali the roads leading into Kashmír by the Mastan Pass (13,780 feet) and the Choti Gali Pass (14,090 feet) diverge; the former pass crosses the Panjál range to the south of the Pír Panjál; the latter to the north. Both these roads are practicable for laden cattle, and though more elevated than the Pír Panjál, have the advantage of running along the summit of the ridges, and are nowhere commanded in approaching the passes. From Baramgali there is a road to Páñch, which follows the course of the Súran; it is said to be quite practicable for ponies.—(See Route No. 22.)

10. POSHIANA .	8 0	116 0	Road lies up a narrow, deep defile, which is traversed by the Chitta Pani or Súran river; after a gentle ascent it descends to the bed of the stream, which, during the rains, is a rapid
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torrent; it then continues for about five miles, mostly along its rocky bed, but crossing and re-crossing it by rough wooden bridges about thirty times; about a mile from Poshiana it makes a steep ascent above the right bank of the stream, and passes up to the little village, inhabited by Kashmírs, which is situated about half-way up the steep grassy side of the lofty mountains. Supplies scarce; water procurable. There is no bungalow, and the only place available for pitching tents is on the flat tops of the houses.

The road leading into Kashmír by the Chitta Pani Pass (14,540 feet) diverges to the north from Poshiana. It is not open until early in June, and is impracticable for laden animals. It lies up the valley of the Chitta Pani and joins the Choti Gali path beyond the pass. By this road the most convenient encamping ground is near the bed of the stream at Chitta Pani (a small waterfall so named on account of the white appearance of the water) at the commencement of the ascent; fuel is procurable. From Chitta Pani there is a shepherd's path to Aliabád Sarái, but the ascent is steep and difficult: from the summit the descent to Aliabád Sarái is remarkably easy, perfectly open, and in no way commanded.

ROUTES IN KASHMÍR AND LADEK.

Route No. 21—continued.

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| 11. ALIABÁD SARÁÍ . | 11 | 127 | For the first mile and a half the road is easy, lying along the side of the mountain; it then descends to the Rámtakki, a small open space on the bank of the river, available as an encamping ground; it then crosses the Chitta Pani for the last time, and leads to the Nilana valley, at the upper end of which the ascent of the Pír begins. Chedikand is a stone hut on the north side of the road, just after entering the Nilana; and Rasikand is another, about an hour's walk further on. When clear of snow the ascent, though steep, is easy enough, as the road is good and carried up by zig-zags. On the summit of the pass there are a few huts and an octagonal tower of no strength, built of stone and loop-holed. The top of the pass is about six miles distant from Poshiana; its elevation is 11,400 feet, and it may be reached in about three hours: it is a fine grassy plateau, about half a mile wide, with a gradual slope down to the Aliabád Sarái, which is about five miles distant over a very easy road. The sarái is one of the usual Mogul buildings, standing above on the mountain side, and is buried in snow for more than half the year. Supplies scarce; water and wood procurable. |
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The Pír Panjál Pass is generally closed by the falls of snow which occur in November and opens again in April or May, according to the season. The ascent of the pass from the west in the face of a determined enemy would be a matter of great difficulty, as it might be defended from base to summit. In the time of Ranjít Singh, elephants more than once carried guns over the Pír Panjál Pass. The path from Rájaurí, which crosses the Panjár range by the Darhal Pass, rejoins the main road at Aliabád Sarái.

The roads from Rájaurí viâ the Nandan Sar and the Darkul Pass debouch here.

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| 12. HIRPÚRA . | 12 | 139 | Road continues down the valley, which gradually widens—at first it is undulating, sometimes steep and rather rough—on the left bank of the roaring torrent, which flows several hundred feet below. The walled portion of the road, about 2 miles from the sarái, is called Lal Ghulám; it is built out from the almost perpendicular side of the mountain overlooking a deep precipice. Zujnar is a watch tower about a mile further on; Shahkôt is an old fort situated at the edge of the plateau, on the right bank of the river, and commanding the entrance to the valley of the Rupri stream; just after passing it, the path descends to the Saksarái, an old building on the left bank of the Rembiára. Dúbji is an encamping ground on the left bank of the river, about 3 miles from Hirpúra; neither coolies nor supplies are procurable, but there is good grazing for cattle, and an abundance of water. From Dúbji there is a direct path to Srinagar, which lies over the range, and through the pine forest to Pakapúra; it is practicable for laden animals. There is also a path to Shupion through the forest along the ridge above the left bank of the Rembiára, which is also practicable for cattle, but the main road crosses to the right bank of the river (which is not fordable) by a wooden bridge, and lies through the thick pine forest by the bank of the stream to Hirpúra, which is a small and scattered village situated in the middle of the valley, here about half a mile wide. Some accommodation may be obtained in the old Mogul sarái, situated at the southern end of the village. Supplies and water procurable, and ample space for encamping. |
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| 13. SHUPION . | 8 | 147 | Road level and smooth along the right bank of the Rembiára; valley gradually widens and debouches into the plain of Kashmír before reaching Shupion, which is the largest town on this side of the valley, and the commercial depôt for the Panjáb. Supplies and water abundant. Two bungalows, and an ample space for encamping. |
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The routes viâ Búdul and Gulábgarh Passes debouch here (see Routes Nos. 50 and 55.) Irlamabád, which lies due east, may be reached in two marches. From Shupion a route goes to Baramúla viâ Chrar and Gulmarg.

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| 14. RAMÚ . | 11 | 158 | Road lies over low irrigated lands to the Rembiára, which flows in several streams, some of which are bridged. The bed is about $\frac{1}{2}$ of a mile wide, covered with boulders; about 2 miles further on the road crosses the Mankand, a similar but smaller stream; it then runs along the foot of low hills which slope down to it to Shabjumarg, an old sarái about 7 miles from Shupion. About 2 miles further on it descends to the Kamelú river, which has a |
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 21—concluded.

wide bed of boulders, and flows in several branches through a rich and narrow valley between two table lands; it then ascends and shortly leads to an old dharmśāla or rest-house.

Ramḍ is about a mile further on; it is a considerable village situated under a low range of hills. Opposite the village there is a travellers' bungalow. Supplies and water plentiful; camping ground confined, but ample space on the table-land, about 3 miles beyond.

15. SRINAGAR . . .	18	...	The road is tolerably smooth and level throughout; at 2½ miles it ascends the table-land; at Khanpūr, 6 miles, there is an old sarāī. Wahtor is a considerable village with fine chunar trees about 5 miles further on; thence to Srinagar the road is a made one, about 12 feet wide, through a poplar avenue on the right bank of the Dūdā Ganga, passing the Ram Bāgh sarāī
TOTAL . . .	...	176

and the temple containing the ashes of the late Maharāja Gulāb Singh. The road enters Srinagar, the capital of Kashmír, at the south-east corner of the city close to the Sher Garhi.—*(Allgood—Ince—See Route No. 44, Marí to Srinagar.)*

The road is passable for laden ponies, though in some places difficult for them. Open or 7 months.—*(Drew.)*

(Bates—Montgomery—Drew, &c.—Route Book.)

ROUTE No. 22.

GUJRÁT TO SRINAGAR (BY RÁJAORI, PÚNCH AND HÁJÍ PÍR PASS).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
GUJRÁT TO THÁNA MANDI.			} See Route No. 21.
8 MARCHES . . .	...	97 4
9 SÚRAN . . .	16 0	113 4	

About a mile beyond Thána Mandi the Panjāb road turns off to the west from that leading into Kashmír by the Pír Panjāl Pass, and winding up the side of the hills on the left, it leaves the Thána valley by a gap on the top of the ridge. After a slight descent, it ascends and leads through the forest to the Rattan Pír Pass, which is about 6 miles from Thána; the descent on the north side of the pass is easy; the road leads down a deep and very narrow gully, the sides of which are covered with dense forest, and the lower two-thirds are traversed by a small stream which has to be forded about half a dozen times. The gully opens into the valley of the Súran river, which is here about 150 yards wide, and bounded on each side by rather lofty and usually sloping hills, covered with thick forest on the north, and with grass on the southern sides. Just after entering the valley the river has to be forded, and about ¼ mile further on is the village of Bifñaj, situated on the side of the hill above the right bank of the river about 3 miles from the Rattan Pír Pass. From Bifñaj the road continues along the Súran valley all the way, and is generally level and tolerably smooth; the first 4 miles are along the right bank of the river, and the path ascends the bank here and there when the river is high. About 3 miles from Súran it crosses the stream by a ford, and thence continues along its left bank. Súran is a

ROUTES IN KASHMÍR AND LADÁK.

Route No. 22—continued.

small village and contains a thána, in which a small garrison is usually quartered. Supplies scarce, water procurable. There is a travellers' bungalow a few hundred yards beyond it. Baramgali on the Pír Panjái route is distant 15 miles south-east of Súran, by the direct road.

From Súran there is a route *viâ* Firozpúr Pass to Gulmarg, *viz.* :—

	Miles.	
1. TO MANDI . . .	15	A large village. Supplies and coolies abundant; an easy stage: for the first part along the Púncb road, as far as the junction of the Mandi stream with Súran river.
Then along the Mandi to village.		
2. GAGEI . . .	10	A small village; but few supplies and coolies procurable. An easy stage with a few gentle ups and downs along the banks of the stream.
3. BAEZATAH . . .	15	An encamping ground; neither coolies nor supplies. Cross Firozpúr Pass (12,563 feet); ascent steep and occasionally rough; descent easy. Before ascending ford a large stream, and pass in some places <i>naías</i> bridged with hardened snow.
4. GULMARG . . .	12	The road passes along a valley, over a range, and through the Killan Marg forest to Gulmarg. It is steep but smooth.—(<i>Incs.</i>)
TOTAL . . .	52	

10. PÚNCB . . .	14	Road continues along the Súran valley; it crosses the river by a ford just opposite the village, and thence passes the whole way along its right bank. The first 5 or 6 miles lie over level turf covered with low jungle; the remaining 8 through corn and rice-fields. Several springs may be seen on the road sides; about half-way the Mandi stream, which flows from the north-east, has to be forded. The paths leading into Kashmír by the Firozpúr, Zumir, Tosha Maidán, Chor Gali, Mirpúr, and Sang Satid Passes lie up the valley of this stream. Púncb is a small town situated in the valley on the right bank of the Púncb Tawi, just above the junction of the Bitarh. Supplies abundant. There is a travellers' bungalow situated under a table-land near the left bank of the Bitarh, about a mile beyond the town.
(3,300 ft.)	127½	

From Púncb, Srinagar may be reached *viâ* Firozpúr Pass by the route described above. (*See Súran.*)

This is a very direct and much frequented route; laden coolies can go easily in six days from Srinagar to Púncb. The pass is generally open from May to December, and it is sometimes crossed as late as February in favorable weather.—(*Montgomerie*)

See also Route No. 20.

11. KAHÚTA . . .	9	Road turns to the north and passes up the valley of the Bitarh, which is bounded by lofty well-wooded hills, and averages less than ½ mile in width, narrowing gradually towards its upper end. The path at first ascends, and after leading for 1½ mile through fields, again descends to the river and crosses a branch of it by a ford. After passing along its sandy bed for 1½ mile, it again crosses the stream by a ford, and re-ascends the left bank by a short but rather rough path, and leads to the village of Daigwar, which is about 2 miles further on, and about 4 miles from Púncb. A little beyond it, opposite Chota Diagwar, the path again descends to the river, and continues nearly on a level with it for about 4 miles, crossing and re-crossing it by fords about four or five times. About 1½ mile from Kahúta it leaves the river, and ascends its right bank for about 300 feet, and thence continues with one intervening dip to the village. Kahúta is a small village situated at the foot of the range of hills about 200 feet above the right bank of the Bitarh. There is a travellers' bungalow below the village. Supplies and water procurable.
	136½	

ROUTES IN KASHMÍR AND LADÁK.

Route No. 22—continued.

12. ALIABÁD . . .	8	144½	Road lies chiefly up along and narrow valley, which leads to the foot of the Háji Pír. It passes by an easy ascent up to the summit of the spur which projects from the hills a few hundred yards beyond the village, and then turns to the left and winds along the mountain side, where it is sometimes narrowed by the rocks on either side, and shortly descends to the rocky bed of a stream, which has to be forded. This stream is about 3 miles from Kahúta and it flows into the Bitarh. The remainder of the road, which is occasionally very rough and sometimes steep, continues along its left bank all the way. On approaching Aliabad the valley becomes much narrower, and the stream diminishes, but the hills increase in height, their slopes being covered with forest, especially on the west side. The Háji Pír range closes the upper end of the valley, and the path leading over it may be seen from a considerable distance winding up its naked side. Aliabád is a small village built upon the side of the hill; supplies and coolies are scarce; there is a small bungalow for travellers, and adjoining it are the ruins of an old sarái.

13. HAIDARABÁD . . .	7	151½	In this march the road makes an ascent of about 3 or 4 miles on one side of the mountain, and a similar descent on the other. The ascent commences about ½ mile from Aliabád, and is tolerably smooth, but rather steep in places. There is a stone hut on the top. The summit of the Háji Pír ridge has an elevation of 8,500 feet; it is covered with grass, and is tolerably level for about ¼ mile; path then descends, becoming rougher and steeper as it proceeds; in some parts it is merely a passage between the hard rocks. About a mile from the top and 20 yards from the east side of the road, there is a spring. The path continues through dense forests all the way down to the bottom, where a mountain torrent, which flows along a deep gorge on the left, has to be forded a few hundred yards from Haidarabád. This is a very small village in Kashmir territory. Supplies of food and coolies are very uncertain. There are two bungalows close to the village.

14. URÍ . . .	10	161½	Road continues along the side of the valley on the left bank of the Shah Kahúta stream the whole way. On leaving Haidarabád there is a gradual ascent for about a mile, then a gentle descent of about 300 feet to ford a mountain stream; then an ascent on the other side to a piece which is tolerably level for about ½ mile; a long and steep descent then commences, which is often very rough and sometimes narrow, leading to the level of the river, about 3 miles from Haidarabád (near the bottom is a waterfall); after a few hundred yards the path again ascends to the left, and after several ups and downs, which though short are steep and rough, it leads to the village of Talawari, about 6 miles from Haidarabád; thence the road is tolerably smooth and level for about ½ mile; it then ascends by a very steep, rough, and narrow path for about another ½ mile, and then descends again by a similar road; after a tolerably easy ½ mile a mountain stream is reached which has to be forded; thence the road passes chiefly through fields, and finally joins the road from Mari, near Urí. A suspension bridge across the Jhelum, a village with small fort; supplies and water procurable.

15. NAOSHERRA . . .	14	175 ½
16. BARAMÚLA . . .	9	184 ½
17. PATAN . . .	14	198 ½
18. SRINAGAR . . .	17	...
TOTAL . . .	...	215 ½

See Route No. 44.

The route from Rájaurí to Srinagar by way of Púnch involves a considerable detour, but is used at such times as the Pír Panjál road is closed by snow; it is traversed by laden cattle

throughout, and that part of the road between Rájaurí and Púnch is practicable for camels.
—(Montgomerie—Ince.)

Is free from snow than the route *viâ* Pír Panjál, and therefore open for traffic earlier
(Drew—page 140)

(Bates—Montgomerie—Drew—Ince.)

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 23.

GÚRAIS TO ASTOR (*via* BÚRZIL PASS).

Authority.—MANIFOLD.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. BARGLA . .	9	—	Road fairly good. Cross one stream, the Gish- át, by a good bridge. Large camping ground close to river. Firewood and forage.
2. MAPANAB . .	11	20	
3. BÚRZIL DÁK HOUSE (12,000 ft.)	10	30	Road good up valley. Snow at Búrzil till end of May. Here road branches to Skardé and Astor. Good ground. Firewood scanty.
4. DÁK HOUSE ON NORTH SIDE OF PASS.	11	41	Road up an easy open ravine. Easy ascent the whole way to Kotah (5 miles). Descent on north very gradual and open.
5. DÁSKARAM (10,500 feet).	9	50	Road easy. Cross a stream by a good bridge. At Dáskaram two large villages on either side of stream. Supplies and forage plentiful.
6. GADAI . .	11	61	Easy march. Good path by river. From here there is a summer road to Skardé. Gadai is a small village on a plateau. Camp by river side. Bridge close by.
7. NAUGÁM . .	9	70	Good road, rising about 1,600 feet to the vil- lage, which is a large one on a plateau.
8. ASTOR (7,840 ^{ft.}) .	14	84	Road bad. Steep descent to Astor river, then good till near Astor, when it again becomes bad. Cross river by a bridge and ascend by a very steep path to the fort.

ROUTE No. 24.

GURDASPÚR TO SRINAGAR (BY PATHANKÔT, BASAOLI, BADRAWÁR, KISHTWÁR,
AND THE MARBAL PASS.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. DINANAGAR . .	7 4	7 4	A small town with a cardi for Europeans on the right bank of the Bari Doab Canal; supplies and water plentiful; encamping ground good; country level, open, and well-cultivated; road good.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 24—continued.

2. JAKHO LAHRI .	8 0	15 4	A village; supplies procurable after notice; water plentiful; encamping ground swampy; country and road as in last stage: cross the canal at 2, pass Parmanund at 4½, and Khanwan at 6½ miles.
3. PATHANKÔT .	8 6	24 2	A large town with an old fort situated at the foot of the hills; a sarái for Europeans; supplies and water plentiful; encamping ground good; country and road as above: cross canal at 4½ miles. From Pathankôt there is a route to Chamba, viz.:—
1. To Shahpúr .	9		A small town; supplies must be collected; water plentiful; road hilly and stony.
2. Phungota .	11½		Supplies and coolies procurable; road practicable for laden mules the whole way, but during the rains the streams between Phungota and Sindhara are impassable; the road between these places is bad and stony. Chamba territory entered at 6 miles from Phungota.
3. Sindhara .	10		
4. Batri .	12½		A few houses; supplies must be collected; water procurable; road practicable for laden mules.
5. Chamba .	14		
	57		

And from Pathankôt there is a route to Jamú, viz.:—

	Miles.
II.—1. To Kuthúa .	12
2. Jasrota .	12
3. Aleh .	12
4. Samba .	12
5. Ismáíl-púr .	13
6. Jamú .	11
	72 (Hügel).

4. MADHOPÚR .	6 6	31 0	A large place on left bank of the Ravi; supplies and water plentiful; country level, open, and well-cultivated; road unmetalled, but good.
5. THAIN FORT .	15 0	46 0	A large village; supplies procurable after due notice; water plentiful; road very fair: cross Ravi by ferry.
6. BASAOLI .	12 0	58 0	An important town in the province of Jamú, situated on the right bank of the Ravi, one long march or two ordinary marches, south west of Dalhousie, and 9 marches, or about 95 miles, north-east of Amritsar, by way of Gurdaspúr, Pathankôt, and Madhopúr, crossing the river

ROUTES IN KASHMÍR AND LADÁK.

Route No. 24—continued.

by ferry below Thain fort. The ferry at Basaoli is frequently impracticable when the river is in flood.

Supplies and water abundant; encamp at a tank near the fort; road fair and fit for camels.

There are three strong places in Basaoli, which are all situated towards the north-east end of the town, *viz.*, an old fort now used as a treasury, the palace, and the fort of Devi Kala, built on the site of an old Hindú temple.

The old fort, which is situated close to the town, is perched on the top of a limestone cone which rises to a height of about 75 feet from the surrounding plain; it is a small masonry building, about 60 feet square, with a bastion at each corner and a dry well in the middle of the enclosure. The walls are cracked and rotten, and it has no armament, being used only as a treasury.

The palace, which stands a little to the north, on the other side of a large tank, is an old square building contained by very high walls which seem fast decaying. It is at present occupied as a residence by the widowed rani of Kalian Pal, rája of Belaor.

The Devi Kala is a masonry building, seemingly in good repair. It occupies the crest of the ridge, which runs almost parallel to the town on the north-east, at the distance of about half a mile, rising to a height of about 300 feet above the level of the town. The sides of the ridge are steep and abrupt, and covered with scrub jungle; the fort occupies the highest point of the crest just before it drops down into the Ravi.

There is a path which leads up to the fort from the direction of the palace, which must be very steep; it could, however, be easily approached from the north-west along the ridge.

The form of the work appears to be an irregular square, with demi-bastions at intervals, and a large bastion at the south-east corner, facing the town and river; the walls, which are loop-holed, seem to be about 40 feet high. The fort is said to be armed with three guns, with a garrison of about fifty men, and to have a spring just outside the walls in addition to the usual tank inside. This fort is also sometimes used as a prison.

From Basaoli it is two easy marches to Dalhousie.

7. Púd	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">13 0</div>	71 0	Leaving Basaoli, the path crosses the low bare ridges to the north-west, and passes through the scattered village of Rain, whence the path ascends the Burmah ridge by a steep paved road and descends to the Jitair stream (a torrent which dries in summer); path crosses the bed of the main stream and follows up a branch for some little way; it then ascends gradually by paved road to the scattered hamlet of Samán; the path, which is here unmade but level, lies through the fields to the northernmost portion of the village, which is called Jasrota, whence it slopes down the side of the hill to the Chíl, a torrent of clear cold water about 2 feet deep and 20 broad, which is crossed by stepping stones; the track is here not well defined, and the path is rough and stony; it follows the course of the stream for some way, then ascends the hill by a somewhat steep, paved path to small village of Lar, and continues ascent of hill by paved path, which is steep in places, then descends a short way to small scattered village of Jinrali (a <i>baoli</i> of cool, clear water with shady trees by wayside); it then passes through the fields, and is tolerably smooth and level, crosses dry bed of torrent and ascends some little distance to the small village of Púd, situated at the foot of the higher range of hills. Supplies are with difficulty obtainable, and in the dry season water must be brought from some distance. Level space for encamping limited.
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(Time occupied in walking, 4 h. 15 m.).

The descent to the Chíl stream and path up its bank is very rough and difficult for cattle; ponies should be sent round from Jasrota through the village of Dodla to the east, rejoining the regular path at inrali; this detour adds about two miles to the march; this path is also rough, but not so difficult as at places on the regular track. From Púd there is said to be a path leading directly to Dalhousie which crosses the Ravi near the village of Salo (by a rope-bridge when in flood?); the distance may be 18 miles.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 24—continued.

8. BANI

11	0
<hr/>	
82	0

Leaving Púd, the path, which is at first rather steep and ill-defined, ascends the spur immediately in front, and is then tolerably level along the side of the hill to a rill of water near some

huts called Kot. (On the other side of the valley, which is drained by the Chil stream, are some scattered habitations with patches of cultivation, comprising the villages of Bekker, Silo, and Kuchín.)

Leaving the Kot stream, the road, which is now paved, is steep, passing one or two bad places to a fine clear stream; another is passed a short distance further on, and also a *baoli*, before reaching the top of the Banjil Gali. The hill is quite bare, except near the top, where the path is shaded by forest of oak and rhododendron. The summit is smooth and level; on it is a small wooden temple called the Issur Nag, embellished with some rough carvings; it is well shaded, and forms a convenient resting place; water is procurable at some little distance from the road. On each side of the pass rise high hills; that to the right (east) is called Chirron, that on the left (west) Rámratshan.

Leaving Banjil Gali, the path, which is unmade and very steep, descends the side of the hill through forest to the Sat Sur; the first of these streams is reached in about 25 minutes from the summit. After passing the streams the path emerges from the forest and creeps along the bare side of the precipitous mountain, descending gradually to a hut, where water is procurable. This part of the road is rough and stony, and in places very narrow and dangerous for cattle; ponies must be sent round from the summit of the Banjil Gali by the Dibbro path, rejoining the main path at this dharmasala. Leaving the dharmasala, the path makes a steep descent by a paved road to a small stream, soon after passing which the direct footpath leaves the paved road and drops down to the bed of the Siowa, and after keeping for a short distance along the right bank, it crosses the river by a temporary wooden bridge below the village of Sertal. The bridge, which is of the *tangeri* description, consists of two spans of about 30 feet and 12 feet respectively. During the melting of the snows, the Siowa is a deep and impetuous torrent, and is not fordable at this spot, but fords are said to exist above and below the bridge. (This portion of the road is impassable for cattle, which must be sent round by the upper road through the village of Beakan, crossing the Kad stream by a bridge and keeping along the right bank of the Siowa, rejoining the main path by the bridge at Bani). Leaving the river, the path ascends the valley through the fields of Sertal, which extend a considerable distance; it then drops down towards the stream, and keeping along the side of the hill above, it descends to its banks at Bani, which is a small village situated in the narrow valley. Some supplies are procurable, and there is ample space and shade for encamping below the bridge on the bank of the Siowa.

(Time occupied in walking, 5 h. 10 m.).

9. SERTAL MARG

12	0
<hr/>	
94	0

Leaving Bani, path rises through the fields to the small village of Sind; it then continues along the side of the hill making a steep descent to the Bolak stream, which is crossed by

a substantial timber bridge, having a span of about 45 feet; it then ascends the hill side, and passes hamlet of Buddira and on to Aso; path then drops down to the Siowa and is stony and rough, crossing the Bairo stream (fordable) by a temporary bridge, and passes through the fields to the hamlet of Drabble, leaving which it follows the left bank of the Siowa, crossing the river at the village of Ekail by a bridge of three timbers without balustrades, having a span of about 70 feet. Leaving Ekail, path makes short and steep ascent to the village of Chandal, and again descends to the right bank of the Siowa, and is rough and stony in places; it crosses the Saon stream, and a little further on another and smaller stream, and makes a short and deep ascent to the sloping fields below Loang. (Ponies cannot traverse the direct path between Bani and Loang, but must cross to the right bank of the Siowa by the Bani bridge and proceed over the hill by way of Banskor and Dar.)

Leaving Loang, the path is smooth and level to Kurwa Sarkári Bāgh, where there are a few houses and some cultivation; it then descends and crosses a branch of the Siowa by a planked timber bridge, about 5 feet wide and 75 feet span; path then turns up the hill to the east, making a short, steep ascent to the village of Chuchli (six houses), and continues along above right bank of the stream until it meets a spur jutting out towards the east, which narrows the valley to a rocky gorge, through which the Siowa rushes; the path climbs the

ROUTES IN KASHMÍR AND LADÁK.

Route No. 24—continued.

face of this spur, and is steep but not very rough; the top is reached in half an hour, and about ten minutes further on a stream; path then slopes down side of hill to bank of Siowa, where it becomes rough and stony, with one or two difficult places; it then debouches from the defile on to the Sertal Marg, an open grassy down enclosed by pine-clad mountains: the marg stretches north-west and south-east, and is about 2 miles long, with an average breadth of about half a mile, widening towards the northern extremity; a few Gújars' huts are scattered about. The Siowa stream flows through the plain, receiving numerous rills from the mountain sides. The usual encamping ground is by a Gújar's hut near some trees towards the north end of the valley. During the summer months there is generally a *banid's* shop here, where a precarious supply of grain in very small quantities may be obtained. This is a somewhat long march, but is not very difficult, and the scenery of the latter half at least is wild and grand. Ponies can follow the main path from Loang without much difficulty. This march can be conveniently divided by stopping at Loang, where supplies may be obtained.

(Time occupied in walking, 5 h. 50 m.).

10. BADRAWÁR . . .	13 0	107 0	Leaving the camping ground, the path rises gradually through the grassy marg and pine forest; it is nowhere steep, and a pony may be ridden; numerous patches of snow are crossed
(5,427 ft.)			

(22nd May), and the top is reached about 4 miles from camp. The summit of the pass is a narrow ridge between lofty mountains, the Súnbai to the east and the Kuplās to the west; to the north there is a fine view of the snowy range. The descent on the north side is steeper than the ascent; the path follows the snowy bed of a stream, and crosses the Shama nadi (fordable) by the trunk of a tree; here there is a long hut for the convenience of travellers; the path then descends gradually through a shady glen to the Halúni stream, which is crossed by a substantial timber bridge, about 4 feet wide and 60 feet span; it then passes through a patch of cultivation, and on above the right bank of the stream to the small village of Basti, leaving which it continues to descend above the right bank of the Halúni, passing the Nalti bridge, which crosses the stream below the village, after which it leaves the bank of the river and turns down through the fields to the village of Sartangal, where the Halúni stream has to be crossed below the village; there is now no bridge, but foot passengers can cross by a series of planks; ponies must continue down the right bank of the stream to the village of Monda, where there is a bridge. Having crossed the stream below Sartangal, the path follows the west side of a wide cultivated valley bare of trees, and passes the village of Sungili and continues through the fields to Badrawár.

A small town and fort. Supplies and water plentiful.

(Time occupied in walking, 5 h. 25 m.).

The town is commanded from the west by a fort standing on a hill about 300 feet high; it is a large square building, with bastions at each corner, chiefly built of large blocks of slate clay, that hardens by long exposure to the sun and air; it is found in the vicinity; the walls are loop-holed for musketry, and the fort is said to mount four guns, and to have a garrison of fifty men. The position is commanded by superior heights within easy range from the south and west.

At Badrawár the route to Srinagar *via* Brari Bal Pass branches off. A route from Chamba also debouches at Badrawár.

11. JAORA . . .	17 0	124 0	A small village; supplies scarce; water procurable; country mountainous, with beautiful scenery; road very fair; cross over a small hill on leaving Badrawár to the village of Chintur;
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then along ascent of a hill along the ridge of which the road runs for a considerable distance. A similar descent on other side. Road by Siwardhar in summer; another by Jagud.

12. JOHNI . . .	14 0	138 0	A small village; supplies scarce; water procurable; country at first well wooded, afterwards bare hills, with the Chenáb flowing below; road difficult in places; <i>nala</i> bridged.
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13. KISHTWÁR . . .	15 0	153 0	A small town and fort situated on an elevated plateau near the confluence of the Chenáb and Maru Wardwán rivers. Supplies of all sorts plentiful. The plain in which the town is
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 24—continued.

situated (5,300 feet) is about 4 miles from north to south and 2 miles across: it is undulating. Everywhere cultivated and dotted with villages; it is bounded on the north and east by mountains, and on the west by a deep ravine, the eastern bank of which is formed by lofty rocky mountains. A ravine bounds the plateau on the south. The town is dirty and dilapidated, has a bazar and shops, and about 200 houses. The old fort is manned by about 30 sepoys. The inhabitants are more than half Kashmíris, the rest Hindús. Climate warmer than Badrawár, less rain and snow-fall. The road from Joshni difficult and in places narrow, following windings of Chenáb.

At Kishtwár there is a route up the Maru Wardwán valley to Petgam and Insbin (*Route No. 32*), and a road from Simla *via* the Rotang Pass, Tandi, Kilar, and Gulábgah debouches here.

14. MOGHAL MAIDÁN	16 0	169 0	A small village; coolies and supplies obtainable; road difficult in places; on leaving Kishtwár there is a stiff descent down a paved way for about half a mile to the Chenáb, which runs
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here in a deep, narrow channel between high perpendicular rocks; it is crossed by a swinging rope-bridge. The remains of an old wooden bridge are visible. One mile further on the Maru Wardwan is crossed by a similar bridge; the road thence proceeds along its right bank for about a mile, and then ascends another stream for about 4 miles, making at length a steep descent to camp. Laden coolies can cross the bridges, but not ponies or mules.

15. SINGPÚR	16 0	185 0	There are about eight houses here, but no supplies can be depended upon; water plentiful; country well wooded; road very fair for foot passengers, but difficult for laden animals.
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16. WANKRINGI	16 0	201 0	A few huts under the pass; supplies scarce; water procurable; country mountainous; famous pasture land but no cultivation; a steep pull up to the top of the Maibal Pass (11,570 feet)
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(5 miles from Singpúr), with a similar descent on the other side. Snow lies on the pass till very late in the season.

17. WANGAM	9 0	210 0	A village; supplies scarce; water plentiful; country tolerably level; road very fair. Pass Lower at 4 miles and Gohoon at 7 miles, then cross two streams.
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18. ISLAMABÁD	17 0	227 0	A good-sized town; supplies and water abundant; country level, open, and well-cultivated; road good; cross the first <i>nala</i> at Biddur at 3, Sagam at 5; the second <i>nala</i> at 7½; the third
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at Hottra at 9½, and pass near Bingh at 12 miles; here the Shahabád road joins in; the Jhelum is crossed at Islamabad; some of the streams are difficult after heavy rain. Islamabad is situated on the right bank of the Jhelum, which is here about 80 yards wide, and runs with a gentle current; it is navigable as far as Baramúla, the north-west end of the valley (*see Route No. 27*). Hence to Petgam (*Route No. 29*), to Armnáth (*Route No. 26*), to Insbin (*Route No. 28*), to Súrú (*Route No. 75*), to Surphrá (*Route No. 74*).

19. WANTIPÚR	17 0	244 0	} <i>See Route No 52.</i> This part of the journey is generally performed by boat.
20. Srinagar	18 0		
TOTAL	...	262 0	

The route by the Marbal Pass is more generally called Singpúr; the descent on the Kashmír side is very good from the top of the ridge, and laden ponies could with ease be taken down it; but on the Kishtwár side the ascent is very difficult for cattle. But very few ponies are taken by this route, as the only way of getting them across the Maru Wardwán and Chandra Bhága rivers is by swimming, and both are at all seasons very difficult rivers to cross in this manner, specially the Maru Wardwán; when in flood it would be an impossibility.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 24—concluded.

lity. The Marbal Pass is generally closed about the end of October, and remains so until about the end of January. Fuel is obtainable at the top of the pass, but no water.—(*Bates—Montgomerie—Allgood.*)

ROUTE No. 25.

GURDASPUR TO SRINAGAR (BY PATHANKÔT, BASAOLI, BADRAWÁR, AND THE
BRARI BAL PASS.)

Also by the Peristán Valley and Nandmarg Pass.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total	
GURDASPÚR TO BADRAWÁR.	...	107 0	<i>See Route No. 24.</i>
11. KALLAN	11 0	118 0	Leaving Badrawár the path lies down the open valley, which is everywhere terraced into fields, strewn with huge boulders: the cultivation extends up the slopes on the west side of the valley, but to the east the mountains are for the most part rocky and precipitous. The path crosses the Hayl stream (fordable) at the village of Kotli. (Below Kotli there is a bridge across the Nerú river, which is traversed by the road leading to Kishtwár); a little further on the Komeri stream is crossed by a wooden bridge at the village of Udrana; the banks are steep; the road then lies through the village of Gata (Nerú bridged below the village), and then crosses a small stream below the village of Sarana and passing a temple on the banks of the Nerú crosses the Karoti Kad (fordable) by a bridge, just beyond which on the roadside there is a <i>baoli</i> shaded by a chunar tree; the path then dips down once or twice to the banks of the Nerú, and crosses a small stream by bridge or ford just below the village of Dranga (bridge over the Nerú); it then continues along the left bank of the river, passing under the village of Chonda and on to Niota, and then to the hamlet of Sare (the most direct road between Badrawár and Doda is said to cross the river at this point; a large tree saves the purpose of a bridge); the path then rises to Kallan, which is situated on the top of the spur above the left bank of the Nerú near the junction of the Bin Kad. Supplies procurable; water scarce; that for drinking must be brought from the Bin Kad stream, which flows at some distance below the village.

A small *baradári* and space for encamping. (Time occupied in walking, 3 h. 50 m.).

12. DODA	12 0	130 0	Leaving Kallan, path descends through fields to the Bin Kad, which is crossed by a wooden bridge about 4 feet wide and 45 feet span, and continues to descend through fields to the small village of Bhala, soon after leaving which the path strikes the side of the hill above the Nerú and follows along the left bank, passing Berárá, to the small village of Malna, from which it descends to the bank of the river (Berárá bridge); it shortly passes the village of Poraná, and rises up along the steep bank of the river to Nail Dangri; here and there the ascent is rough; soon after leaving this village the road bifurcates, the left branch leading to the village of Kallan, and along the left bank of the Chandra Bhága, the path to the right descends the hill to the rope suspension bridge which crosses the Chandra Bhága. (The passage of the bridge occupies some little time.) The ascent from the river to the fort, which
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 25—continued.

is situated at the edge of the plateau, is rather steep; there is a *baoli* and a chunar tree near the top. The small town of Doda lies about 500 yards beyond the fort.

The usual encamping ground is in the Sarkári Bágh, a well-shaded garden just to the west of the fort. Supplies and water abundant. It is advisable to have coolies for the baggage in waiting on the right bank of the river; the stage is understood to be from Kallan to the left bank of the river, and much time is saved by making this arrangement. Ponies cannot be conveyed across the Chandra Bhága, and must be sent round by the Rámband bridge and into Kashmir by the Banihál Pass.

(Time occupied in walking, 4 h. 35 m.).

From Doda there are two routes to Rámband, *See Route No. 52.*

	Kos.	
1. TO KASHT GHAR .	7	Cross the Lidar Khol by (kadal) bridge at Ganiki
2. CHACHATA . .	6	A village of fifteen houses (Hindús).
3. RAJGHAR . .	5	A village of ten houses (Hindús).
4. JAT GALI . .	5	A village of four houses.
5. RÁMBAND . .	6	A village on the right bank of the Chandra Bhága, lying on the high road between Jamú and Kashmir, by the Banihál Pass.
5 MARCHES: TOTAL .	29	

This is the upper and longer road, but is kept in repair and is said to be easier than the lower road.

Or	Kos.	
1. TO MANDOL .	7	Cross the Lidar Khol by (kadal) bridge at Ganiki.
2. KUNDI . .	6	A village of ten houses (Hindús).
3. RÁMBAND . .	8	Bridge over the Chandra Bhága.
3 MARCHES: TOTAL .	21	

By the lower road following the bank of the Chandra Bhága; though shorter, it is said to be much rougher and more difficult than the upper road.—[*From native information.*]

13. BAGU . .	8	138	Leaving the camping ground in the Sarkári Bágh, the road passes up through the bazár and turns to the west, rising along the steep side of a bare hill and crossing a rill called the Nali
Marí, continues to rise along the side of the hill, passes below the village of Phorwan, on to the Krule Pani, a small stream fringed with trees; it then passes through the hamlet of Nashila, soon after which the path crosses the Koteri Gad, a small stream, and lies up a rough stony ascent to the village of Shúa. After passing Shúa, the path is either level or a gentle descent; it crosses a landslip to the village of Mankan, and passes between the villages of Kanál to the east and Ladrian to the west, on to Matmal and through Zagae, just beyond which is a spring of water; the path then descends to the village of Bagu. Supplies and water procurable; space for encamping limited.			

(Time occupied in walking, 3 h. 35 m.).

ROUTES IN KASHMÍR AND LADÁK.

Route No. 25—continued.

14. GAY . . .	9	147	Leaving Bagu, the path, which lies up the valley of the Lidar Khol, descends through the field and passes above the village of Karoti (beneath which the Lidar Khol is bridged); from this
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point two paths may be taken; the lower one, following the bank of the stream, is easier but longer (it rejoins just beyond the village of Punnir); following the upper and most direct path, it passes through a patch of holly jungle down to a stream which is crossed by a rough bridge and over one or two difficult places to the village of Punnir; the valley now narrows considerably, the road passes on to Kai (four houses, Hindús), and then crosses two small streams; the path then rises, crossing a stream in a ravine fringed with trees; path continues to climb the bare side of the hill, and crossing a small stream enters the village of Beyún (three houses, Hindús), leaving which it continues to ascend the side of the hill, passing down to a ravine and crossing a stream (difficult when in flood) passes above Bimman; path continues to rise crossing two small streams, and passes through the fields to Manzami, leaving which it follows the side of a grassy hill, and is almost level, or with slight fall; it then descends through cedar and pine forest to the eastern branch of the Lidar Khol, and follows the left bank, which is almost level, to the village of Gay, where there is a wooden bridge.

There is grass and shade for encamping on the left bank of the river, just above the bridge. Some supplies are obtainable.

(Time occupied in walking, 4h. 25 m.)

16. FROM GAY TO CHOAN (2 MARCHES) viâ BRARI BAL PASS	20	167	From Gay the direct road into Kashmír lies over the Brari Bal Pass; the distance to the village of Choan, in the Shahabád valley, is about 20 miles, divided into two stages. The following particulars are from native information:—
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From Gay, steep ascent to the village of Lagmar, on the top of the ridge, 1 kos; Lagmar along the ridge to village of Borkan, 1 kos.

Borkan to Saponi (some shepherds' huts and trees), 3 kos.

Saponi to Murchibal (trees on both sides of path), $\frac{1}{2}$ kos.

Murchibal ascends to Poshamuttu, $\frac{1}{2}$ kos (a spring to the right of path).

Poshamuttu to Langbuz, 1 kos.

Langbuz to Kai Panchal, 2 kos, rough ascent.

Kai Panchal to Brari Bal (a pool), 1 kos of rough road. (From Brari Bal to Harpat Talao in the Bring pargana is 6 kos.)

Brari Bal to Takrúbutton, zig-zag ascent, 1 kos.

Takrúbutton ascent to Gurnaji, 1 kos.

Gurnaji to Guggean (shepherds' huts and pool), $3\frac{1}{2}$ kos, ascent.

Guggean to Pantar (a stream), 1 kos, ascent.

Pantar to Choan village, 3 kos.

17. VERNÁG . . .	9	176	See below.
21. SRINAGAR (FOUR MARCHES.)	52		See Route No. 44.
TOTAL . . .		228	

Early in the season, before the Brari Bal pass becomes practicable, it is necessary to take the following route by the Peristán valley and Nandmarg pass, involving a considerable detour:—

15. FROM GAY TO KOUNDA CAMP . . .	8	147 155	Leaving the camping ground on the left bank of the stream, the road lies over the bridge through the village of Gay, climbing the face of the hill by a steep zig-zag path; on gaining the top, the village of Lagmar is passed to the west, and the path turns north along the top
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 25—continued.

of the ridge, and leaving the path leading towards Borkan and the Brari Bal pass, drops down the side of the hill towards the north-west, passing by the fields of Juddú (one house) and through cedar forest; on reaching the stream (the middle of the three principal head waters of the Lidar Khol) it is crossed by a fallen tree below the fields of Sarus (one house), and the path turns south-west, and after a short ascent keeps along the side of a grassy hill, and is mostly level, crossing a stream before reaching the village of Gameri (four houses); it then passes on to Zurtund (three houses), leaving which it crosses a small stream; the path then makes a short ascent over a spur, and having crossed two inferior ridges, passes through the fields to Malán, just beyond which, on the road side, is a *baoli* and shady cedar forest. (Between Lagmar and Malán there is said to be a more direct path than that here described, but rougher and steeper). The path then crosses the spur, taking the right hand road (the left is said to lead to Potan, one house), and descends to the village of Kounda (five shepherds' huts and some cultivation), and crosses the three streams called Konud (one of the head waters of the Lidar Khol), just at their junction, and following the western branch passes through the forest to some cattle-sheds, just beyond which will be found the most convenient spot for encamping. Fuel and water abundant; no supplies.

(Time occupied in walking, 3 h. 10 m.).

16. SENIBUTTI .	<div style="display: inline-block; text-align: center;"> <div style="border-top: 1px solid black; width: 100px; height: 10px; margin: 0 auto;"></div> <div style="display: flex; align-items: center; justify-content: center; gap: 5px;"> <div style="border-left: 1px solid black; border-right: 1px solid black; height: 40px; margin: 0 5px;"></div> <div style="text-align: center;">8</div> </div> </div>	163	<p>Leaving Kounda camp the path follows the bed of the torrent by its left bank in a westerly direction for a short distance; it then crosses and ascends the side of the hill through forest towards south, and shortly drops down again to the bed of the stream, now (31st May) covered with snow; the ascent up this drift is very steep and slippery. On nearing the top the path again turns towards the south, until the summit of the Hinjan Dhar Pass is reached. This pass is open from about the beginning of April until the end of November. The top is narrow, rocky, and bare of trees. It affords an extended view, especially in an easterly direction, embracing the lofty peaks of the Brama mountains on the borders of Zankasár. (From the top of the Hinjan Dhar Pass there is said to be a path to Rámband, which may be reached in two ordinary marches, halting midway at the small village of Ganhot.) After crossing the pass, the path follows the ridge in a westerly direction, and then drops down over numerous patches of snow to north-west, passing some shepherds' huts and entering the forest, through which it descends rapidly, but is not very steep until it reaches the stream below, which is crossed to the right bank (there is no bridge, and when in flood it is rather a difficult operation crossing by means of drift trees); continues for a short distance down the bed of the torrent, and then crosses to the left bank by a small (tangeri) bridge; it is then almost level through the forest, rounding the spur; the village of Chanthau is passed above the opposite bank; the path then descends and debouches from the forest at the village of Chiuli, and passes down through the fields to the Peristán stream, which is crossed by a (kadal) bridge; a little higher up the stream there is a ford by which some distance may be saved; at the spot where the bridge crosses the stream the banks are high, especially that on the right hand.</p>
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The ascent to the village of Senibutti is rather steep. There is no encamping ground near the village, but a place may be found in the bed of the ravine below the west side of the village; it is, however, confined, and wants shade. Some few supplies may be obtained; water from torrent.

(Time occupied in walking, 4 h. 10 m.).

17. BASU	<div style="display: inline-block; text-align: center;"> <div style="border-top: 1px solid black; width: 100px; height: 10px; margin: 0 auto;"></div> <div style="display: flex; align-items: center; justify-content: center; gap: 5px;"> <div style="border-left: 1px solid black; border-right: 1px solid black; height: 40px; margin: 0 5px;"></div> <div style="text-align: center;">7</div> </div> </div>	170	<p>Leaving the camp in bed of torrent, path makes steep ascent due west through the hamlet of Hálan to small village of Peristán, which is on the crest of the spur, whence it turns north, following the ridge for some distance, making a very gradual ascent, and turning the crest of the bare rocky hill by its west side; the path becomes almost level, making a short ascent to cross the spur below the Gújar village of Gagah, which is just above the north-east; it then makes a short, steep descent through a cedar forest, crossing a rill in which there is sometimes water, and continuing in a westerly direction along the bare side of the hill, the path being almost level; it then crosses the hill top and descends through the forest in a north-westerly direction, and is mostly steep and slippery until it crosses a small stream at</p>
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 25—concluded.

its junction with the Sánderi or Pogal nadi; it then crosses the latter stream by ford to the right bank below the village of Maligam; path then ascends above right bank of stream and is in places steep and rocky; the valley here becomes very narrow, both sides being more or less clothed with forest; it then reaches a Gújar's hut and clearing called Basu or Borson, situated on the bank of the Machni Sai, a stream which is said to flow from a tarn on the mountain to the north-west; the stream is crossed by a bridge, and just above its left bank is a limited space available for pitching a tent. Water and fuel abundant; no supplies.

(Time occupied in walking, 3 h. 10 m.).

18. CHOAN	12 0	182 0	Leaving Basu, the path lies above the right bank of the stream along the side of the bare hill; the ascent is at first gradual, but afterwards gets steeper as it climbs a spur covered
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with stunted trees; the last part of the ascent is up the bare and rocky face of the hill. The top of the Nandmarg Pass is level for the distance of 300 or 400 yards, and has higher elevations on either side. Leaving the summit, the path descends the face of the hill, and along the top of a bare ridge, and is not at first steep; it then enters the forest and continues descending the spur, which becomes very steep until reaching the junction of the two streams which drain its either side; crossing these streams, the path follows above the right bank, and again enters the forest from which it had emerged on reaching the streams. The descent is now gradual, but in places rough and stony; the path then follows sometimes the right bank and sometimes the left bank of the stream, passing one or two shepherds' huts. It then rounds the spur and proceeds in a north-westerly direction above the left bank of the Sandrán (this part of the road is smooth and level), to the small Gújar village of Hingpúra, which spreads itself for a considerable distance on both sides of the river, which is spanned in places by temporary bridges. Path crosses one of these below Hingpúra, and continues along the right bank of the river; after leaving Hingpúra the valley becomes very narrow, opening out again on reaching Choan, where the road by the Brari Bal Pass is rejoined.

The village extends for a considerable distance; the usual camping ground is at the north-west extremity on the bank of the stream. Supplies scarce. This is a fatiguing stage, and, until late in the season, much snow has to be crossed.

(Time occupied in walking, 5 h. 30 m.).

19. VERNÁG	9 0	191 0	Leaving Choan, path is smooth and almost level, with slight descent, lying through the rice-fields on the banks of the Sandrán. Passing below Akarbar or Yechabar it reaches the village of
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Goas, where it is usually advisable to cross to the left bank, the path on that side being the drier; by the left bank the path lies through the village of Kammar, and a little further on crosses back to the right bank of the river below the village of Hiwar (path leading into Bring valley), it then leaves the village of Kut on the right hand and re-crosses to left bank at the village of Tauman, and passes on to Saogund, crossing the Hálan stream by a rough bridge, and passes through Naogam, from whence the path is undulating along the foot of the spurs to Vernág.

A large village and celebrated spring; a *baraddári*, and ample space for encamping; supplies plentiful.

(Time occupied in walking, 3 h.).

23. SEINAGAR	52 0	...	(See Route No. 44)
		...	The routes entering Kashmír by the Brari Bal and Nandmarg Passes are only practicable for
TOTAL	...	243 0	foot passengers in May and June.—(Butes.)

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 25 (a).

HISPAR TO NAGAR (*viâ* THE NAGAR RIVER).

Authority.—AHMAD ALI KHAN (1889).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	TOTAL.	
JUNCTION OF ROADS	...	...	This junction, already described in Route 44 (b), is 4 miles and 6 furlongs from Hispar Route 44 (b), and 2½ miles from Buapuch Harai, Route 44 (b), and all distances here given are measured from this point.
<p>One mile and 2 furlongs from this the road descends the face of the hill and runs along the bank of the Nagar river, which is here 100 feet broad and 4 feet deep, the current very rapid. The banks on the left are 20 feet, and those on the right 60 feet high. On both sides of the river there is a small patch of reed jungle. 2 furlongs further the road is often blocked by large land-slips. 4½ miles from the junction the road crosses a stream with banks of 50 feet, the fording being difficult, and from here runs along the banks of the river and is very rough and rugged. 8½ miles from the junction again crosses a large stream. This portion of the road is very difficult for men with loads. 6½ miles there are the remnants of a wooden bridge, over which the road used to run to the right bank of the stream. ½ a mile beyond, the road is cut out of the rocky face of the hill, and the passage of this portion is extremely difficult and dangerous. At 8½ miles the road leaves the stream and ascends the face of the hill, and 2 furlongs further is the halting place of Hura Harai, the ascent being 550 feet.</p>			
1. HURA HARAI	8 6	8 6	This place contains a small hamlet occupied by shepherds, with about 3 acres of cultivation. There are a few large walnut trees, also a large spring of good water. The hill-side to the stream below is covered with willow trees. This place would afford an encampment for 2,000 men. Height above sea level 9,300 feet. The road from here ascends 1,900 feet in 3 miles to the <i>kotal</i> , 11,400 feet above sea level; it then descends 1,250 feet to Taga Pari, the descent being difficult. The distance from Hura Harai to Taga Pari is 4 miles: this latter place has already been described in Route No. , from Nagar to Hispar.
2. TAGA PARI	4 0	12 6	

ROUTE No. 25 (b).

HUNZA TO CHALT.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
HUNZA	1½ mile from here the road crosses a stream whose banks are 200 feet high; the road is good, and the ford easy, the water being shallow. 2½ miles from Hunza, on the right of the road, and 1 furlong off it, on a hill of 200 feet, stands the fort of Haidárabad, containing 200 houses within its walls, and ½ mile further on, on the left of the road, on a mound stands another fort, called Chumarkau, containing

ROUTES IN KASHMÍR AND LADÁK.

Route No. 25 (b)—concluded.

50 houses. One furlong further the road crosses a stream whose banks are 100 feet in height; the ford and road are good. 3½ miles from Hunza, on the left of the road, Dorkan village is situated, containing 150 houses. 4 miles and 3 furlongs from Hunza, on the left of the road and below it, is the fort of Alfabád, containing 300 houses and a polo ground. From Hunza for 5½ miles the road is good, and passes through cultivation and fruit trees, but from this point descends; 6 miles and 2 furlongs from Hunza, on the left of the road, is the village of Hasanabád. One furlong from here the road passes through a gateway and tower 30 feet high, and 100 feet ahead another gateway. Up to this the road is good and the descent easy, but from these gates, on the right of the road is a precipice of 400 feet, and from Hunza the road has a stone wall on either side, and at the second gate mentioned a wall is built across the road on the left up to the bank of the stream, and on the right up to the precipice already mentioned. 6 miles and 6 furlongs from Hunza the road crosses the Muchichul stream by a wooden bridge, 160 feet long and 6 feet broad. The banks of the stream are 400 feet high; beyond the bridge the road ascends a steep of 100 feet, and from here the road is level. 7 miles 3 furlongs from Hunza the road ascends a steep of 500 feet in 2 furlongs; 8 miles from Hunza, on the left of the road, and 6 furlongs distance is the village of Murtazabád, within the walls are eighty houses; from here the road enters cultivation. 9 miles and 1 furlong; from Hunza, on the left of the road, and 1 furlong distant is the fort of Miridas, containing eighty houses. From here the road leaves the cultivation and becomes rough and rugged, the river Hunza lying 500 feet below. 10 miles and 6 furlongs from Hunza the road is passable for laden horses, but not beyond this point. 12 miles from Hunza the road narrows to a foot, and is very steep and rugged, the ascent being equally so. 13½ miles from Hunza the road enters a plain and is level for 3 furlongs, but again ascends the hill-side; the road is here very bad and only fit for led horses. 14½ miles from Hunza the road again becomes level and runs through cultivation. 15½ miles from Hunza cross a dry stream, the banks of which are 70 feet high. One furlong further there is a fort on either side, 200 yards distant from the road; the forts are called Hini.

HINI	15 5	15 5	The northern fort contains 100 houses and the southern one 140 houses. The southern fort is 600 feet square, the walls 20 feet high. Between the two forts is a good encamping ground, fit for 600 men;
provisions and supplies scarce. Height above sea level 7,100 feet. 6 furlongs from here the road has a gradual ascent, and ½ mile further crosses a dry stream, with banks of 30 feet, and 5 furlongs further another stream, with banks 200 feet, the crossing being difficult. From here for a mile the road is level and then becomes rough and difficult, it being only a foot in width. The river Hunza lies 500 feet below the road on the left. 3 miles and 6 furlongs from Hini the road is cut out of the precipitous face of the hill, and for a distance of one mile runs along this precipice and is extremely dangerous, being only a foot in width. For another 3 miles the road is of a similar nature, and great care is necessary. The soil here contains a large quantity of sulphur. 8 miles from Hini the road is again cut out of solid rock for a distance of 2 furlongs, and then becomes level, running through cultivation. 9 miles from Hini on the left of the road is the fort of Mâyûn			
Fort	9 0	24 5	Mâyûn, containing eighty houses; height above sea level 6,700 feet. It is built at the junction of the Mâyûn stream and the Hunza river. A high wall connects the fort with the steep hill-side on the north; a gate

leads out from its walls. The stream flows 150 feet below the fort walls. The road crosses this stream by a wooden bridge, 30 feet long. One mile beyond the fort the road leaves the cultivation and then runs along the foot of the hills. At one mile and 2 furlongs it descends 100 feet. 2 miles and 1 furlong from Mâyûn there is a plain, and then the road ascends 500 feet in a distance of 5 furlongs.

From here a road, fit for foot passengers only, branches off following the banks of the Hunza river. The main road here ascends 500 feet in one mile. 4 miles and 2 furlongs from Mâyûn the road crosses a dry stream with banks of 100 feet, and then runs along the bed of a small stream, the banks on either side being 300 feet high; 4 miles and 6 furlongs the road ascends a pass whose height is 8,200 feet, the ascent being 450 feet. The road on the pass is almost level for one mile and then descends 900 feet into the stream, in which there is a spring of water. The road now crosses a number of streams, and at 9 miles 3 furlongs from Mâyûn ascends another pass, called Budalas, height 7,700 feet. 1½ mile further the road descends 1,400 feet this descent is steep and bad. At 11½ miles the road passes the village of Budalas, situated on the left bank of the Bar stream. This village contains twenty houses; height above sea level 6,400 feet. The road now crosses the Bar stream by a rope bridge, 150 feet long, and proceeds along the right bank. From the bridge for 1½ mile, the road follows the stream, and at 13 miles 5 furlongs from Mâyûn enter Chalt

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 26.

ISLAMABÁD TO AMRŪNÁTH,
AND THENCE TO BALTAL IN THE SIND VALLEY.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. ISLAMABÁD TO EISHMAKAN	12	12	A village; coolies and supplies procurable: pass village and spring of Bawan about a mile below temple of Martund; road broad and level.
2. PALGAM	12	24	A long village: scanty supplies; good road through forest; almost level: pass Ganeshbal.

From Palgam there is a route to Pampúr as follows:—

1. Aru—10. Road lies up the valley of the Lidar; well wooded; camping ground on a small turfy shoulder, on the left bank of the ravine in which the Lidar flows.
2. Lidarwat.—The path leads up the hill side and crosses the Lidar by an insecure bridge some 5 or 6 miles above Aru. At the head of the valley is the Gujar encampment of Lidarwat
3. Camp.—After a long ascent the forest is left behind and valleys are reached in which vegetation is scanty. Crossing a low, grassy slope and rounding a corner, Tar Sar comes in sight; its water is clear and sweet. A steep stony slope leads to the top of the pass. The descent is over a slope covered with rocks. After reaching the foot the path crosses a stream, and goes along the opposite slope, and across a chaos of boulders till a little knoll is reached, at a corner where the valley makes a sharp turn to the westward. After this the road becomes bad, descending to the Nagbarán stream, which is crossed, and the camping ground is reached in a small meadow by the riverside. It is not possible to ride the whole of this march.
4. Sútúr.—Path ascends gradually to the top of a ridge. The descent is steep down the Trál valley to Sútúr.
5. Pampúr.—Cross the ridge which bounds the Trál valley on the west; descent rugged and tedious. (*Younghusband*.)

3. CHANDAN-WARA.	8	32	Encamping ground in forest glade near a stream; no supplies; road narrow and in places rather rough.
4. SHISHA NÁG	7	39	Encamping ground in open, grassy valley above the limit of forest; scanty supply of fuel from juniper bushes.

At about a mile from camp, steep ascent commences; on reaching top, path leaves region of forest, and lies along the grassy mountain side above right bank of the torrent to the Shisha Nág, 6 miles, and passes on to camping ground about a mile beyond.

5. PANJTARNI	8	47	Camping ground as at last stage. About half mile from camp commence gradual ascent, 1½ mile; the descent on the other side is not so long, but steeper, about 6 miles more, or 8 in all to encamping ground. A short and easy march; the five streams which have to be crossed are none of them more than knee-deep.
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6. AMRŪNÁTH	3	50	Steep and fatiguing ascent to the Byronáth pillar on the top of the spur, 1½ hour; descent to the cave even steeper.
TOTAL		50	

On their return from the Amrūnáth cave, the pilgrims descend the narrow valley, following the course of the torrent which flows beneath the cave to its junction with the Panjtarni streams, from whence they proceed to Palgam by Astán Marg and Tanin, crossing the pass to the north-west of the Sachkach mountain. Both these paths are practicable for ponies.

Baltal, in the Sind valley, may be reached through the narrow defile traversed by the Panjtarni streams; early in the season, when the snow which bridges the stream is firm, this can be done without difficulty, but after the snows have melted, it is a matter of great difficulty and some little risk, as there is no path, and the sides of the mountain are bare and precipitous. The distance from the confluence of the Amrūnáth stream to Baltal camping ground is about 6 miles. [*August 1870.*]

(*Bates—Montgomeris.*)

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 27.

FROM ISLAMABÁD TO BARAMÚLA BY BOAT.

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELUM RIVER IN ITS COURSE
THROUGH THE VALLEY OF KASHMÍR.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	<p>7 minutes. Confluence with Arpat; banks get somewhat lower; current swift. Pushwor village.</p> <p>8 minutes. Confluence of Bring; stream about 100 feet wide; current moderate.</p> <p>23 minutes. Confluence of Sandrán. Harnag village.</p> <p>9 minutes. Village of Wúran-hal. Zíárat of Saíad Sabib.</p> <p>4 minutes. Virgúnd village.</p> <p>15 minutes. Village of Pazil-púr at some little distance from the river-bank. On the bank a small zíárat beneath four fine trees.</p>	<p>BRIDGE.</p>	<p>Mind Kadal Ghát, on the Bawan stream, is about a mile from Islamabad; boats can only ascend to this point when the river is in flood. The stream flows in a narrow channel with high banks, which are fringed with poplar trees.</p> <p>Zeripúr village, which extends for some distance.</p> <p>12 minutes. Kandabal, large village on both banks of the river, connected by wooden bridge of two openings with masonry buttresses. Boats do not usually ascend beyond this place.</p> <p>Lidarmot Ghát, village and junction of branch of Lidar. Banks, which are bare, become lower.</p> <p>38 minutes. Junction of branch of Lidar and small scattered village of Adur.</p> <p>8 minutes. Gúr village, just below which junction of the Gúr nala, a branch of the Lidar. (The three branches of the Lidar are small streams with but little current). The river now widens.</p> <p>16 minutes. Confluence of nala.</p> <p>5 minutes. Village of Garsir.</p>

ROUTES IN KASHMÍR AND LABÁK.

Route No. 27—continued.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	10 minutes. BÍJ-BEHÁRA. <i>Total from Islamabad 2 hours 35 minutes.</i> Fishing village.	BRIDGE.	Badsháhi Bāgh and part of the town.
	7 minutes. The remains of a bridge visible on both banks of the river, just south of the Kút Wudar.		11 minutes. Hamlet of Kithri Teng. 14 minutes. Pass village of Wagahúm at foot of the table-land at some distance from the river-bank.
	5 minutes. Village of Semitan.		
	12 minutes. Small village of Dam Sahib.		
	6 minutes. Sangam ghát and ferry; some fine trees Khodawain, confluence of the Sadarmaji <i>nala</i> (combined waters of the Vesháú and Rembiára rivers). The Jhelum here becomes much broader, with an average depth of about 8 feet in floods.	ISLAND.	17 minutes. Murhama, a large village with fine trees. 4 minutes. Kehpúra, just beyond the bend of the river.
	Karawine village and confluence of a <i>nala</i> .		9 minutes. Halamol village and trees.
	19 minutes. Dogripúr.		6 minutes. Settar.
	8 minutes. Rutpúra.		Satghar. 7 minutes. Chujkót village and silk filature. 16 minutes. Watulpúra.
	9 minutes. Rishpúr.	SALLAKOUN ISLAND.	22 minutes. Confluence of stream from the Trál valley. Large village of Tsáras and ferry.
	Bágh and fishermen's huts.	ISLAND.	20 minutes. Confluence of stream from the Trál valley.
	17 minutes. Confluence of small <i>nala</i> and village of Tokan.		
	19 minutes. Larikpúr village and ghát.		

ROUTES IN KASHMÍR AND LADÁK.

Route No. 27—continued.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	32 minutes. Lundpúr. Patgampúr.	ISLAND.	5 minutes. Kainzáí, fishing village. 20 minutes. Awántipúr and confluence of a small <i>nala</i> . 7 minutes. Jaubyor, a small village and ruins of a temple.
	17 minutes. Gárpúr. 3 minutes. Witpúr.	ISLAND.	13 minutes. Kanyildór hamlet. Baras; just below the village an old chunar tree, beneath which there is said to be a spring.
	20 minutes. Bandapúr at confluence of stream. Hadjibal.	ISLAND.	18 minutes. Latapúr. 14 minutes. Huthwor. Between La- tapúr and Huthwor the standstone rock rises in some places to a height of about 50 feet. 21 minutes. Alohi Bág.
	8 minutes. Lilahar. 7 minutes. Karkarpúr vil- lage and confluence of the Rámchu river.		18 minutes. Sámbara Bág village. 19 minutes. Bach Bág.
	5 minutes. Confluence of Da- mahal nadi. 6 minutes. Kadhrámú ghát.		13 minutes. Pathil Bág, from which the river makes a sharp turn.
	14 minutes. Kaindizal vil- lage and ruined masjid.		Gailandar Bág. 7 minutes. Lidharbal garden and the foundations of a masjid.
		BRIDGE.	30 minutes. PAMPÚR. 8 hours and 45 minutes from Bij-Beká- ra: total 11 hours and 20 minutes from Islamabad. 12 minutes. Baradári on river-bank. Núnd Sahib-ka-Bág. 3 minutes. Pistari Bal; the saffron ghát. 7 minutes. Khán-ka-Bág.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 27—continued.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	<p>Píra Bāgh. 9 minutes. Sumbúr Bāg.</p> <p>9 minutes. Shalan, government stables. 15 minutes. Lājyen village.</p> <p>19 minutes. Kakár Bāgh. Batta Hafiz-ka-Bāgh.</p> <p>53 minutes. Sortung, village and zīrat of Zaire-Maj-i-Húnd, shaded by chunars. Zandarbal.</p> <p>7 minutes. Padshahi Bāgh. 8 minutes. Vethnar <i>nañi</i>, communicating with the Nagát Nambal. 7 minutes. Small village of Koras.</p>	ISLAND.	<p>35 minutes. Saimpúr.</p> <p>10 minutes. Panduchak at the end of the spur which dips into the river. There are the remains of the stone abutments of a bridge on either bank of the river, and also, it is said, of two stone piers in the bed of the stream.</p>
	<p>SRINAGAR.</p> <p>Sher Garhi.</p> <p>Kut-i-Khol canal. Taiunkipur Mahalla.</p>	ISLAND.	<p>Hubba Ktahon, village and zīrat. The spurs from the range approach the water's edge.</p> <p>8 minutes. Pandrathan.</p> <p>9 minutes. Batwor.</p> <p>11 minutes. Shopúr.</p> <p>6 minutes. Rám Munshi Bāgh. 16 minutes. Tang Bāgh. 6 minutes. Shurai Yar (old lingam stone). European quarter.</p>
	<p>Sher Garhi.</p> <p>Kut-i-Khol canal. Taiunkipur Mahalla.</p>	<p>AMIRI KADAL BRIDGE.</p>	<p>SRINAGAR. 20 minutes. 4 hours and 29 minutes from Pampúr : total—15 hours and 49 minutes from Islamabad.</p> <p>Teont-i-Kol canal. Bussunt Bāgh.</p> <p>Dhúmpúr Mahalla.</p> <p>Colonel Beja Singh's temple ; the cone is covered with metal plates surmounted by a gilt pinnacle. Ahlamar Mahalla. Sirdár Attar Singh's house.</p>

ROUTES IN KASHMÍR AND LADÁK.

Route No. 27—continued.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	<p>Ved Sutz Mahalla.</p> <p>Zaiendar Mahalla.</p> <p>Risbi Sahib-ka Mahalla and zidrat.</p> <p>Deoram Bakshi's temple. Metal roof.</p> <p>Kowar Pertáb Singh's temple. An unfinished brick building.</p> <p>Mih Sahib-ki zidrat.</p>	<p>HABIBULLA KHAN KADAL.</p>	<p>Ganpattiar temple, built by the Wazir Pannú.</p> <p>Karyar Mahalla.</p> <p>Diwan Banrináth's house, a new building with some fine wood carving.</p> <p>Motasham Khán-ka Mahalla.</p> <p>Gasyaribal temple.</p> <p>(2nd City Bridge.)</p> <p>Pandit Saibas Trussell's temple. Metal roof.</p>
	<p>Ghát and wood bazár.</p> <p>Entrance of the Nao Masjid, now used as a granary.</p> <p>Sammand Sháh's shop.</p>	<p>FATEH KADAL.</p>	<p>Diwan Kirpa Rám's temple; metal plated roof with gilt ornaments.</p> <p>Mis Lal Dhín's house.</p> <p>(3rd City Bridge.)</p> <p>Syfulla Bába's shop.</p> <p>Sháh Hamadán-ki zidrat, with that of his son Mir Walli Sahib just above it, and the Shah-ka Dewi, a Hindú temple, on the lower front.</p>
		<p>ZAINA KADAL.</p>	<p>(4th City Bridge.)</p> <p>Badsháh's tomb surrounded by a cemetery.</p> <p>College for Hindús.</p> <p>Máharáj Ganj bazár.</p>
	<p>A dispensary.</p> <p>College for Hindús and Muhammadans.</p> <p>Khoja Maihidhín's house.</p> <p>Gannadar-ka Bég.</p> <p>Thagga Bába Salib-ki zidrat.</p>	<p>AILI KADAL.</p> <p>No KADAL.</p>	<p>(5th City Bridge.)</p> <p>Wesi Sahib (Sa'id Muhammad Anón Mantaki) ki zidrat.</p> <p>Bulbul Sahib (Sa'id Abdul Rahmán) in zidrat and masjid, now used as a granary.</p> <p>Moktah Sháh's house.</p> <p>(6th City Bridge.)</p> <p>Ráj Kák's temple (unfinished), garden and house.</p>

ROUTES IN KASHMÍR AND LADÁK.

Route No. 27—continued.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	Debouche of the Kuth-i-kol canal.	SAFFA KADAL.	Rahma Khant-ka Bāgh.
	Shāh Niğmatūlla-ki zīarat. Confluence of the Dūdāh Ganga.		(7th City Bridge.)
	Saiad Sabib-ki zīarat. Customs post under a chunar tree on the outskirts of the city.		Walli Jān's house and garden. Malik Sabib-ki zīarat.
	The Chowni, a square garden enclosed with banks fringed with poplar trees. 1 hour and 25 minutes from the Amīri kadal.		Aowrin or Hindā burning place.
	12 minutes. Maharāj nāla.		2 minutes. Shingalpūr and Lashat Custom House.
	2 minutes. Shalating.	ISLAND.	10 minutes. Palapūr and ferry.
	15 minutes. Mullor, a fine chunar.		Atsan Nambal and confluence of a small stream from the Mar canal.
	Dīwan Gokal Chand's chak. 12 minutes. Mujjigond.		12 minutes Chouchiskron. Two chunars amid a clump of other trees and some fakirs' huts.
	43 minutes. Painsnūr or Mirapūr. A little below the village a ferry. 50 minutes. Shadipūr and the mouth of the Norū canal.		8 minutes. Krishital. 7 minutes. Bakaspūra.
	10 minutes. Shilawat. Chunar trees and ghāt.		7 minutes. Tengpūr village near Azād Shāh's grove of chunars.
		ISLAND.	5 minutes. Confluence of the Sind river just below which the Narain Bāgh. 20 minutes. Batpūr, a village on a mound.
		ISLAND.	3 minutes. Gurazahūm. The ground on this bank is broken into mounds and depressions.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 27—continued.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	20 minutes. Wangpúr.	SHAUKAZÚ, a large in- habited is- land.	7 minutes. Karabágh.
	Some few of the houses and shops are situated on this bank, where there is also a grove of fine chunar trees.	BRIDGE.	Waskúr, a village on high ground at some distance from the river. 10 minutes. A small rill from the morass below Waskúr flows in abreast of the Ahs Tang mountain. 10 minutes. Sumbal; the village stands on the high bank just above the bridge.
	10 minutes. Bat Mahál.	HAJ-NÚK-ZU ISLAND.	5 minutes. Nayn Nor, a small village and clump of trees at the mouth of the canal communicating with the Manas Bal lake. 23 minutes. Asham. Zíárat and chunars on river-bank, near which are some traces of ruins.
	12 minutes. Komanuk <i>nala</i> . 2 minutes. Murkundl. 8 minutes. Fakirpúr.		Hakabor.
	10 minutes. Watsakundel. A ferry. 23 minutes. Hamchakundl.	ISLAND.	7 minutes. Sodnor village and <i>nala</i> .
	25 minutes. Hájan. A ferry. Government stables. Zíárat of Shaikh Núrdhín and chunar trees. Alam Núr, a channel skirting the Wular lake, by which Sopúr may be reached when the Jhelum is in flood. (This route closes earlier than that by the Norú canal.)		10 minutes. Gholam min yír <i>nala</i> .
	36 minutes. Batgund.		
	20 minutes. Madwan in a clump of trees at a little distance from the bank.		

ROUTES IN KASHMÍR AND LADÁK.

Route No. 27—concluded.

Territory.	Left Bank.	River.	Right Bank.
KASHMÍR.	16 minutes. Gasparim <i>nala</i> . The neighbouring village is only inhabited during the singhara season. In autumn and winter numbers of grass-cutters establish themselves on the banks of the river in this neighbourhood.		

ROUTE No. 28.

ISLAMABAD TO INSHIN BY THE RAIL PAWAS PASS.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. ACHIBÁL . . .	6	...	A large village; supplies abundant; a good road the whole way.
		6	
2. TSEHPÚRA . . .	8	...	Pass villages of Kandar, Sombrun, Naogam, Changas, large village of Wattras, crossing a stream by <i>kánal</i> bridge <i>en route</i> . Thence to Krúd and Tserpúra. Supplies and water; good, encamping ground.
		14	
3. TIMMERAN . . .	8	...	Path leads to Metmú,* crosses the Saogám stream and ascends; passes Tingwal, Midepúra and proceeds along the east side of valley between Halákwar and Chittur to Karpúra and thence to Bhimbar: crosses three branches of Arpat by <i>kánal</i> bridges, thence up valley to Rishpúra and Thallar,† and through fields above right bank of stream, crosses the head waters of the Arpat by <i>kánal</i> bridge, makes a short ascent to Taganpúra, on to Shanpúra, and ascends through open forest to Timmeran; water plentiful; supplies cannot be depended upon.
		22	
1. To NEL HUI . . .	6½		A steep ascent which may be avoided by going <i>viâ</i> Halákwar, a village a few miles north-west of Saogám: this latter route, which is rather the longer, is practicable for laden animals with small loads.—(From native information.)

* From Saogám, which is about 2 mles east of Metmú, there is a route to Inshin by the Chár Nag Pass.

† From Dardpúra, a village about 2 miles north of Thallar, in the northern extremity of the Kuthár pargana, there is a route by the Haribal-ki-Gali to Suedramman, a village in the Maru Wardwán, 6 miles north of Inshin.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 28—continued.

2. PIHILKAN . . .	6½	A camping ground at the east side of the Mar-gan Pass; cross the Chúr Nag Pass; ascent and descent easy.
3. INSHIN . . .	8½	A village in the Maru Wardwán valley.
TOTAL . . .	21½	

Miles.

1 To WOGABAL . . .	10	A camping ground; very steep ascent, crossing a torrent four or five times.
2. GORGAON . . .	6½	Camping ground near a red stone in the Zazi-marg, passing the Guunas Nág.
3. SUEDRAMMAN . . .	12	Easy descent into Maru Wardwán valley.
TOTAL . . .	28½	

This footpath is but little used and the track ill-defined.—[*From native information.*]

FROM TIMMERAN THERE ARE TWO ROUTES TO SUEDRAMMAN.

I.	Miles.	
1. BALAMUNDU . . .	8½	By the left bank of a stream.
2. MOMINAR . . .	6½	
3. SUEDRAMMAN . . .	8½	
TOTAL . . .	23½	
II.		
1. BALAMUNDU . . .	10	Pass Niltopa mountain on right hand; a camp-ing ground by right bank of stream.
2. TRESLUBAL . . .	8½	
3. SUEDRAMMAN . . .	6½	
TOTAL . . .	25	

The first of these routes is used early in the season, when the snow is on the ground; the second, after the snows have melted. Both paths are rough and steep, and only practicable for foot passengers.—[*From native information.*]

ROUTES IN KASHMÍR AND LADÁK.

Route No. 28—concluded.

4. PIHILKAN . . .	8	30	An encamping ground where the path meets the torrent from the Margan Pass; juniper bushes only available for fuel, but some wood may be found about a mile further.
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Cross the Zamkatch *nala* (flowing from Niltopa mountain) by a *kānal* bridge; along the bare side of a spur for some way; pass Gújar's hut and proceed through a beautiful forest along right bank of stream, ascending easily to Witcher Dak stream; on leaving the forest at Rial Pawas path leads up a bare spur, and towards the end is very steep. The pass is a narrow neck; on the north is the Patwal Marg, on the south the Kaja mountain, thence a gentle descent for about a mile through a *gali* lying parallel to the Margan Pass to Nág Kat, whence the descent is gradual to Pihilkan.

(When clear of snow, it is stated that ponies may be led over this pass, but it is impracticable for laden animals. Cattle with very light loads find a path from Timmeran by ascending the forest-clad hill to the south of the village, and continuing along the spur to a junction with the path by the Chor Nag pass, and so descending into Marú Wardwán.)

5. INSHIN . . .	5		Path leads down the side of a bare rocky mountain and is fairly level: then down valley north-east by a steep descent to Batá, and descends the face of the mountain in a northerly direction and crosses the river by a kadal bridge to Inshin.
TOTAL . . .	...	35	

(Bates—Montgomerie.)

ROUTE No. 29.

ISLAMABÁD TO PETGAM IN MARÚ WARDWÁN VALLEY (BY NOWBUG AND THE HOKSAR PASS).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. KARFÚR . . .	13	13	Huts.
2. RÁJPARAN . . .	16	29	Pass Nowbág.
3. CAMP . . .	10	39	Cross the Hoksar Pass, 13,315 feet.
4. PETGAM . . .	12		
TOTAL . . .	—	51	

(Montgomerie.)

ROUTES IN KASHMÍR AND LADÁK.

Route No. 29—concluded.

BATES GIVES FROM NATIVE INFORMATION TWO ROUTES FROM NOWBÚG TO PETGAM.

I.				
1. DUS . . .	9 0	9 0	The principal village in the Nowbúg valley.	
2. DEORMARG . . .	7 4	16 4		
3. GARWAB . . .	9 0	25 4	Cross Hoksar Pass.	
4. NÁNDPET . . .	9 0	34 4		
5. PETGAM . . .	10 4			
TOTAL . . .		45 0		
II.				
1. DUS . . .	9 0	9 0	From Maru there is a path lying up the valley of the Fariabádi stream; it is very little used, and though it passes a few villages neither coolies nor supplies can be depended upon.	
2. DEORMARG . . .	7 4	16 4		
3. HOKSAR . . .	7 4	24 0		
4. KON NÁG . . .	7 4	31 4		
5. SURIMARG . . .	6 0	37 4		
6. BUJIPUTHUR . . .	6 0	43 4		
7. CHENAIR . . .	6 0	49 4		
8. PETGAM . . .	3 0			
TOTAL . . .	...	52 4		

From Maru the first stage is to Metwan, about 14 miles; this is a small village containing about six houses; the road passes the village of Zabban, where is a hot spring. The first half of the way the road is good; the latter half depends upon the state of the stream; if in flood it is necessary to ascend the hill side, in which case the first stage will be to Zabban. Second stage, from Metwan to the Maharran encamping ground, about 10 miles; path passes the Fariabád encamping ground at the junction of the Kriash Nai stream from the east and the Zajh Nai stream from the west, and crosses a small spur to the encamping ground, which is situated on the grassy slope of the mountain looking up the Ditchani, a small valley to the east. Third stage, Maharran encamping ground to the Kailgan rocks, 12 miles; path follows the right bank of stream; fuel and water procurable; no habitations near. (*Robinson.*)

(*Bates.*)

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 30.

JHELUM TO SRINAGAR (BY CHAOMUK, PUNCH, AND URI).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c
	Inter-mediate.	Total.	
JHELUM TO			
1. DÓLIAL . . .	14 0	14 0	<p>A village on right bank of the Jhelum; supplies procurable; country level, open, cultivated; road good.</p> <p>There is another route by left bank, viz.:—</p> <p>Miles</p> <p>To Chechian . . 11</p> <p>Mirpúr . . 11</p> <p>Chaomuk . . 10</p> <p>Sansar . . 21</p> <p>Kotli . . 15</p> <p>—</p> <p>68</p> <p>or Kotli may be reached thus—</p> <p>Miles.</p> <p>Katiali . . 9</p> <p>Mirpúr . . 12</p> <p>Polyee . . 11</p> <p>Kazdan . . 7</p> <p>Budali . . 14</p> <p>Kotli . . 14</p> <p>—</p> <p>67</p> <p>—</p> <p>There is a route from Mirpúr to Saidabád on Bhimbar Route.</p>
2. TANGROT . . .	14 0	28 0	<p>A village on right bank Jhelum; supplies scarce; road tolerably good by river-bank all the way.</p>
3. CHAOMUK . . .	10 0	38 0	<p>A village on left bank Jhelum in Kashmír territory; supplies scarce; water procurable; road indifferent, through hilly country. On leaving Tangrot cross the Jhelum by ferry, and a river shortly before reaching Chaomúk. There is a direct path from Chaomuk to Kotli, difficult and not fit for laden ponies.</p>
4. SANSAR . . .	21 0	59 0	<p>A small hill village; supplies procurable; water plentiful; road indifferent, passing through a very hilly country. A long march might halt at Biari, 7 miles.</p>
<i>From Sansar there is a route to Rewat on Grand Trunk Road below Pindi.</i>			
5. KOTLI . . .	15 0	74 0	<p>A village; supplies scarce; water procurable; road difficult, but practicable for laden animals.</p> <p>There is a path from Kotli to Púñch by the Nandherí Gali and Súni Gali.</p>
1. MANKÓT . . .	18		<p>A large village and fort on right bank of Mandal stream, cross Nandherí Gali.</p>
2. PÚNCH . . .	15		<p>Cross Súni Gali.</p>
	33		

This path is described as being rough, steep, and very little used. (*Bates—from native information.*)

ROUTES IN KASHMIR AND LADÁK.

Route No. 30—continued.

There is also a path from Kotli to Naoshera on the Bhimbar route *vid* the *Ban sala*, *vis.* :—

	Miles.	
TO KOIRETTA . . .	15	A village of thirty houses ; supplies.
NAROKA . . .	10½	A village of twenty houses ; supplies.
NAOSHERRA . . .	12	
	37½	miles, said to be a road fit for ponies. (<i>Butes—from native information.</i>)

From Koiretta there is a route to Rájáori *vid* Siwána ; and also from Koiretta a route *vid* Dharmasál to Saidabad. (*See Route No. 21.*)

6. SAIRA . . .	14 0	88 0	A village on left bank of river ; road indifferent, through a mountainous country. The road is along the banks of the river and somewhat difficult in parts. At the village of Sambri, about half-way, there is a good spring of water, and it would answer as a halting-place if required ; the Púñch rāja's territories are entered after crossing a stream called Arami Bari. The tank water is very bad, but better is procurable at a short distance. Supplies not to be calculated on.
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7. PÚNCH . . .	16 0	104 0	A small town ; a dák bungalow ; supplies and water plentiful ; country mountainous ; road indifferent ; crossing the river on reaching Púñch.
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Not so difficult as the preceding march. Hindú ruins on opposite side of river (Nahur Kabur) which is very rapid. The torrent Maindal is passed ; assistance is necessary for the baggage, women, and children ; there is no danger or difficulty on horseback.

From Púñch there are two routes to Gulmarg, *vis.* :—

I.—By Mandi and Banbal Nag—

To—	Miles.	
1. MANDI . . .	10	A large village.
2. GAGRI . . .	10	A village of ten houses.
3. BAMBAL NÁG OR TO KANTAR NÁG . .	10	An encamping ground ; fuel and water procurable ; the road from Kantar Nág is longer, but better, the difference being about 2½ miles.
4. GULMARG . .	10	
TOTAL . . .	40	

This route is closed from 1st November to 1st May ; a pony may be ridden to top of pass and led down ; there is a footpath from the Bambal Nag to the village of Firozpur, which follows the course of the Drang stream ; it is one long stage.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 30—continued.

II.—By the Nilkanta Pass—

To—	Miles.	
1. KAHÚTA . . .	9	A village.
2. HILLAN . . .	10	A village.
3. GULMARG . . .	9	
TOTAL . . .	28	

This is the shortest route from Púñch to Gulmarg; coolies and supplies are obtainable at all the stages; road closed during winter; it is practicable for unladen cattle.

(Bates—from native information,

8. KAHÚTA . . .	9 0	113 0	}	<i>See Route No. 22.</i>
9. ALFABÁD . . .	8 0	121 0		
10. HAIDARABÁD . . .	7 0	128 0		
11. ÚRÍ . . .	10 0	138 0	}	<i>See Route No. 44.</i>
12. NAOSHERA . . .	14 0	152 0		
13. BARAMÚLA . . .	9 0	161 0		
14. PATAN . . .	14 0	175 0		
15. SRINAGAR . . .	17 0			
TOTAL	192 0		

(Roberts—Montgomerie—Bates—Drew.)

This route is not much used, as it traverses rough ground; but in some respects it has advantages over other routes, and it seems likely when the railway is open to Jhelum, this route may get more into favour, and merit a better construction and maintenance.—(Drew.)

It is said that the easiest known route, with the best gradients and the least natural physical difficulties, is that which follows the river Jhelum, from Jhelum right into the Kashmír valley; and that this route could be made practicable for artillery and wheeled carriages at comparatively small cost.—(*Indian Public Opinion*, 1876.)

THERE IS ALSO A ROUTE FROM PÚNCH TO ÚRÍ *viâ* PABL AND BAGH.

1. AZIVA . . .	13 0	13 0	No regular encamping ground. Cross Bitarh by ford opposite <i>baradars</i> ; hot march; no shade; road pretty level.
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 30—continued.

2. PARRAL . . .	12 0	25 0	Camping ground extensive near a small fort. Good road, but principally up hill, crossing a range, and then dropping down, the last two miles, into an open grassy basin, nearly sur-
rounded by low hills.			
3. RAOTI OR BAGLA . . .	9 0	34 0	No camping ground. Small máshír pretty plentiful in a stream at this village. A very easy march, partly across the valley, the rest down the stony bed of a <i>nala</i> .
4. BĀGH . . .	6 0	40 0	Camp in a small tope on a grassy plateau, about 100 or 150 feet above the stony bed of the stream, which is very wide. A fort on the opposite hill-side up which the path lies, and then
along the bed of a small river, the Nial, which lower down affords good fishing. The journey from Parral to Bāgh can easily be accomplished in one march.			
5. GONKEA . . .	11 0	51 0	Ample space for encamping near the village half-way up the pass. Path first lies on the side of the hill, then crosses stony <i>nala</i> , and continues ascent for four or five miles without
shade; the last bit is very steep but not difficult.			
6. KALANA . . .	7 0	58 0	A considerable village; camping ground very limited; ascend the remainder of the pass, which is rather steep. (No snow on road, 6th May 1869; elevation of pass probably 1,000 feet less
than Hájí Pír.) Cross ridge and descend other side; pretty march; the last descent down a steep cork-screw path. Bāgh to Kalana may be done in one march.			
7. Úrí . . .	16 0		First part of march up and down; cross a small stream with swift current; path then rises along hill-side above Chakoti, which is visible beneath, on the left hand; the road keeps round the hill to the right above the Marí road, to which it gradually drops, striking it opposite
TOTAL . . .	.....	74 0	Sháhdera on the Abbottabád road, about half-way between Chakoti and Úrí. Supplies are procurable at these stages.

(Bates.)

FROM PÚNCH THE ROUTE TO SRINAGAR BY THE TOSHA MAIDÁN IS AS FOLLOWS:—

8. MANDI . . .	12 0	104 0	The path lies past the fort and rájá's palace through the town, below Kazimúna, Gúnde, and Kankot, across the Dungli stream: passes the Hazrí Baoli on to Dingla and through a
valley in an easterly direction to Chandak, opposite the confluence of the Sdran. (The road leading to Rájauri lies up the valley of the Sdran river). Path then passes Chak and hamlet of Kuthrow, and becoming somewhat stony, passes two streams near Timbra and Sathra, and thence on to Bandi and Chakrara and Sekalu, and along the right bank of the stream to Mandi, which is a large village with a wooden bridge over the stream; supplies plentiful; but as the space is somewhat confined, and shade deficient, travellers often camp at Rajpúr.			
9. ARIGAM . . .	9	125	The path passes the confluence of the Gagrín and Dali Nar streams and through the village of Rampúr, which is situated on both banks of the river Dali Nar; there are some clumps of
trees at the temple Amrnáih. The road crosses the Addai, and soon Palara is reached.			

ROUTES IN KASHMÍR AND LADÁK.

Route No. 30—concluded.

Thence past Barachar and Bela on the opposite bank. The way for foot-passengers continues along the river, but that for ponies crosses the spur, and has a steep, stony descent; the paths then rejoin and the valley opens out, thence road descends; passes through Guggan and Danna, and a narrow valley on the left bank at the mouth of which is Biarun. (*The paths leading into Kashmir by Narpur and Sang Safid Passes lie up this valley*). Thence the road, which is mostly rough and stony, lies through a narrow valley, bare of trees; to Arigam.

10. WATTADAR	17	142	Path crosses to left bank of Dali Nar by a bridge, and goes through Sultán Pathri dok, where there are about 30 scattered huts which are inhabited in summer by Gújars.
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Thence following the course of the stream, it ascends by the side of the hill above the Linji-burji dok, and crosses the Gulpalla spur, and passes along the sides of the mountains to the right. About three miles from the top, there is a solitary shepherd's hut, known as the Phalwaran dok, and a small tarn called the Makkar Sar is passed on the left hand at a little distance from the summit. The path is stony and much steeper than the descent on the west side. The summit is called Neza; thence by an easy descent, mostly over a grassy plain, the Dainam Sar at the foot of the rocky chain of the Panjál range is reached. Path then keeps along the spur by the Tsienmarg, descends and crosses the stream which flows from the Gaditar Nág, and ascends again shortly after descending to Wattadar. Fuel and water, but no supplies procurable.

There is said to be another path from Arigam to the Phalwaran dok, which proceeds by Sundar dok and the small village called Sawaji.

The Tosha Maidán Pass (10,500 feet) is closed by the first fall of snow, and is said not again to be practicable till the month of June. The plain affords unlimited pasturage.

11. DRANG	7	149	A small village; some supplies procurable; water plentiful.
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Path leads down to the Gu' Khol, crosses it and lies through the grassy plain (Tosha Maidán), the slopes on the south-east side of which are clothed with pine, cedar, and birch. Passes a small tower and a customs *choki*. Thence descends down the side of the mountain to Drang, somewhat steeply, passing a forest *en route*. This is said to be the best of the paths leading from the Tosha Maidán to Kashmir.

12. MAKAHÁMA	10	159	A large village; supplies abundant. Pass Harbar and Kanna Tsétepúra and Kannapúr on the east, and thence to Rowatpúr, shortly beyond which it crosses to the right bank of the
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Suknág and reaches Sel. Then by right bank as far as Kanagund, when it again crosses the Suknág and ascends to Tuilpúra, runs along the side of the hill above Biru, and in a northerly direction along the top of the *wudar*; thence descends spur to Aripanthan and onwards to Badran, where it crosses the Suknág by a *kánal* bridge, and thence by right bank to Makaháma. There is a more direct road between Drang and Srinagar through Sholapúra, but it is said to be low and swampy, and difficult for laden cattle.

13. SRINAGAR	14	...	Path passes Ban Makaháma, Mathipúra, and the south of Razrin, and Rusu, thence on to Wardán, and through rice-fields by a row of chunar trees to Sybug. Crosses the Hokarsar
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TOTAL ... 173 by a *banded* pathway, and the open table-land; passing Hanjik and Khashpúra, proceeds in a northerly direction to the Maharáj Khol channel, which it crosses by a small bridge. Thence by Barthan, Parimpúra and Arampúra to the high road from Putan and onwards by Chatsabal and the grand parade to the Amiri kadal. The road is mostly low and swampy.

(Bates.)

ROUTES IN KASHMÍR AND LADÁK.

Route No. 31.

ROUTE No. 31.

KÁGHÁN TO GILGIT.

Authority:—BARROW, FROM NATIVE INFORMATION.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. NURANG . . .	14	...	The last village in the valley of the Nainsúkh, a depôt for food for the Gújars, who frequent with their herds the pastures in the upper tributaries of that river; water plentiful. The road
crosses the Nainsúkh at Kághán, then proceeds up the right bank, re-crossing it at Narang, where a tributary from the Safar Múla lake joins the river.			
2. BATAKUNDI KATHA . . .	9	23	From Narang to Giltidás. Mr. G. B. Scott, of the Survey, recommends the stages here given.
3. WAITÁR . . .	9	32	
4. KOTAWNI . . .	9	41	There are no villages after Narang, the places marked in the map being merely summer resorts. The road is practicable for pack animals throughout, and as far as the Babdsur Pass is a made road, but is not kept in repair.
5. GETIDÁS . . .	10	51	Getidás is at the southern foot of the Babdsur Pass. Wood is scarce here, but forage plentiful.
6. THAK . . .	12	63	Cross the pass, which is an easy one, then down a ravine through Babdsur (fifteen houses) to Thak, which is a large village, said to be larger even than Gilgit. There is a fort at Thak.
7. CHILÁS . . .	13	76	Down the valley through Bacha (ten houses). Road so far very good. Shortly afterwards the road leaves the valley of the Thak stream and crosses a stony <i>mairas</i> to Chilas, which is a very large, compact village.
8. THALPIN . . .	...	...	There is no regular ferry, and the Indus, which is probably two hundred yards broad with a strong current, must be crossed on a <i>masak</i> raft. Thalpin consists of half-a-dozen houses.
9. DANDALOSH . . .	10	86	Up the Thalpin valley. Road fit for mules.
10. CAMP IN JUNGLE . . .	9	95	Road up the valley. Camp at its head on the southern side of the pass. There is generally a Gújar encampment at this place.
11. PAIOT . . .	12	107	Cross the Kanjút Pass and take either the road to Paiot by the <i>Sai nala</i> or the Shíngaigáh route; the former is the easier.
12. CAMP AT SPRING IN KHOMAR <i>nala</i> . . .	6	113	Cross the water-shed; the ascent is about 4 miles. Camp at a spring at the head of the Khomar <i>nala</i> .
13. GILGIT . . .	9	122	The road down the Khomar <i>nala</i> is very bad and not practicable for mules. The last 3 miles into Gilgit are easy.

N.B.—The road by the Hular valley is considered a better one than the Thalpin route.

ROUTES IN KASHMÍR AND LADÁK.

Routes Nos. 32 & 33.

ROUTE No. 32.

KISHTWÁR TO INSHIN (BY PETGAM).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. PHALMA . . .	6 0	6 0	Cross Chandra Bhága river by rope-bridge; encamp near stream, as water near last houses is bad.
2. EKALI . . .	14 0	20 0	Two houses here; road bad.
3. SANGER . . .	16 0	36 0	In Dachin; road very bad, not practicable for ponies.
4. HANJA . . .	15 0	51 0	Road, along the bank, when river is low, bad, but shorter upper road much worse; cross Maru Wardwán river to left bank near Zand.
5. PETGAM . . .	13 0	64 0	Road better; a few bad places, not practicable for ponies; cross river to left bank. (See Route No. 29) <i>A path thence to Nowbúg, and another to Súra viâ Chilung Pass.</i>
6. CAMP . . .	11 0	75 0	Encamp on level spot on left bank of river; road good.
7. INSHIN . . .	9 0		A small village: no supplies; bridge here. This is a very bad road as far as lat. 33° 30'; in many places the face of the rock is panned on fir timbers placed from ledge to ledge, cut into
TOTAL . . .	...	84 0	steps; in winter it is closed for eight or ten days at a time from snow.

(Drew—Bates—Montgomerie.)

ROUTE No. 33.

KISHTWÁR TO NOWBÚG (BY THE CHINGAM PASS).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. MOGAL MAIDÁN . .	16 0	16 0	A small village prettily situated; supplies very scarce; water plentiful; country prettily wooded. Road difficult in places. On leaving Kishtwár, there is a long descent down some

stone steps to the Chenáb, the bridge over which is very primitive; 1 mile further on the Maru Wardwán is crossed by a similar bridge; the road then ascends for about 5 miles, after which there is a steep descent to camp. Laden coolies can cross these bridges, but not ponies or mules.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 33—continued.

2. CHINGAM . . .	9 0	25 0	A small village, prettily situated. A very fair road ; makes considerable ascent.
3. SIN THÁN . . .	7 4	32 4	Some cattle sheds on the south side of the pass ; no supplies. The path for the first 3 miles is up a steep ascent, thickly wooded ; towards the summit rich grass and fine forest trees afford pasture and shelter to herds of cattle ; after this the road, first gradually, and then more abruptly, descends to the bed of a broad, deep, hill torrent ; the path, which is scarcely a foot wide, is carried along the bare side of the hill ; beneath are nearly perpendicular precipices, many hundreds of feet deep ; for the rest of the way to the camping ground the track lies along the left bank of the stream, and is bad, narrow, and dangerous, constantly crossing over stones and rocks and beds of snow and ice.
4. NOWBÚG . . .	12 0	44 4	A considerable village in the middle of the Nowbúg Nai, situated on the road leading towards the Maru Wardwán valley by the Margan Pass. There are three good paths leading into the Kuthár pargana. Supplies and water procurable. The path for the first mile lies over a gentle wooded acclivity, the ground covered with grass, clover, and wild flowers ; the torrent must be crossed by snow bridge or trunk of a tree, as it is not safe to ford when in flood ; the rest of the way to the crest of the Chingam or Sin-Thán Pass lies over wastes of snow and ice, the last quarter mile being very steep. Judging from the forest line, which is not 500 feet below the summit of the mountain, the height of the pass cannot exceed 11,500 feet. The descent for the first 2 miles is all snow, a mountain torrent flowing far beneath, above the right bank of which the rugged path runs ; 9 miles pass the small village of Diosur, at the foot of the higher range, surrounded by dense forest ; thence the road lies through a very pretty valley, green and cultivated, and shaded with many trees ; pass the large village of Larum to the left, about a mile before reaching Nowbúg.—(<i>Hervey, June 1861.</i>)
TOTAL . . .		44 4	

(*Bates.*)

ROUTE No. 34.

LÉH TO GAR—(LHÁSA TERRITORY).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate	Total.	
1. CHÍSHOT . . . (10,500 ft.)	12	12	Large village, left bank Indus ; extensive cultivation ; poplar and willow trees. Cross Indus at 7 miles by wooden bridge. Road heavy between Léh and bridge. Camp in Gúlab Bág.
2. MARSALANG . . . (12,200 ft.)	13	25	Village left bank Indus ; road good, up left bank Indus ; rest-house and supply depôt ; camping ground Attabágh near Atta ; considerable plantations of poplar and willow ; extensive cultivation. Indus crossed by wooden bridge leading to Chiure on right bank, where the Chang Chenmo route joins.
3. UPSEHI . . .	10	35	Village left bank Indus ; road good, up left bank ; considerable cultivation ; poplar and fruit trees.

ROUTES IN KASHMIR AND LADÁK.

Route No. 34—continued.

4. GYA (13,500 ft.)	18	53	Village (forty houses) and monastery left bank of stream of that name; barley cultivation; rest-house and supply depôt. Road follows up Gya stream, crossing and re-crossing it. In parts stony, but not difficult.
5. DEBRING	19	72	Camping ground south-east base of Tagalang Pass (18,042 feet), which is crossed between it and Gya. Road from latter continues up Gya stream. Then up very stony, steep ascent to top of the Tagalang. Descent also stony and steep. The road has been repaired of late years. No supplies at camp. Fuel plentiful. Grass and water scarce.
6. THUGJI (14,900 ft.)	14	86	Camping ground on north bank of Tsokar Lake; fuel and grass plentiful; water from small streams. A few Bhoti camps generally here from which a few supplies and sheep are procurable. Road good, though sandy in places.
7. CAMP	12	98	From this place a route leads south across the Nakpogoding Pass to the Tsomoriri Lake.
8. PUGA (15,900 ft.)	13	111	Camping ground right bank Puga stream; sulphur mines, borax fields, and hot springs near here; fuel plentiful; grass in patches. Cross Polakonka Pass (16,300 feet).

Top of pass is nearly level and grassy for about a mile. The descent is easier than the ascent; for the first three miles the road leads down a rugged valley, with masses of boulders. A stream, the Rulang Chu, has cut for itself a narrow channel 100 feet deep. After three miles the valley becomes gently sloping and gravelly. This continues for five or six miles, when it becomes level and swampy for another mile. The last two miles are level, with hot springs occurring at intervals. Ascent and descent very gradual.

9. MAHIYE (13,800 ft.)	13	124	Camping ground right bank Indus, opposite junction of Puga stream. No wood or grass. Cattle must swim river to pasture on left bank. At ford water waist-deep. A route leads hence north to Shushal over the Thatola Pass (33 miles). (See No. 57.)
10. NIMA-MUD (14,000 ft.)	12	136	Two small villages right bank Indus. A little barley cultivated. Fuel and grass plentiful. Indus fordable. Water chest-deep in autumn.

Routes lead from this to Lék by both banks of Indus, but are difficult. Also two routes to Shushal—(1) by Mahiye and Thatola Pass; (2) by Tsuka-La (Pass). Also a route to Hanlé via Nowi.

From Mahiye road by left bank; stony, sandy, a little grass here and there; after several miles Nidar, of three houses, on left bank, also Nima, of twelve houses, and Mud, of ten houses, are reached: thence the valley widens to 4 miles with pasture. At the next bend to the north the valley narrows to 2 miles and 20 miles further on to still less. At Dora no snow falls, and there is a thin pasture.

11. CAMP	17	153	
12. CAMP	17	170	
13. DORA (13,900 ft.)	10	180	Camping ground right bank Indus, close by a small shallow lake. Fresh water. A winter station of the Rupshu shepherds. The boundary of Chinese Tibet is a day or two beyond camp.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 34—concluded.

18. TASHIGONG . . .	55	235	<i>Note.</i> —Montgomery gives the names of halting places between Tashigong and Gar as follows:— Tashigong to (1) Langmar (winter encampment); (2) Gar (Gunsu); (3) Camp; (4) Camp; (5) Gar (Yarra). This is lower Gar, the winter station. (<i>Drew-Reynolds.</i>)
21. GAR . . .	30	...	
TOTAL . . .		265	

ROUTE No. 35.

LÉH TO NOH (BY TANKSE).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
TO CHAGRA (15,090 ft.)	.....	84 0	<i>See Route No. 39.</i>
9. CHARKANG . . .	6 0	90 0	A ruined rest-house at the foot of the Lankar or Marsemik La; road good, up stream all the way; grass and burtai at camp.
10. PANGUR GONGMA . (17,670 ft.)	9 0	99 0	The road crosses the range which separates the lake Lukong drainage from that of the Chang Chenmo river by the Marsemik Pass, 18,430 feet, and instead of following the Yár-
<p>kand route to the Chang Chenmo valley, the road passes over elevated ground to the east of the pass into the head of another valley which drains into the Pangong lake; then crosses by the Kinsu, a high spur from the main range, and descends to camp. In July there was snow lying on the surrounding hills, but none on the pass itself.</p>			
11. NINGRI OR RONG- MAK . . . (16,250 ft.)	5 0	104 0	Road follows down a large stream which flows to Pangong lake, and in summer is difficult to cross; grass and burtai at camp.
12. NIAGZU OR ROW- ANG YOKMA . . . (15,390 ft.)	8 0	112 0	Road passes for 8 miles down stream to Mandal, and then turns up a branch valley (Tsokiok) containing abundance of grass and jungle wood. The camp is at the junction of three streams, and is on the frontier between Ladák and Tibet.
13. KAISARPO . . . (16,000 ft.)	12 0	124 0	Good road along Tsokiok stream. Three tents of Noh shepherds at camp.
14. GONU . . .	6 0	130 0	Road continues up valley, near the head of which two passes (17,300 feet and 17,700 feet high respectively) have to be crossed; a frontier guard stationed here.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 35—continued.

15. CHUZAN	11 0	141 0	Road down valley, which opens into a grassy plain; several springs near camp from which a plentiful supply of good drinking water is obtained.
(15,840 ft.)			
16. PAL	15 0	156 0	Road down valley. Several springs near Camp. Pal is on the northern bank of the Pangong lake, the water of which is brackish.
17. DOBO NAKPO	8 0	164 0	Road skirts the northern edge of two small lakes, the Cho Rum and the Cho Nyak, the water from which flows westward into the Pangong lake, through a deep channel not more than
(14,020 ft.)			
20 paces wide. The water in these lakes is quite fresh and is used for drinking.			
18. NOH	9 0		A small village in the Rudok district, containing about twenty huts built of stone cemented with mud. Population largely increased in winter months by shepherds. A stream from the north-
TOTAL . . . . .	...	173 0	

east, 40 paces wide and 3 feet deep, joins the Pangong lake near this place. Up this stream is a road to Khotán *via* Polu and Kiria.

The village of Gaugra is 4 miles beyond Noh. On the opposite side of the lake a stream flows into it from Rudok. Abundance of grass. Yak's dung is used as fuel. Rudok is about a day's journey from Noh (by a circuitous road to the south).

The distance to Khotán by the road mentioned above is 450 miles. For a distance of 40 miles from Noh it gradually rises up to a height of 15,500 feet, and then for about 160 miles, as the crow flies, crosses in a north-easterly direction a series of elevated plains and ridges before it descends somewhat suddenly to the plains of Eastern Turkistán. The average height above sea level of the halting-places on the elevated plain to the north of Noh is 16,600 feet.—(*Trotter*.)

ROUTE No. 36.

LÉH TO PIUN.

BY DIGAR AND THE SHYOK RIVER.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
LÉH TO DIGAR (TWO MARCHES)	...	24 0	(See route No 37.)
3. SATTI	17 0	41 0	For route up Shyok river from Digar, see No. 38. A village on right bank of Shyok. Road descends rapidly for 2 miles, then runs for more than a mile along a platform of alluvium, after which it descends into valley and runs for 6 or 7

miles parallel to the Shyok, then crosses to right bank. The stream here, in October, is 100 yards broad, and has considerable velocity; it is 3 feet deep in the middle. Its bed consists of boulders and gravel. Its banks, hardly higher than the water. In summer it is crossed by boats, and animals swim over. In winter it is fordable. The Shyok valley at Satti is a gravelly plain, 1 to 2 miles broad, stony, barren, and desolate.

For route Satti to Léh, see No. 37.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 36—continued.

4. LYAKJUNG	12 0	53 0	From Satti the road follows the Shyok to its junction with the Nubrá river, passing Tirit at 7 miles. At the junction the valley of the two streams is at its widest breadth 6 miles. The valley of Nubrá extends for 20 miles, and is 1 to 2 miles broad, and in its general character is very similar to that of the Shyok: its lower part is very fertile, and on the east side from Tirit to Panamik (<i>see route No. 37</i>), cultivation extends in a belt varying in breadth from a few hundred feet to nearly a mile; the villages are large and populous.
5. HUNGAR	9 0	62 0	Large village left bank Shyok, with fine orchards. A pathway leads hence due south over the Thanglasgo Pass (16,960 feet) to the Indus, a little below Léh.
6. TERTSE	11 0	73 0	Village left bank Shyok.
7. UMPARU	5 4	78 4	Village right bank Shyok. Ford river at Tertse. As far as this the Shyok is everywhere fordable in October; average depth 2 to 3 feet. Beyond Umusru there is no cultivation, and the valley is extremely narrow.
8. KHORO OR KURU. (10,300 ft.)	9 4	88 0	Village right bank, the termination of the Nubrá district; the river here enters a deep gorge, walled in on both sides by lofty and almost perpendicular cliffs of slate.
9. WARIS (12,400 ft.)	8 0	96 0	There is no road along the banks of the river, as the rocks are too precipitous and the river is too deep, but when frozen over it can be used; at other times it is necessary to ascend by a very narrow and rugged ravine, until the steep ridge can be crossed, for 8 miles to Waris, where are a few fields and huts, but the latter are abandoned, when harvest is over, for a more temperate spot.
10. BOGHDAN (11,700 ft.)	7 0	103 0	Village right bank Shyok in well wooded ravine. From Waris ascend ridge on left (14,700 feet). Descent very abrupt (3,000 feet in 1 mile).
11. CHULUNKA	9 0	112 0	Village right bank, three or four houses.
12. TURTUK	8 0	120 0	Village left bank; a bridge of poplars, 25 paces long, here.
13. PRAHNU	12 0	132 0	Village right bank; much cultivation.
14. PIUN	12 0	144 0	Village left bank. Pass Siksa close to Piun. The route from Léh via Indus and Hanú joins here (<i>see No. 41</i>). All these villages have orchards, poplars, and some willows; they lie alternately on opposite sides of the river, which is in this part very rapid and not fordable, and has to be crossed by bridges of poplar trunks. (<i>Thomson—Maisey</i> .)
TOTAL	...		

ROUTE No. 37.

LÉH TO SHAHIDULA *en route* to YÁRKAND (BY THE SASER AND KARAKORAM
PASSES—THE TABISTANI OR SUMMER ROUTE).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.															
	Inter- mediate.	Total.																
1. LÉH TO POLÚ DIGAR.	10 0	10 0	Camping ground and a few huts at south base of the Digar La (Pass), small stream; a little pasture, but no fuel.															
2. DIGAR (13,080 ft.)	14 0	24 0	Village situated between Digar La and Shyok river; ascent of pass steep and rough; cross a narrow gap and reach crest of Digar La (17,900 feet), down a long, stony slope, covered with snow patches at end of June, to Polú camp at 9 miles. Then across bogs and peat beds and down a moorland 5 miles to Digar. The pass is very difficult and yaks should be used.															
3. SATTI (10,500 ft.)	17 0	41 0	Village right bank Shyok; at 5 miles reach Shyok, and proceed down left bank and cross by boat opposite Satti. Baggage animals must swim over; river fordable in autumn and winter. From L44 there is a more direct, but more difficult, route to Satti by the Khardong Pass, viz.—															
			<table><tr><th></th><th>Miles.</th><th></th></tr><tr><td>1. CAMP AT FOOT OF KHARDONG PASS (15,000 ft.)</td><td>13</td><td>A few stone huts here; road circuitous and stony; at 5 miles pass Ganies.</td></tr><tr><td>2. KHARDONG VILLAGE (13,500 ft.)</td><td>14</td><td>A village situated on an alluvial plateau bounded on one side by high cliffs. The ascent of the Khardong Pass (17,800 ft.) begins at once by a very stony, steep zig-zag. Descent is also very steep for 1,200 feet, passing over a snow bed. Beyond, it is more gradual along an upland turf slope over moraine banks across a stream and, down the course of a mountain torrent to Khardong. This pass is impracticable for ponies, and yaks must be used. There was snow on it in the middle of July on the southern slope. On the northern slope there is always snow.</td></tr><tr><td>3. SATTI (10,500 ft.)</td><td>12</td><td>Follow course of Khardong stream, crossing it three or four times by rustic bridges to its junction with the Shyok at Kharisar village; cross Shyok by boat to Satti on right bank.</td></tr><tr><td>TOTAL</td><td>39</td><td></td></tr></table>		Miles.		1. CAMP AT FOOT OF KHARDONG PASS (15,000 ft.)	13	A few stone huts here; road circuitous and stony; at 5 miles pass Ganies.	2. KHARDONG VILLAGE (13,500 ft.)	14	A village situated on an alluvial plateau bounded on one side by high cliffs. The ascent of the Khardong Pass (17,800 ft.) begins at once by a very stony, steep zig-zag. Descent is also very steep for 1,200 feet, passing over a snow bed. Beyond, it is more gradual along an upland turf slope over moraine banks across a stream and, down the course of a mountain torrent to Khardong. This pass is impracticable for ponies, and yaks must be used. There was snow on it in the middle of July on the southern slope. On the northern slope there is always snow.	3. SATTI (10,500 ft.)	12	Follow course of Khardong stream, crossing it three or four times by rustic bridges to its junction with the Shyok at Kharisar village; cross Shyok by boat to Satti on right bank.	TOTAL	39	
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TOTAL	39																	

ROUTES IN KASHMÍR AND LADÁK.

Route No. 37—continued.

3. SATTI . —contd.	<i>Drew thus describes these marches: The way from Léh leads for some miles up the valley, rising at an angle of 5°, then it continues in a branch valley of steeper gradient, till it reaches the water-shed, which in this place is a narrow rocky ridge at 17,500 feet; the pass in places is difficult for ponies, which are replaced generally by yaks. On the north of the pass the road crosses a bed of ice, and leads down a steep descent of some 1,600 feet; thence an easy and long descent leads for many miles down a valley; several small lakes are passed, and in the bottom grazing grounds and scattered houses, until Khardona, a large village, is reached; thence by a wide valley along the Khardong stream, to the Shyok river, which is crossed at 10½ miles by boat, and at certain seasons by a ford. Drew makes the distances to Taghar—Camp 12 miles, Khardong 15, Khartsar 12, Taghar 13; total 52 miles.</i>
4. TAGHAR . (10,500 ft.)	15	56	Village left bank Nubrá: barley and lucerne cultivation and a good many trees. Proceed down right bank Shyok in the rich valley of that river, to Tirit, 7 miles; then up left bank Nubrá, passing Lakhjung, a flourishing village at the confluence of the Shyok and Nubrá; the valley of the Shyok is here some 4 miles wide, and of the Nubrá 2 to 3 miles; it is in parts sandy and shingly, and in parts covered with jungle. Cultivation, fruit trees, and hamlets in places.
5. PANAMIK . (10,840 ft.)	13	69	Large village left bank Nubrá; extensive cultivation; barley and lucerne, supplies for onward journey should be obtained here. Midway cross a rocky ridge abutting on the stream, with the populous village of Chirása on the opposite bank. Pass Popchi, a large village, at 7 miles; hot springs at 12 miles.
6. CHANGLUNG . (10,760 ft.)	11	80	Small village left bank Nubrá; the last inhabited place in Ladák territory by this route. Hot springs here, and a little cultivation; road across patches of turf and brushwood jungle. At 3½ miles pass Takeha, and cross the Tutyalak, a rapid stream, by a timber bridge.
7. TUTYALAK (13,300 ft.)	11	91	As far as Changlung the road lies in Nubrá valley, the richest and most thickly populated in Ladák, along left bank of river. Camp on gravelly flat close under a glacier, left bank Tutyalak; fuel scarce, pasture plentiful. This place is called Pangdongsta by the Tibetans: steep zig-zag ascent of 4,000 feet to the Kárawal Dawan ridge, 3 miles. Then down a steep hill slope and cross Tutyalak river by rickety spar bridge, and proceed up left bank 3 miles to camp.
8. BRANGSA SASER OR SASER POLÚ (15,204 ft.)	15	106	No supplies, fuel, or grass. Camping ground and a few huts at north-east base of Saser Pass and on right bank of Shyok river; proceed north through a narrow defile; path very rough. At half-way pass Sartang camp (also called Sar-i-kanz-i-khoja-Fateh) at foot of Saser Pass. Glaciers all round. Path now winds under a huge glacier, which it eventually crosses; leading over it for 3 miles; passage dangerous; this is the summit of the Saser Pass (17,500 feet); it is covered with perpetual snow, and in the most difficult of all the passes on either the summer or winter route. The ascent and descent are nearly always impracticable for laden horses, and yaks must be employed to carry loads over it. Path leads down from the glacier to Brangsa Saser.

From Brangsa Saser there is another route to Daolat Beguldi; it is only practicable in winter.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 37—continued.

1. *To Kumdan, 8 miles.*—Up a wide river channel, through a very narrow and winding strait between a great glacier and opposite cliffs and along the river course. The passage of the strait is done on the ice, or through the stream where it is broken, a difficult road under any conditions.

2. *To Gapshan, 9 miles.*—Across a bank of loose pebbles, through a narrow strait where the river bed is very nearly blocked by a vast glacier which has slid down across it, and up the bed of a stream, in and out of the water repeatedly.

3. *To Daolat Beguldi, 15 miles.*—Across an undulating ravine-cut plateau.

9. BULAK-I-MURGHAI OR MURGHAI (15,190 ft.)	10 —	116	Camping ground right bank of a tributary of the Shyok. Ford Shyok opposite Brangsa Saser. Proceed down left bank for a mile, and then due east up a deep gully to Chungtash camp, 8 miles, at a great erratic boulder on a turfy flat: thence proceed down dry stony gully to Murghai. The winter route from Léh joins in here. (See No. 38.)
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10. KIZIL LANGAR (16,700 ft.)	16 —	132	Camping ground on left bank of a tributary of the Shyok, flowing down south from the Dipsang plain. No fuel or forage procurable. Road very narrow and difficult, and risky from stone avalanches. Follow up course of stream and cross it repeatedly by narrow fords; it flows as a raging torrent, rolling over great boulders in a tight winding gorge, then quit the river, and pass over projecting bluffs, joining it again at 11 miles and follow it up to Kizil Langar. At 13 miles pass Bartsai or Borsa camping ground on a gravelly talus shelving to the stream.
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11. DAOLAT BEGULDI (16,880 ft.)	20 —	152	Camping ground at north-west corner of Dipsang plain. Continue up stream, path still difficult, and at 6 miles ascend up steep and stony gorge to the Dipsang plain (17,800 feet), about 18 miles broad. Cross this bleak, barren, undulating plateau, from which the world around subsides, the highest hill tops only appearing above the horizon. Soil soft, and spongy, gravel and clay mixed, and where water-logged, boggy. Breathing distressed. From plateau descend into a wide deep gully. Cross shallow stream with muddy bottom, in which cattle stick, and from it ascend to the Daolat Beguldi plateau.
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12. BALTI BRANGSA OR BRANGSA KARAKORAM (17,180 ft.)	22 —	174	Camping ground at north base of Karakoram Pass, and left of a sandy ravine. Large rock here used as a shelter by travellers. No grass or fuel. Gradual rise to foot of Karakoram (18,550 feet), which is crossed at 11 miles. Breathing difficult, surface bare gravel and clay, ascent sudden and steep. Descent also short and steep, and then gradual down a shingly gully to Balti Brangsa. Pass Chajosh Jilga camp at 12 miles. Near the summit of the pass three streams rise, one runs down to the west and south, the second to the south, and the third to the north-east: the two first join at Yapchan and fall into the Shyok, the third is the source of the Yárkand river; snow in winter only on the pass; road nearly always open. Many beasts of burden (ponies and horses) succumb to fatigue and difficulty in breathing. The pass is throughout passable for laden horses.
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13. MALIKSHAH OR AKTÁGH. (15,590 ft.)	28 —	202	Camping ground right bank Yárkand river. No wood or grass and no water from end of October to end of April. Road follows down course of a wide shingly gully. Pass Kiziltagh, Chadartash, and Waháb Jilga camps. Latter at 14 miles, where the Aktágh stream flows through a cutting in slate rocks. Vegetation most scanty in herbal tufts; a few antelopes met with. From this down stream is the winter route <i>via</i> the Yang Diwan and Kugiar to Yárkand (see Section II). The Chang Chenmo route (Western Variation, No. 39) joins in at Malikshah. On this march this road is good, and there is little snow in winter.
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 37—concluded.

14. CHÍBRA (16,480 ft.)	10	212	A few stone enclosures in which travellers rest for the night at foot of Suget Pass; cold usually intense; no grass or fuel; water scarce. Proceed north over an elevated, arid, stony plateau, oppressed on this march. The whole region a
a desert, gradually ascending. Breathing bleak, desolate and inhospitable waste.			
From Sar-i-hauz-i-khoja to Chíbra both inclusive, there is a difficulty as to wood and grass, which are altogether wanting from halting-place No. 10 to Chíbra inclusive.			

15. SUGET (12,970 ft.)	21	233	Camp ground, right bank Suget stream, close to its junction with the Karakash, in an open wide valley. Grass and wood abundant; the grazing ground is much used by traders, ascent gradual for 6 miles to top of Suget Díwan Pass (17,610 feet). Snow lies on it from September to April; and the breathing of men and animals is much affected. Descent at first steep into a ravine. Then over high moraine banks of granite boulders and across slope of a hill to Suget. Pass Kutas Jilga at about 6 miles.
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16. SHAHIDÚLA KHOJA (11,780 ft.)	8	241	Camping ground, left bank Karakash. Small fort with garrison now unoccupied. Fuel and grass here, and Kirghiz camps around. The road from Suget follows the course of the Suget stream, crossing it several times; at 4 miles it joins the Karakash, crosses and then keeps the right bank of the latter to opposite Shahidúla. The Kugiar route can be joined from here by following up the stream that flows down east from the Kirghiz Pass. It is 2 marches to Kirghiz jungle.
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This route is open for 4 to 5 months.

(See Routes Nos. 38, 39, 40.)

THENCE TO 28. YÁRKAND (via SANJU PASS).	202 4	...	There are two practicable routes from Shahidúla to Yárkand, viz.:— By the Kilian and the Sanju Passes, the latter is now closed by the Chinese authorities.
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TOTAL	...	443 4	(Bellew—Montgomerie—Drew—Maisey—Route Book.)
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ROUTE No. 38.

LÉN TO SHAHIDÚLA en route to YÁRKAND (BY THE VALLEY OF THE SHYOK AND THE KARAKORAM).

(The Zamistáni or Winter Route.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
LÉN TO 2. DIGAR	...	24	See Route No. 37.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 38—continued.

3. AGHAM (10,600 ft.)	74	314	Village left bank Shyok: at junction of Dgiar stream. From this place to Murghái the road runs up the valley of the Shyok, winding along the stream, which is crossed and re-crossed some 24 times; the river is frozen over for 4 months in winter beyond Lamakyent, when people travel over the ice; its bed is sandy or gravelly; grass and fuel in plenty all the way. No habitation on the road from this to Khulustan, excepting Lamakyent, and the tents of the pastoral tribes between Doba and Khulustan. Caravans take provisions for their onward journey from this place.
4. PAKKA (11,000 ft.)	12	434	Camping ground right bank Shyok. Cross river by ford or on the ice: water from a spring.
5. CHIMCHAR (11,600 ft.)	10	534	Camping ground right bank Shyok: water from a spring.
6. LAMAKYENT (12,200 ft.)	8	614	Village right bank Shyok; travellers either halt here or at Shyok on opposite bank. Valley uninhabited and barren.
7. CHANG JUNGLE (12,800 ft.)	18	794	Camping ground right bank Shyok. A fine pasture ground, where people of the surrounding country graze their flocks of sheep, goats, yaks, and horses. At a point on the road called Changthang Jilga (meaning the Changthang stream), 3 miles further on from Chang Jungle, the Chang Chenmo stream from the north joins the Shyok, and a road strikes north-east towards Rudok and Chanthan by Chumurti.
8. DONG AYLAH (13,000 ft.)	18	974	Halting-place left bank Shyok: a halting-place called Kabutar Khána is passed <i>en route</i> .
9. MANDARLIK (13,300 ft.)	20	1174	Camping ground right bank Shyok. Pass an old fort called Yarghuluk; little or no snow falls on the portion of the road from Ugham to Mandarlik; further on, as far as Brangsa, it continually snows during winter, but the road is never closed.
10. KUTAKLIK (13,500 ft.)	12	1294	Camping ground on Shyok river at junction of tributary flowing into it from Dipsang plain; a spring of water called Bulak; Yartuvi, another halting-place about 3 miles from Mandarlik; a stream called Kura Jilga joins the Shyok near Yartuvi.
11. SULTÁN CHUS-KUM. (14,000 ft.)	15	1444	Camping ground left bank Shyok, 10 miles below Brangsa Sazer. Bulak-i-Murghai, camp, on summer route, lies 14 miles to the north.
12. BULAK-I-MURGHAI (14,400 ft.)	14	1584	Or to Dahn-i-Murghai, 18 miles, and thence to Daqlat Beguldi <i>via</i> Gapshan. (See Route No. 37.) See Routes Nos. 37, 39, and 40.

ROUTES IN KASHMIRE AND LADAK

Route No. 38—continued.

13. KIZIL LANGAR .	16	174 4	Or to Dahn-i-Murghai, 18 miles, and thence to Daolat Beguldi <i>via</i> Gapshan. (See Route No. 37.) See Routes Nos. 57, 39, and 40.		
14. DAOLAT BEGULDI	20	194 4	Ditto	ditto.	
15. BALTI BRANGSA .	22	216 4	Ditto	ditto	
16. MALIKSHAH .	28	244 4	Ditto	ditto.	
AND THENCE TO YÄR- KAND <i>via</i> THE YÄN- GIDAWAN AND KU- GIAR ROUTE.	...	...	...	...	...
...	...	...	This road is fit for laden ponies; it is open from November to February; grass and fuel are scant in many places, and absolutely wanting in some camps. (Montgomery—H. Strachey—Trotter—Route Book—Drew—Mailey.)		
TOTAL .	...	244 4			

Trotter—Route Book—Drew—Mailey.)

ROUTE No. 39.

LÉH TO SHAHIDÚLA (BY THE CHANG CHENMO ROUTE).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. TIKZAY . .	10	10	Along Indus valley, road good. The village of Tikzay contains about 600 inhabitants and a monastery; cultivation, poplar plantation, and tank.

The village is situated on the right bank of the Indus, in a plain. The monastery is on the end of a spur immediately to the north of the village. Encampment in a poplar garden, to the north-east of which is a small sacred tank. The whole of the land about the village is irrigated by canals from the Indus, and is subject to inundation when the river rises above its usual height.—(Johnson.)

2. CHIMRÉ . . . (11,890 ft.)	15	25	Along Indus valley for 10 miles, road indifferent in places. Indus fordable in September after first 6 miles, turning up north by the Sakti valley for 5 miles of pathway through cultivation to Chimré, village of about 500 inhabitants with monastery. Bad camping ground.
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 39—continued.

Also a route from Chimré to Taghar on Karakoram road.

Taghak	:	:	:	:	:	:	:	10	Cross Waris La; easy pass, 17,200 feet; fit for ponies, closed for 3 months.
Tainyar	:	:	:	:	:	:	:	20	
Sakti	:	:	:	:	:	:	:	20	
Taghar	:	:	:	:	:	:	:	15	

Large village and monastery. The village is situated on the right side of the Sakti ravine, on ground ascending in steps. The monastery is erected on the knob of a spur to the west of the village. Encampment in a small garden of poplars to the east of the village.

(Johnson.)

3. ZINGRAL	.	.	8	|	33	Up valley for about 3 miles, when it forks.
(15,780 ft.)	.	.		|		Up well cultivated valley to eastward for 1½ mile to village of Sakti; beyond this the ascent gets steeper to Zingral, at elevation 15,800 feet. No

village; good camping ground at small tank. Grass and fuel plentiful. At Zingral the valley forks to Chang La and Kay La (Passes), the latter saves about 6 miles, but is more difficult for loaded animals.

Encampment at a small tank, which is in a grazing ground belonging to the villages of Chimré and Sakti. The road runs up a ravine for 6 miles, till it reaches the large village of Sakti, which is situated at the junction of two streams, up the western one of which a road leads into Nubrá *via* the village of Tainyar, while the road to Zingral lies up that which runs down south-west from the Chang La (Pass). The whole of the ground in the ravine from its junction with the Indus to the village of Sakti is well cultivated in a succession of steps. Ascent from Sakti to Zingral very steep, being the best part of the ascent to the Chang La, which renders the after-ascent from Zingral to the Chang La very easy. No houses at this place.—(Johnson.)

4. TSAULTAK	.	.	8	|	41	Up most northerly of the two valleys, an easy,
(15,950 ft.)	.	.		|		but stony, ascent of 2 miles to the top of the Chang La (17,600 feet). A very gradual descent of 4 miles, then turning abruptly to the

east to Taultak, a small lake: no village; good camping ground. Though the pass is not formidable either in height or steepness, it must always prove difficult to loaded animals on account of the badness of the road, which is a mere track winding through rocks and boulders.

The road is on the whole good, crossing the Chang La at a distance of 4 miles, and then down a ravine which joins the Shushal river immediately below Dorgu.—(Johnson.)

The first Yárkand Mission suffered considerably when crossing this pass from the rarity of the air. Several coolies lay down on the road and complained of headache. Several travellers say that they and their followers have suffered more when crossing this pass than on much higher ones.

Road continues down the ravine, which it crosses, and passes for a mile over a spur to Dorgu, a small village situated at a point on the left bank of the Shushal river, from which three roads strike off, *vis.*, to Tainyar, to Shyok, and to Tanké, and where stands a store-house belonging to the maharaja. The river Shushal contains fish which are very good. The ground about the village is bare of trees, but is well-cultivated. From this place to Tanké there are two roads, one along the right bank of the Shushal river, and the other along the left; the latter crosses the river by a small bridge made of willow branches, covered with smooth slate slabs, which being loosely put down render the bridge dangerous. The road on the right bank is good, and crosses the river by a ford about 1½ mile below Tanké.

5. TANKÉ	.	.	14	|	55	Down valley for 6½ miles, easy road, cross
(12,900 ft.)	.	.		|		shoulder of hill into valley with stream running from south-east: pass Dorgu, small village on left bank of Shushal, whence three roads strike

off, *vis.*, Tainyar, Shyok, and Tanké; there is a large store-house. No trees, but culti

ROUTES IN KASHMIR AND LADÁK.

Route No. 39—continued.

vation. Continue up valley to large village of Tanksé: supplies of all sorts procurable which have to be taken on from here, the residence of headmen of the district. Behind the village is the valley coming in from the Kay La.

Tanksé is a small village noted for its store-houses, skins, hides, horns and grain being kept there for the maharaja. There are several roads leading from Tanksé, the chief one being to Shushal south of Pangong, and to Shera and Igu on the banks of the Indus, *vid* Sarsakul village. (See Route No. 57.)

6. CHAKAR TALAO	. 14	69	Valley above Tanksé narrows to a gorge for 6 miles, then turns to the south and opens out; 2 miles further is Muglib, very small village. For 3 miles the valley is a grassy swamp, then narrows for 3 miles of gentle ascent among rocky boulders. At Chakar Talao is a small shallow pond, sometimes dry in summer. Coarse grass on further side of it.
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7. LUKONG (14,130 ft.)	. 7½	76½	Five miles up valley to north-west of Pangong lake. Water salt. Two miles due north from end of the lake to Lukong, small patch cultivation with stream running into lake.
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8. CHAGRA (16,090 ft.)	. 8	84½	One and a half miles above Lukong, valley forks; up one to north-east; summer pasture ground of Tartars, one or two stone huts; grass plentiful; and fish in stream.
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9. RIMDI (17,500 ft.)	. 13	97½	A short steep ascent out of the valley half a mile due east into broad valley running east and west. Continue for 5½ miles very slight ascent to Lankar, stone hut, uninhabited; wood, grass and water procurable; then steeper ascent, but not difficult, to top of Lankar La or Marsemik Pass (18,400 feet). Gradual descent down valley, turning due north. At 3½ miles joins valley from west. Rimdi camping ground at junction; fuel scarce; water and grass plentiful.
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10. PAMZAL (14,790 ft.)	. 13	110½	Down valley to east; stony and narrow tract for 2 miles along face of a steep hill; valley then bends to north, and road improves slightly. At 9 miles bed of stream narrows to a stony gorge for a few paces, then opens out to a quarter of a mile in breadth. Very stony; brush-wood plentiful. Strike Chang Chenmo stream running east and west. Camping ground to west of junction. Fuel abundant, grass plentiful, half a mile further down valley. From Pamzal at 11 miles up Chang Chenmo valley is the hot spring of Kiam.
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11. GOGRA (15,570 ft.)	. 12½	122½	Up Chang Chenmo valley into Kugrang valley north-north-west; road good; fuel plentiful; grass scarce; another route from this, see below.
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12. SHAMAL LUNGA (17,020 ft.)	. 13	134½	Cross valley and up Changlung valley to north-east, stream runs in a narrow gorge. At 4½ miles narrow, steep descent, and ascent across gorge coming from north. At 6 miles hot springs
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in river bed; valley bends round to north, road winds in narrow track on hill side, several steep ascents and descents. Three miles above hot springs is a large ravine leading east, up which is the road over Changlung Yokma Pass on the Lingzithang plain: 1 mile beyond is Shamal Lungpa ravine, running east; first half mile narrow and stony, then opens out; camping ground 1½ mile from entrance; water and fuel plentiful; grass very scarce.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 39—continued.

13. CAMP NEAR NIS- CHU. (18,630 ft.)	14 2	149	Up valley, which at 3½ miles forks; up ravine to eastward at the head of which appears practicable pass. At half a mile take up ravine north by west up steep ascent, cross Changlung Burma Pass, 19,300 feet high (called also Cayley's Pass— <i>Henderson and Hume</i> , page 74). Descend low hill into broad shallow valley due east, down valley which bends to north and camp near black jagged hills. No grass or fuel; march throughout good for laden animals.
14. CAMP LINGZITH- ANG. (17,680 ft.)	16 4	165 4	Down main valley, which makes a great sweep round to north-east, and at 6½ miles opens out into Shumshal plain by Kala Pabár. Due north across plain for 6 miles, cross low ridge with 200 feet rise and 700 feet descent on north side into Lingzithang plain; due north for 5 miles and camp in watercourse. Fuel and water; latter to be got by digging; no grass. From low ridge above-mentioned, rocky peak at head of Kizil Jilga ravine, bears 349°; should be used as a land-mark; travelling good.
15. JUNGLE CAMP	17 0	182 4	Across plain for 9 miles, straight for rocky peak, across low ridges for 8 miles, and camp by small pond. No grass or fuel, but the latter can be collected on north side of plain, where it is plentiful. Travelling good.
16. CAMP SUMNAL (17,150 ft.)	21 4	204 0	Among low hills for 3 miles into broad valley running north, in which is plenty of water; keep up valley northwards for 2 miles towards smooth, round hill, and turn up broad valley running in from west for 11 miles to red rock, cross Kizil Díwan (17,290 feet), at foot of it into Kizil Jilga ravine; water, grass, and fuel obtainable 3 miles down, and more plentiful still further on.
17. KIZIL JILGA (16,360 ft.)	9 0	213 0	Down valley to Karakash river flowing between two huge red rocks; camping ground under southern one; grass and fuel plentiful.
18. KHÚSH MAIDÁN	17 0	230 0	Down Karakash valley, at 5 miles water disappears in the ground. None to be found for 11 miles, then are numerous springs; camp on south side of valley; fuel abundant; grass scarce; road excellent all the way.
19. CHUNG TASH (15,740 ft.)	7 0	237 0	Down valley, which narrows. Huge rocks on right bank. No fuel or grass; road good.
20. CAMP SUMNAL (15,540 ft.)	13 0	250 0	Down valley, which at 3½ miles bends round to north, and valley leading to Aktágh comes in west. The Karakash then flows in a narrow gorge, and at 6 miles from Chungtash are hot springs on right bank. A little fuel, but no grass, 1 mile above hot springs. Valley opens for a mile, then closes again. Road in parts stony and bad. River has to be crossed frequently; small patches of fuel in side <i>nalas</i> . Good camping ground at head of river to east, where <i>nala</i> from west joins. Fuel and grass abundant.
21. CAMP TAR MARPO (15,000 ft.)	11 0	261 0	Valley opens out for 3 miles, forming at some parts of the year a lake from overflow of ice melting. Zinchin on right bank; fuel and grass. Valley then narrows; road encumbered by huge boulders and masses of rubbish; very difficult for laden animals; camp under yellow rock on left bank. Good camping ground; grass abundant.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 39—continued.

22. CAMP POLONG KARPO (14,600 ft.)	21 0	282 0	Valley opens out, and travelling good. At 8 miles is a broad valley on left with abundant fuel, after which fuel is to be found all along in main valley; grass very scarce. At 16 miles valley narrows and turns to north, fuel becomes more plentiful. At Polong Karpo is a huge rock in bed of valley on left; good camping ground. Fuel and grass abundant.
23. CAMP SORA (14,000 ft.)	15 0	297 0	At 5 miles river takes sharp bend to north-west into broad valley at foot of Kuenluen. A road branches off at this point north-east across the Yangi (or Elchi Díwan) Pass to Khotán, distant 160 miles, or from eleven to sixteen days' march. For 2 miles on either side of the bend is no fuel or grass. Ground at Sora covered with natural salt-pans. Good camping ground. Fuel and grass abundant.
24. JUNGLE CAMP	17 0	314 0	Camp at mouth of small ravine, opposite mouth of Kara Jilga ravine. Fuel and grass abundant.
25. SUMGAL	25 4	339 4	Camping ground right bank of Shyok. Fuel and grass abundant. A road leads north-east from here to Khotán: about ten days' march. Road bad. The Kuenluen range crossed on this route by the Hindú Tak Pass (17,379 ft.): a glacier pass only used by foot-passengers.
26. GULBASHEM	17 0	356 4	Camping ground right bank Karakash; a favourite resort of Kirghiz. Fuel and grass plentiful. At 5 miles river much increased by springs. At 7 miles Fotash camp left bank. A route from here up Fotash ravine, and across a rather difficult pass to Tumba camp, thus avoiding the Suget Pass. It is not often used.
27. BULAKCHI	10 0	366 4	Grass and fuel. Camping ground right bank Karakash. Pass jade quarries at base of Kuenluen range.
28. SHAHIDÚLA (11,780 ft.)	13 0	379 4	Small deserted fort on left bank of the Karakash; grass and fuel abundant. At 6 miles strike road from Suget Pass. Road good; though parts of the road are practicable for guns and wheeled carriage, it is, on the whole, only available for camels or horses.
AND THENCE TO YARKAND, 12 MARCHES <i>via</i> SANJU PASS	202 4		(Captain Biddulph—September and October 1873.)
(40 MARCHES) TOTAL		582 0	

VARIATION ON ABOVE ROUTE FROM GOGHA BY CAPTAIN TROTTER—SEPTEMBER AND OCTOBER 1873.

11. GOGHA	...	122 6	
12. KOTAJILGA (16,730 ft.)	8 0	130 6	Road up stream the whole way good, but somewhat difficult for laden ponies, as there are several ascents and descents in crossing tributary streams, which in the autumn contain only a few inches of water. Pass ravine on right leading to Nischu, as per Captain Biddulph's route. At the camp grass, water, and fuel procurable.

ROUTES IN KASHMIR AND LADÁK.

Route No. 39—continued.

- | | | | |
|---|------|-------|---|
| 13. PANGTONG
(17,250 ft.) | 7 4 | 138 2 | Steady and gentle ascent through a broad stony ravine for 4 miles, then somewhat steeper. Camping ground covered with snow, but grass and an inferior fuel said to be plentiful. |
| 14. SUMZUNGLING
(17,310 ft.) | 15 0 | 153 2 | Steady and not very steep ascent to the Changtang Pass (18,910 feet). The road then passes over a high table-land for about a mile, after which it enters a ravine along which it goes 9½ miles of execrable road, crossing the stream at the junction of three <i>nalas</i> . Water and little grass on a neighbouring hill, but no fuel; one of the worst marches on the whole road, as the number of recently dead animals that strewed the road too surely testified. |
| 15. DEHA COMPASS
(17,890 ft.) | 19 0 | 172 2 | Road runs nearly due north up a gentle ascent for about 5 miles; so far road fair, then for several miles good across the west end of the Lingzithang plain; crossing several easy open ravines draining eastwards, descends into and crosses a branch of the Karakash river, and camp at foot of a low pass: very little water to be obtained by digging; and no grass or wood. |
| 16. SHINGLANG OR
DANGLANG.
(17,030 ft.) | 18 0 | 190 2 | Across pass and down a ravine for 5½ miles into Karakash river, where plenty of <i>burtal</i> and water, but no grass. Road follows river, which after 3 miles turns up sharp in a northerly direction, after which it is followed for 9 miles to Shinglang. Road good but stony; <i>burtal</i> abundant. |
| 17. KIZIL JILGA
(16,360 ft.) | 14 4 | 204 6 | Bad stony road down bed of Karakash river for the first mile, then between about two or three miles of ice beds have to be traversed, the bed extending right across the ravine, here about ¼ of a mile in breadth. Road very slippery and difficult for laden animals. At camp, passage of Karakash difficult in October owing to an admixture of ice and water. Fuel (<i>burtal</i>), grass, and water within reach of camp down Karakash river. |
| 18. CHUNG TASH
(15,740 ft.) | 23 4 | 228 2 | Road down Karakash river generally good but stony, and bad in the latter portion. Camp badly situated, as there is neither wood nor grass, both of which might have been had at Khúsh Maidán, 5½ miles further back. Camp under a big rock near where the bed of the Karakash is very much narrowed by precipitous hills coming down to near the river-bank. |
| 19. SHORJILGA. | 14 0 | 242 2 | Road for 2 miles down Karakash, which takes another sudden curve to the north-east; the road goes up a tributary stream containing nearly as much water as the Karakash itself. Road bad for 2 or 3 miles owing to the number of times the frozen stream has to be crossed and re-crossed; it then passes over a tolerably level plain until it reaches the gorge, at the mouth of which is Shor Jilga. In October there was no water, and camp had to be pitched half a mile up the gorge, at a place where the river water disappears into the ground. Not a stick of wood or blade of grass. |
| 20. KARATAGH.
(16,890 ft.) | 9 0 | 251 2 | Up ravine for several miles; snow and ice nearly the whole way (October), and road bad; short but sharp descent from Karatagh Pass (17,710 feet) into large, flat, open plain covered with several inches of snow. Lake (height 16,890 feet) frozen over, but water obtained by making a hole in ice; plenty of <i>burtal</i> , but no grass visible. |

ROUTES IN KASHMÍR AND LADÁK.

Route No. 39—concluded.

21. AKTÁGH OR MALIKSHAH. (15,590 ft.)	22 4	273 6	Road the whole way good, over a level plain which was entirely covered by snow in October. About half-way at east foot of low double-topped hill is a place called Tamba. On this march we lost our road, and had perforce to halt at Tamba, where we found <i>burtai</i> , and melted snow served for water, which is not procurable here in summer.
Aktágh is at the junction of the Karakoram and Chang Chenmo routes.			
22. CHIBRA . . .	10 0	283 6	} See Route No. 37.
23. SUGET . . .	21 0	304 6	
24. SHARIDÚLA . . .	8 0	312 6	
AND TO YÁRKAND. 12 MARCHES.	202 4		
36 MARCHES TOTAL . . .	...	515 2	(Captain Trotter, —September and October 1873.)

NOTE.—Montgomerie makes the marches and distances as follows:—(1) Tiksai 13 miles; (2) Chimré 16 miles; (3) Zingral 11 miles; (4) Tsultak 13 miles; (5) Dorgu 16 miles; (6) Tanksé 7 miles; (7) Muglib 8 miles; (8) Lukung 14 miles; (9) Chagra 8 miles; (10) Rimdi 13 miles; (11) Pamzal 16 miles; (12) Gogra 16 miles; (13) Camp south of Chang Chenmo range 21 miles; (14) Camp north of Chang Chenmo range 20 miles; (15) Sumdo 25 miles; (16) Shinglang 11 miles; (17) Kizil Jilga 14 miles; (18) Khúsh Maidán 18 miles; (19) Shor Jilga 14 miles; (20) Karatagh Lake 17 miles; (21) Malikshah or Aktágh 25 miles: total 316 miles.

Drew says "this is thought to be the easiest of the routes to Yárkand; it can be travelled by camels of the two-humped species; fuel and grass are wanting at two or three stages only. It would be closed in the winter. The Chang Chenmo valley is 70 miles from east to west; elevation 12,000 feet at junction with the Shyok; and at the middle of its length it is 15,000 feet high. The valley is only accessible from the Shyok in the winter, and in the summer the approach from Central Ladák is by Tanksé and Lukung."

ROUTE No. 40.

LÉN TO SHARIDÚLA *viâ* CHANG CHENMO VALLEY (EASTERN VARIATION).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
LÉN TO 10. PAMZAL . . .	...	110 2	See Route No. 39.
11. KIAM . . .	12 0	122 2	Camping ground Chang Chenmo valley left bank of stream from Keping Pass (east), 2 miles above its junction with Chang Chenmo river. Hot springs here; grass and fuel plentiful. Antelope, kyang, and wild yak in the neighbourhood. Road over level sandy ground covered with boulders up left bank. At 9 miles ford river (the morning is the best time, about 9 A.M.). Road bad. From here Gogra is 3½ miles north.

ROUTES IN KASHMIR AND LADÁK.

Route No. 40—continued.

12. LUMKANG . (17,501 ft.)	. 18 0	140 2	Camp in Chang Chenmo valley in an open ravine four miles south of the Lumkang Pass, direction north-east; a little grass and fuel. Antelope numerous; cross stream immediately north of hot springs. At 8 miles cross low spur, then up Lumkang ravine
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13. NISCHU . (18,630 ft.)	. 20 0	160 2	Camping ground at junction of two streams at south edge of Lingzithang plain. A little fuel; no grass. Direction north. At 4 miles Lumkang Pass (19,533 feet), gradual ascent to top 8 miles, and gentle descent down Nischu ravine. No snow on pass at end of July. Road good. Roads also lead down to Nischu from the Changlung Burma and Changlung Yokma Passes, both good for laden animals. Captain Biddulph's Route No. 39 branches off north-west from this camp.
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14. BURCHATHANG . (17,425 ft.)	. 18 0	178 2	Camp in Lingzithang plain. The plain is, 16 miles from north to south and 50 to 60 miles from east to west; a bare, earthy waste; pasture very scant and hardly any fuel, and no grass as far as Lukhzung; climate one of daily extremes, hot by day and frost by night. Amount of snow in winter unknown, but it remains till summer is well advanced; a very cold wind blows nearly every day over the plain and ceases towards night. Travellers have frequently been killed by it. Rarity of atmosphere severe. At this camp water from small stream; direction north; road good up left bank of stream. At 8 miles leave stream, and cross several low broad spurs, going over dry bed of a small lake, pass low spur and descend sandy ravine to camp.
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15. TSOOTHANG . (17,100 ft.)	. 20 0	198 2	Camping ground at north edge of Lingzithang plain at foot of Lukhzung range and on the west shore of a salt lake. Little fuel, no grass; direction north, road good over plain, which is covered with saltpetre. No hills seen to east.
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16. HUZAKHAR . (16,684 ft.)	. 15 0	213 2	Camping ground in the Lukhzung range on east shore of small lake; water brackish. Spring of fresh water flows from high bank into lake. Direction north. The Lukhzung range is 60
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miles long by 15 to 20 broad. Road on leaving last camp ascends gently for 1 mile, and then descends gradually for 6 miles.

17. THALDAT OR MA- FOTHANG. (16,300 ft.)	. 16 0	229 2	Camping ground at south edge of Kuenlueu plain, and immediately south of a salt lake (partially frozen at end of October). Direction north; road for 12 miles down broad sandy ravine:
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then turn to left over spur to camp. No wood or grass: water in lake brackish. An alternative route may be taken here *via* Patsalang, *vis.*—

	Miles.	
To Patsalang .	20	a little grass.
To Camp .	21	water by digging; grass scarce.
To Karakash .	12	
<hr/>		
Total .	53	miles,

or 10 miles longer than that by Yangpa.—(Caley.)

ROUTES IN KASHMIR AND LADÁK.

Route No. 40—concluded.

18. YANGPA .	25		Camping ground left bank of stream from Kuenluen range; water brackish; a little fuel and grass. Direction north, over extensive plain, covered with several lakes (water brackish and offensive), and also patches of soda.
(16,200 ft.)		254 2	
19. KARAKASH .	18		Camp on left bank of river; a few stone huts on opposite bank; river from here flows west from Shahidúla. Fuel plentiful and a little grass. Direction north up sandy ravine. At 8 miles
		272 2	
cross Kataidíwan Pass (17,501 feet), then over dry bed of lake, and from it by abrupt descent to the Karakash. A route leads hence north-east across the Yangidíwan Pass to Khotán, 160 miles.			
5 Marches to			
24. SHAHIDÚLA .	100	372 2	<i>Vide Routes Nos. 37, 39.</i>
12 Marches to			
36. YÁRKAND .	202 4	...	By summer route.
TOTAL .	...	574 6	This is the road taken by Schlagintweit, also by Johnson, over the great plateau (16,000 to 17,000 feet), which are surrounded and crossed by rocky ridges, whence water finds no outlet

but dries upon the plains themselves. Area about 7,000 square miles (100 from north to south, and 70 from west to east). There is difficulty in providing carriage for necessities, and in procuring food for the beasts of burden. At some stages fuel is wanting; at others grass; at others even water. Ponies more suitable than yaks.

(Schlagintweit—Johnson—Hayward—Henderson—Hume—Cayley—Drew—Maisey—Montgomery.)

Note on Routes Léh to Shahidúla and thence to Yárkand.

There are 5, viz. :—

	Miles.	Marches.
1.—Summer route by Karakoram and Sanju Passes	443½	28
2.—Winter route by Karakoram and Kugiar	486½	31
3.—Chang Chenmo route (Western Variation: Trotter)	516½	36
4.—Ditto (Captain Biddulph)	562½	40
5.—Ditto (Eastern Variation: Johnson)	574½	36

The shortest route is by the Karakoram Pass, and Captain Trotter thinks that in spite of its many difficulties, such as the Khardong and Saser Passes, the Yárkandí merchants will still continue to use it in preference to the Chang Chenmo valley routes. He observes that "in addition to the intense cold, the principal objection to all three routes skirting or passing over the Lingzithang plains is the extreme elevation at which the traveller has to remain for so many marches, by which the cattle are exhausted, and too frequently suffer in addition from hunger and thirst. These difficulties nearly brought the first Mission to Yárkand to a disastrous end, and the same causes have proved, and will continue to prove, sufficient to deter the experienced merchant from following this road. The older, shorter, and better known route by the Karakoram is likely always to be preferred by the merchant, even in summer, whereas in winter an attempt to cross the Lingzithang plains must always end in disaster."

Dr. Cayley, on the other hand, is in favour of the Chang Chenmo route: while on special duty in Ladák he had saráís and supply depôts built at certain places on the route, such as Tanké and Gogra, and in every way encouraged the traders to travel by it. Many of them did so, and several caravans of camels came by it from Yárkand to Léh. Mr. Shaw is also in favour of it, especially the Western Variation, and thinks that when properly laid out traders will gradually take to it.

(Cayley's—Shaw's—Montgomery's—Trotter's reports—Maisey's Gazetteer.)

ROUTES IN KASHMIR AND LADÁK

ROUTE No. 41.

LÉH TO SKARDÚ (BY CHORBAT AND KAPALU—THE SUMMER ROUTE).

Authorities—MONTGOMERIE—DREW—MAISEY.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
LÉH TO KHALSI (8 MARCHES).	...	53	<i>See Route No. 171.</i>
4. SKIRBICHAN (11,532 ft.)	16	69	Village right bank Indus. At Skirbichan there is a wider expanse of cultivation. There are also villages in the side valleys, which are often several miles in extent, and contain cultivated lands and hamlets. At Achinathang a neat and pretty village between Skirbichan and Hanú, 200 feet above the river, the valley is less confined, and the road along it is rideable; patches of cultivation on both sides of the river, with a house to every 3 or 4 acres.
5. (GOMA HANÚ, UPPER HANÚ)	17	86	Village left bank Hanú stream, pass Yogma (or lower) Hanú at junction of Hanú stream with Indus, (14 miles). The road leads over shoulder of spur to Yogma Hanú. Beyond it is pretty level. In the Hanú valley slight cultivation in places, with fruit trees, willows and poplars. Beyond Goma Hanú, which lies a few miles up the valley, the road leads to the Chorbat Pass, which is the boundary of Ladák and Baltistán in this direction: traffic to Skardú in summer generally goes by this route, because that described in <i>Route No. 42</i> , <i>vid</i> the Indus valley, is so difficult.
6. CAMP AT FOOT OF CHORBAT PASS	10	96	Road leads up Hanú stream. Pass Handangamin on left bank.
7. PIUN (CHORBAT)	21	117	Cross Chorbat Pass, 16,700 feet. Village left bank Shyok in Baltistán. (<i>See Route No. 36.</i>)
8. DAU	9	126	Village right bank Shyok.
9. SARMU	10	136	Village left bank Shyok.
10. KHÁPALU (8,400 ft.)	7½	143½	Village left bank Shyok. A rája lives here.
11. KANKU	8	151½	Cross Shyok by rafts. Village right bank.
12. KURU	16	167½	Change coolies at Kanis. Village right bank.
13. KIRIS	9	176½	Village right bank Shyok.
14. NARR	14	190½	Right bank Indus.
15. SKARDÚ (7,700 ft.)	17		Cross by boat to left bank Indus. (<i>See Routes Nos. 62 and 70.</i>)
TOTAL	...	207½	

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 42.

FROM LÉH TO SKARDÚ.

Authorities—MONTGOMERIE—DREW—MAISEY.

Stage or halting place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
LÉH TO 4. SKIRBICHAN (4 MARCHES).	...	69	<i>See Routes Nos. 41 & 71.</i>
5. YOGMA HANÚ OR LOWER HANÚ.	14	83	Right bank of Indus river. A little cultivation and a few trees. Summer route <i>vid</i> Chorbat Pass branches off here.
6. OORDAS . . .	16	99	Village right bank Indus. At village of Dáh between Hanú and Oordas, the boundary of Ladák and Baltistán is passed. Pass small village, Garkon, where fruit trees and cereals grow. At Sanacha, near Oordas, the Indus valley is a
<p>narrow rock-bound gorge: the walls of this gorge are nearly vertical, of granitic rock. The width of river varies from 46 to 65 feet, and its depth is great; the path is difficult, a laden horse cannot go, and with difficulty an unladen pony can be led. This prevents the traffic to Skardú: taking this route in summer and the route <i>vid</i> Chorbat is accordingly preferred. This is the lowest and hottest part of Ladák; the level of the river is 9,000 feet, but the valley in summer is hot.—<i>Drew</i> (page 262).</p>			
7. MAROL . . .	21	120	Village right bank Indus. Path difficult. Not fit for ponies.
8. KARTAKSHO . . .	20	140	Right bank Indus.
9. TOLTI . . .	12	152	Left bank, cross Indus by rope-bridge.
10. PARKATA . . .	14	166	Left bank Indus.
11. GOL . . .	13	179	Do.
12. KEPCHANG . . .	17	196	Do.
13. SKARDÚ . . . (7,700 ft.)	4		Do.
TOTAL . . .	...	200	

See Route No. 70.

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 43.

MARÍ TO PÚNCH (BY ALTERNATIVE ROUTES).

Authority—BATES (FROM NATIVE INFORMATION).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. DEWAL . .	12	12	} <i>See Route No. 44</i>
2. KOHÁLA . .	9	21	
3. BAGHSAR . .	12	33	
4. BÍGH . .	12	45	
5. KARIDRAMMAN . .	12	57	
6. PÚNCH . .	15		
TOTAL	72	

2ND ROUTE.

1. DEWAL . .	12	12	} <i>See Route No. 44.</i>
2. KOHÁLA . .	9	21	
3. TIKÓT . .	12	33	
4. MANGRAJEE . .	13	46	
5. PARL . .	12	58	
6. HAJIRA . .	13	71	
7. PÚNCH . .	13		
TOTAL	84	

3RD ROUTE.

1. KOPADAR FERRY .	13	13	} This is said to be the easiest and best road.
2. RAJOLI . .	13	26	
3. P/EL . .	10	36	
4. K. LA PÁNI . .	10	46	
5. SEE KAKOTA . .	7	53	
6. PÚNCH . .	10		
TOTAL	63	

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 44.

MARÍ TO SRINAGAR (BY KOHÁLA, ÚRÍ, AND BARAMÚLA; ALSO BY KOHÁLA, ÚRÍ, AND TRE SALAR—KA—DHAR PASS).

Authorities—BATES—MONTGOMERIE—DREW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. DEWAL . . .	10 2	10 2	A small village, with an old fort; supplies and water procurable; a good dāk bungalow; country hilly and well wooded in parts; road good, descending almost the whole way from Marí. This route is practicable for laden mules throughout.
2. KOHÁLA . . .	9 0	19 2	A few huts inhabited by boatmen; supplies scarce; water plentiful; a good dāk bungalow on the right bank of the Jhelum river, which is here a deep and rapid stream about 75 yards wide, its banks are steep and rocky, and it is crossed by an iron suspension bridge; there is also a ferry. Country and road as in last stage. By the old road from Kohála, the road lay through Danua 6, Mairi 7, Chikar 6, Hattí 10 miles. A day may thus be saved, at the expense of going over some high hills. There are various paths lying over the mountains between Kohála and Páuch: they are described as being practicable for cattle.
3. CHATEKALAS . . .	11 0	30 2	After crossing the suspension bridge over the Jhelum, the road enters Kashmír territory and turns to the north, following the course of the Jhelum throughout; it crosses the shoulders of the hills some distance above the left bank of the river, and is tolerably easy all the way. There is a travellers' bungalow at each stage. Supplies and water procurable. (See Route No. 44 A.)
4. RARU . . .	12 0	42 2	Road as before, except that the ups and downs are somewhat steeper.
5. TINALI OR TANDALI . . .	12 0	54 2	About half-way on this stage, the Kishan Ganga joins the right bank of the Jhelum. (From near this point there is said to be a road 4 kos to Mozafarabád, which crosses the Jhelum by a rope suspension-bridge near the village of Domél. There is sometimes a ferry boat at this spot. The road now makes a sharp turn to the south-east, following the course of the Jhelum, and the valley becomes narrower. There are some very steep and precipitous places on this march.
6. GABHI . . .	10 0	64 2	An easy march, up left bank Jhelum.
7. HATTÍ . . .	9 0	73 2	The valley contracts more, the mountains become higher, and the ups and downs steeper; the old road joins the new about 4 miles from Hattí; thence it is tolerably smooth, and only a little above the level of the river.
8. CHAKOTI . . .	12 0	86 2	Hattí is a very small village, high up on the mountain side; supplies procurable. The bungalow is on the right bank of a rocky stream, just as it enters the Jhelum. Road continues along the left bank of the Jhelum and is undulating, being sometimes nearly on a level with the river; at others many hundred feet above it. It is intersected by numerous small and five considerable streams, which latter flow in deep ravines, usually bridged, though the path leading down to them is rather steep and very rough. With these exceptions, the road is tolerably smooth and level. Chakoti is a small village; supplies are scarce; water plentiful.

ROUTES IN KASHMIR AND LADÁK.

Route No. 44—continued.

9. Ūrī . . . | 14 2 | 100 4 | A long march; road continues along the valley of the Jhelum, and in the first 10 miles there are about eight fatiguing ups and downs, five of which are deep ravines, like those in the previous march. At about 14 miles, it passes over a bridge, which crosses a wide stream near its junction with the Jhelum; on the other side of this bridge there is a long steep ascent to the elevated plain upon which Ūrī is built.

Ūrī is a large village, supplies procurable. An old stone fort stands near the bank of the Jhelum, and just above it the river is crossed by a rope suspension-bridge. The road by Pūnch and the Hāji Pīr Pass joins the Marī road at Ūrī. Pūnch is 34 miles distant. (*See Routes Nos. 22 and 30.*)

10. NAOSHĒRA . . . | 14 0 | 114 4 | Road continues up the valley of the Jhelum, whose average width is not more than a few hundred yards. About a mile from Ūrī, a long rough descent leads down to the Shāh Kakṭa, which flows in two branches, both of which are bridged. Urambū is about 10 miles from Ūrī. There is a bungalow, and it may be made the halting-place between Ūrī and Baramūla. A ruined temple is passed on the right hand. Bhaniyar is within three miles of Naoshēra; near it is another fine ruin. From Bhaniyar there is a path lying up the valley to the south, which leads directly to Srinagar over the mountains. *See route below, Bhaniyar to Srinagar, by Salar-ka-dhar Pass.*

Naoshēra is a small village; just below it there are two old Sikh forts, one on each bank of the Jhelum; supplies procurable. There are two travellers' bungalows, both on the edge of the river. To the south of the village there is a wide gorge, up which lies a path to Gulmarg; it is a long march and steep ascent.

11. BARAMŪLA . . . | 9 0 | 123 4 | An easy march; near the village of Kechama, 5 miles; the valley opens out into a broad, oval, cultivated plain, surrounded by low well-wooded hills; the path continues straight on towards the low bridge in front, over which lies the Baramūla Pass, about 500 feet above the plain, and about 8 miles from Naoshēra. The ascent is about a third of a mile long. The road is tolerably smooth and easy, although in some parts narrowed by masses of rocks, which rise steeply on each side; the top is covered with grass and jungle.

The town of Baramūla is situated on the right bank of the Jhelum (about 150 yards wide), which is crossed by the wooden bridge. Supplies are plentiful, and there is a travellers' bungalow in a square enclosure opposite the town, about 50 yards from the bank of the river. Boats are always procurable at Baramūla, and the journey to Srinagar may be accomplished by water; the passage up the Jhelum occupies about 20 hours.

Sopur is 6 hours' journey by boat above Baramūla.

A very tolerable road connects Baramūla with Abbottābād, distant 129 miles (nine regular marches).

There are two roads between Baramūla and Gulmarg, which is distant about 15 miles; from Gulmarg, Suran on the Bhimbar and Pūnch road may be reached in four marches. (*See Route No. 22.*)

The town of Baramūla contains about 850 houses, and the inhabitants are said to number 8,000.

The fort, which contains a small garrison, has lately been completed. It is situated on the left bank of the river, at the south end of the bridge, and abutting on to it. It is a square work, with a bastion tower at each corner, surrounded by a shallow dry ditch on all except the river face.

The walls, which are about 30 feet high, are built of rubble, strengthened by horizontal bands of timber, at intervals of about four feet, and are pierced for musketry; the bastions at the west end are embrasured, and it is said that guns will be mounted on them; but they must necessarily be of very small calibre. The entrance is on the north side facing the bridge, and is covered by a loop-holed wall. The fort is commanded by superior heights on the north-west at a distance of about 1,000 yards, and at about half that distance on the south-west.

In addition to the water of the Jhelum, there are numerous wells in the town, which, judging from the length of the leverpole, must be of unusual depth; there is, however, a great want of trees and shade.

ROUTES IN KASHMIR AND LADÁK.

Route No. 44—continued.

12. PATAN . . .	14 0	137 4	Country level, open, and marshy; a good road. Patan, a large village at foot of table-land; supplies procurable; water from spring; ample space for encamping.
13. SRINAGAR . . .	17 0	...	Leaving Patan, the path, which is smooth, broad, and level, passes the noted ruined temples on the east side of the road, and shortly afterwards the village of Gohilpūr at the foot of the <i>wudar</i> to west; it then lies across the morass and through the rice fields to the village of Hanswehr, situated on both banks of a con-
TOTAL . . .	...	154 4	

siderable stream, which is crossed by a *kadal* bridge, 2 miles; road then lies along a raised bund; just before reaching the village of Singpūr it turns in a northerly direction and crosses the Suknág by a *kadal* bridge of two spans at the hovel of Haritrat, 4 miles (road to Shadipūr branches off to north-east), and lies along the right bank of the stream, passing the village of Malpūra to south, and Deoru at foot of *wudar* to north; it then passes the villages of Bailheran, Tsanabal, and Mera-gūd on the left bank of the river; the road then lies through the morass between the villages of Larwehpūra to the north and Gundilasibat south, 9 miles, and on by the village of Zainakūt at the foot of the Kashpūr *wudar*; road then crosses the Maharāj *nala* by a *kadal* bridge, and approaches the Jhelum, 13 miles, passes between the Chowni, a garden enclosed by bank and poplar trees, on the north, and the village of Parimpur to south; another *nala* is then crossed by a bridge near the custom-house; the road then passes the village of Arampūra to the south-west, and further on to east, the new village of Bagh Rampūr and the garden of Nand Singh; then passes over the parade ground, and crosses the bridge over the Dūdā Ganga, near the suburb of Batmālu, and passes up the poplar avenue to the Amīrī Kadal, which is at the south-east end of the city of Srinagar.

The Harī Parbat hill, which is crowned with a fort, dominates the city from its north-east corner, and it is likewise commanded from the south-east at a distance of about 2 miles by a rocky eminence called the Takht-i-Sulimān.

The town extends for about 3 miles along both sides of the Jhelum, being little more than a mile across at its broadest point; the greatest portion is situated on the right bank of the river. Population about 150,000. River not fordable. Boats of all sizes ply on it. It is crossed by seven bridges; average depth of water 18 feet. There are many canals.

The following table shows the number of marches and the estimated distance in miles from Srinagar to some of the principal places:—

To	Number of marches.	Estimated distance in miles.	Remarks.
1. Baramūla	2	31	By road; journey by boat occupies about fourteen hours.
2. Bhimbar	12	147½	By the Pir Panjāl Pass.
3. Islamabad	2	35	By road; journey by boat occupies about twenty-eight hours.
4. Jamū	2	140	By the Banihāl Pass.
5. Jhelum	15	192	By Pūnch.
6. Kishtwār	7	109	By the Marbal Pass.
7. Lēh	19	254	By the Drās road.
8. Mozafarabād	8	114	By the right bank of the Jhelum.
9. Marī	12	135	By old road; by new road, thirteen marches, 163 miles.
10. Shnption	2	29	
11. Sialkót	18	195	By the Pir Panjāl Pass.
12. Simla	39	471	By Kulu, Chamba, and Badrawār.
13. Simla	31	362	By Kangra and Chamba.
14. Skardū	14	161	By Deosai.
15. Skardū	19	240	By the Drās road.
16. Sopār	2	30	By road; journey by boat occupies about ten hours.

Route No. 41—continued.

Fortresses.—Srinagar is most open to attack from the south by the line of the Dúdh Ganga and high road from Shupion; it is not defended by wall or ditch, and the only strong places are the forts of the Sher Garhi and Hari Parbat.

The Sher Garhi, which is situated on the left bank of the Jhelum, at the south end of the town, contains the royal palace, and is the city residence of the maharaja and his family. As a fortress, it does not possess any great strength, the outer walls being built from the amount of pine timber and other inflammable substances of which the interior buildings are constructed, it could not long withstand artillery fire. One or two batteries of field artillery are accommodated in the gun-sheds within the fort, but apparently there are no guns mounted on the walls. The fort is a rectangular enclosure, about 400 yards long and 200 yards wide, lying due north and south on the river bank, just below the Amiri Kadal, the first bridge. The southern face is separated from the bazar and suburb at the end of the bridge by a raised causeway and narrow glacis, about 150 yards long. At the north end flows the Kuth-i-Kol canal, and the houses on its left bank approach close to the walls; on the west side the ground is for the most part open, a raised road and avenue of poplar trees leading to the bridge crossing the Dúdh Ganga and to the parade ground; on the east side the Jhelum flows beneath.

On the three land sides, north, south, and west, the walls, which are throughout of stone and loop-holed, are double; on the river front they are surmounted by numerous buildings and dwellings, the residences and offices of government officials, which project over the water; both inner and outer walls are connected by bastion towers at close intervals; the outer wall on the land sides is probably about 15 feet high, and is in a somewhat ruinous condition. On the west side it is protected by a wet ditch about 30 feet in width and of proportionate depth: this ditch overlaps and protects the north-west and south-west corners, and part of the north and south fronts. On the river face the wall is about 22 feet high.

Round the inner side of the outer wall is a row of barracks, and a covered way about 30 feet wide separates the outer and the inner wall. The inner walls are in much better repair, and much more substantial than the outer, being about 30 feet high; they are likewise protected by low bastion towers at the corners and intervals. The main entrance is from the causeway at the south-east corner; the road turning to the west enters the inner enclosure in the middle of the south face, and leads through a long bazar; the houses are of brick, and the road, which is roughly paved, is about 30 feet wide; on either side of this bazar are scattered dwellings and the garrison store-houses, &c. From the bazar the path lies through a quadrangle called the Ahm Khas, which contains the government offices; to the east of the Ahm Khas, with which it communicates on the river front, is another and smaller enclosure, the Rang-i-Mahal, containing the hall of audience, reception chambers, and the office of the governor; it is approached by a ghát and staircase from the river. South of the Rang-i-Mahal, and leading from it, is a small enclosure, the toshakhana or store-rooms for shawls and other valuable government property. The whole of the north end of the fort is occupied by the royal residence and private dwellings, having on the river front the royal temple called the Maharaj-ka-Mandar, a very ugly structure, the roof of which is covered with thin plates of metal said to be gold. Passing through the Ahm Khas the road emerges from the inner fort, and passes by the covered way along the west front, turning round the north front, in the middle of which is situated the main exit through the outer wall.

The hill and fortress of the Hari Parbat occupies a most dominant position on the northern outskirts of the city. The hill, which is called also Kuli-Marian, lies between the Dal and Anchar lakes, and rises about 250 feet above the level of the plain; it is of trap formation, and though now almost bare of vegetation, is mentioned by Forster as being covered with gardens and orchards. The hill is surrounded by a stone wall, portion of which has fallen into ruins; its length is about 3 miles; it is 28 feet high and 13 feet thick, and is strengthened at intervals of about 50 yards by bastions which are about 34 feet high, and loop holed like the upper part of the wall. At present there are but three gateways, the Kuti Darwaza on the south-east, the Bachi on the west, and the Sarghin on the north-west.

The fort, which occupies the summit of the hill, may be reached by two roads, one beginning at the north side of the hill, and which is broad, of an easy gradient, and fit for horses, the other commencing at the foot of the south face, which is steep and rugged. The fort, which is built of stone, consists of two wings placed at an obtuse angle to each other, following the outline of the crest, and also of a separate square building with a bastion at each end, situated just below the western wing. The walls are of stone, about 30 feet in height and 3 feet in thickness. The south face only is pierced for musketry.

Barracks for a small garrison are built inside against the main walls; on their roof is a thick coating of earth, which would afford shelter to the soldiers firing through the loop-holes. The fort only mounts a few honeycombed guns, and, to judge from its appearance, it would not stand the concussion occasioned by the firing of heavy ordnance. Its flanking fire is slight. Inside there are three masonry tanks, which are replenished daily, and hold sufficient water for the wants of the garrison during a protracted siege. The space within is very limited, and the garrison would suffer very severely from shelling. The fort has no ditch. There is one gateway on the

ROUTES IN KASHMÍR AND LADÁK.

Route No. 44—concluded.

east side. The north side is weak, but is protected by the proximity of the lake. On the east side marshy ground extends to within 400 yards of the base of the hill on which the fort is built. On the west side there are thinly scattered suburbs and small walled enclosures; there is also marshy land, but at a greater distance than on the east side. It appears to be the weakest side. The southern or city side of the fort is most easily approached, and on that account it is made stronger. The town extends nearly to the base of the hill.

The Hari Parbat is naturally a strong position, as it is protected more or less on every side by marshy lands and lakes; but the fortifications on it could make no great resistance to an attacking force furnished with artillery.

This route is about the best of all. Horses can traverse it easily.—(*Drew*, page 140.)

This is the easiest of all the roads leading into Kashmir, and as it traverses the valley of the Jhelum throughout, it is practicable at all seasons of the year. (*Roberts—Montgomery—Ince*.)

BHANIYAR	...	120	On the left bank of the Jhelum, about 12 miles south-west of Baramúla
11. CHOTA ALÍ	10	130	Leaving Bhaniyar, the path lies in a south-easterly direction up the valley of the Harpetkai stream; at 1 mile passes residence of Nawáb Abdulla Khán, and at 3 miles that of Gul Sher Khán (both petty nawábs, for 2 miles beyond the path is tolerable; it then winds up a very steep wooded hill for 3 miles, from the summit of which the hamlet of Chota Alí is seen below, at a distance of nearly 2 miles, and descends down an open steep grassy hill; both ascent and descent difficult for laden animals. In Chota Alí there are eight shepherds' houses; no supplies. In winter the place is deserted.

12. BHÚTÍ PATRA	11	141	Path lies up the stream, which flows past the camp for 2 miles (from this point there is a road which strikes over the hills to Púñch; it is said to be practicable for horses; Kula Múla is the intermediate halting-place). Leaving the stream the path makes a steep ascent for 3 miles along a high mountain ridge to the left; it then takes a northerly turn, running for about 3 miles in that direction along an open grassy hill-side above the forest, at an elevation of about 11,000 feet, to a lower part of the range, which it crosses. The descent is very easy. At 2 miles on the Kashmir side of the pass, the path runs through an open grassy plain, watered by a small stream, and bounded on every side by pine forest; it affords good grazing for numerous flocks, and would make a good encamping ground. The path beyond this lies through a pine forest, free from under-wood.
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Bhúti Patra is a pasture land: there are one or two shepherds' houses by an open glade in the forest. Wood and water are obtainable, but no supplies.

13. KHIPÚR	12	153	The path for the first 6 or 7 miles of this march lies more or less through pine forest, varied here and there with occasional grassy glade. Nágní, with a few shepherds' huts, is passed at 1½ mile, Gulmarg at 4½ miles (from this place there is another path to Srinagar by the village of Firozpur). At 6 miles the path descends into the valley of Kashmir, passing the shrine of Bapumishí, and at 9½ miles Wángis
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Khipúr is a small village. Supplies procurable.

14. CAMP ON BANK OF HARA TRET NALA.	11	164	Country open; pass Mogalpúr at 1½, Mohunpúr at 1½, Wahil at 2, and Sákul at 4 miles. Beyond, several small villages are passed. At 10 miles path crosses a small nala by a wooden bridge, and running 1 mile through low damp rice land, crosses this nala by wooden bridge. Right bank hard and dry and suitable for an encampment.
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15. SRINAGAR	9	173	After crossing nala road turns suddenly to the right, and at ½ mile passes near a small village on opposite bank of a nala, which falls into Hara Tret; it continues along its right bank for 2 miles, and then along the right of a reedy marsh, which further on extends to both sides of the raised pathway, continuing till within 2 miles of the city. The latter portion of the road is along the bank of the Jhelum.
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Srinagar can be reached in 2 long marches from Bhúti Patra, viz., Sákul 16 and Srinagar, 16 miles.

This road is but little frequented and is not used till the end of May. There is an easier road from Bhaniyar (also avoiding Baramúla) called Mun Dhar, which crosses the range further north and meets this road at Bhúti Patra; it is both shorter, better, and lower than that above described.

From Bhúti Patra there is a road through the hills leading directly to Baramúla; the distance is said to be 8 or 10 miles.—(*Allgood*, 1853.)

ROUTES IN KASHMIR AND LADÁK.

ROUTE No. 44a.

MARI TO SRINAGAR (BY KOHÁLA AND BARAMÚLA).

Authority.—LIEUTENANT GRANT.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
DEWAL (4,867 ft.)	10 0	...	<i>See Route No. 44.</i>
KOHÁLA	9 4	19 4	The new road, which is nearly finished, lies at a lower level; at 8 miles cross a ravine from the left by a stone bridge.
The camping ground is in the dák bungalow compound and is very confined.			
DULAI (2,180 ft.)	12 0	31 4	Cross the Jhelum, which is here a rushing river about 80 yards wide, by a fine suspension bridge which is fit for cart traffic. From here there is a cross country coolie path by:—

	Miles.
Danna	6
Mairi	7
Chikar	6
Hattí	10
TOTAL	29

1½ mile from bridge, at the small village of Barsala, pass a good dák bungalow (not at present open to travellers). The road is level, along the left bank of the Jhelum to the 8th mile, when it descends by a zig-zag to the bed of the Agat (or Ai), which is crossed by an unsafe wooden bridge. Just before reaching the zig-zag pass the ruined bungalow of Chatikalas, where there is a large and good encamping ground. At Dulai there is an excellent furnished bungalow. Encamping ground limited, but there is more room on the plateaux above the village. The road is a fine broad carriage road, metalled and open for tongas, which now run between Kohála and Garhi.

DOMÉL (2,330 ft.)	9 2	40 6	Village at junction of Jhelum with Kishan Ganga. Good dák bungalow. A steam workshop here connected with the new cart road. Domél commands road from Abbottabad, also that from Mari. An iron cantilever bridge, with masonry piers, connects Mozafarabad with the Mari-Srinagar road. There is a telegraph station at Domél for Srinagar and intermediate stations.
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GABHI (2,729 ft.)	14 2	55 0	At 7 miles pass the old stage of Tinali. At 13 miles a new bungalow is being built; immediately opposite the latter is the village of Hattian, where a few supplies are obtainable, and with which communication is kept up by means of a rope bridge. The present bungalow is old and bad, but furnished; camping ground good and extensive. Forage excellent, firewood plentiful; other supplies obtainable with previous notice.
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HATTÍ (3,100 ft.)	9 0	64 0	<i>See Route No. 44.</i> An easy march, mostly along new cart road.
CHAKOTI (3,77 ft.)	14 0	78 0	After two easy miles along new cart road a deep ravine is descended and re-ascended by a sharp zig-zag. (<i>See Route No. 44.</i>)

ROUTES IN KASHMIR AND LADAK.

Route No. 44a—concluded.

URF (4,425 ft.)	16 0	94 0	See Route No. 44.
RAMPŪR (4,826 ft.)	12 0	106 0	Cross plateau and descend to the bed of the Shah Kahūta, a considerable affluent, which is bridged. Road then ascends and follows left bank of Jhelum. After 3 miles meet new road, which is level and good

for remainder of the way.

Pass ruined bungalow at 10 miles. At Rampūr is a large and fairly decent bungalow (recently repaired). Fine encamping ground shaded by decidars. Supplies scarce. Water plentiful.

BARAMŪLA (5,200 ft.)	15 0	121 0	New road being made, not yet finished. (See Route No. 44.)
PATAN (5,800 ft.)	14 0	135 0	New road not finished. (See Route No. 44.)
SRINAGAR (5,276 ft.)	17 0	152 0	(See Route No. 44.)

NOTE.—The road is fit for wheeled traffic and artillery as far as Garhi. After that mules, camels, and ponies only should be used. The new road, however, ought shortly (1889) to be in use from Mari to Srinagar. The distance by the new road will be longer than by the old.

As some of the camping grounds are very confined, troops using this road should pass along it in small bodies, not exceeding a battalion, squadron, or battery, as the case may be.

ROUTE No. 44(b).

NAGAR TO HISPAR.

Authority.—AHMAD ALI KHAN.

Stage or halting place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
NAGAR	For 1½ mile from Nagar the road is made and the ascent gradual; 2 furlongs further, on the left of the road, is the village of Thōl, beyond which, for 6 furlongs, the road gradually descends; 3 miles from Nagar, the road touches the Bualtar stream and proceeds along its banks, and at 4 miles and 3 furlongs crosses this stream by an easy ford and then ascends 200 feet: 5½ miles from Nagar on the right of the road is the village of Ratal.

RATAL	5 4	This is one of a number of villages of a group called Hopao. Height above sea-level, 9,000 feet; 7 furlongs from Ratal the road passes through the village of Hol-shal; 1 furlong beyond the road has a steep descent of 200 feet; the road is here fortified. One mile and 3 furlongs from Ratal the road crosses a glacier called Buslatr. At this point the Barpu glacier joins the Bualtar. The ice is very old, and the passage across the glacier very difficult. 3 miles and 5 furlongs from Ratal the road runs along the foot of a high range and the banks of a stream flowing from the glacier. This portion of the road is level, the ground being damp and covered with coarse reedy grass; this flat is called Barpu Tagha plain. 4 miles and 2 furlongs from Ratal a road branches and goes to Hispar. 5 miles from Ratal the road leaves the flat, and ½ mile beyond a shepherd's hamlet is situated, called Harai Barpu. It then ascends the range to Rash pass, the ascent being 1,900 feet. 9 miles and 2 furlongs from Ratal is Gutens Harai.
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 44(b)—concluded.

2. GUTENS HARAI .	9 2	14 6	From the Rash pass to Gutens Harai the road ascends 1,400 feet and is rough and rugged. This place is a shepherd's hamlet and contains 500 goats. Water is procurable from a spring; wood and grass scarce;
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little or no supplies. This portion of the range is used as a grazing-ground for horses. Height 13,200 feet. From this point the road has a gradual ascent to the large lake of Rashphari, distant from Gutens Harai 3 miles; the diameter of this lake is 400 yards; it is very deep. After November the water freezes, the height of the lake being 15,800 feet. 4 miles and 2 furlongs from Gutens Harai the road is passable for horses, but beyond becomes very steep, rough, and rugged, the descent being very great. 5 miles and 3 furlongs it crosses a stream, the descent being 1,100 feet. From here the road is very bad, and for half a mile the ascent is very great and rough.

Eight miles and 2 furlongs from Gutens Harai the road crosses another stream, the descent being 2,200 feet. It then crosses a number of minor streams, and is very rough; the hill-side here is covered with brushwood and the road not properly defined. 10½ miles from Gutens Harai the road improves; the river Nagar flows on the left 2 miles distant and 2,500 feet below.

3. BUAPUCH HARAI .	11 2	26 0	Half a mile to the south of this place is a spring of good water; provisions none; wood and grass very scarce. Height above sea-level 12,500 feet. For 2½ miles from Buapuch Harai the road descends a steep
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spur, 2,600 feet. The spur is not rocky, but the soil being loose the descent is difficult. From this point a road branches off and goes to Nagar along the Nagar stream. Half a mile from this the road descends a steep and rocky face of the hill, crosses a dry stream, and runs along the Nagar, whose river banks are only 10 feet in height. The river is 200 feet broad and 4 feet deep; the current very rapid. 4 miles and 2 furlongs from Buapuch Harai road crosses another stream by a ford, banks 20 feet high. 2 furlongs further are the remnants of a wooden bridge; a large rock on either side marks the site. These rocks are 80 feet apart. Had this bridge been kept in repair the road would have led along the right bank of the river, this bank being less rough than the left one. From these rocks, towards the hills on either side, walls have been built. From this point for 2 furlongs the road is rough and rugged, then ascends a steep of 300 feet and runs through a cultivated slope. 6½ miles from Buapuch it crosses a stream, with banks 150 feet, called Garumbar. A road runs along this stream to Skardú and the Hispar pass, the first halting-place being 10 miles distant. The ascent is very great, the height of the pass being about 18,000 feet.

The ascent on this side on the face of a glacier, the descent on the Skardú side being equally steep and difficult. The road crosses the Garumbar stream by a wooden bridge 40 feet long and 2 feet broad. On both sides of the stream there are ten flour-mills. The cultivation on either side of this stream is watered by canals. The road crosses the bridge and enters the village of Hispar, which lies half a mile distant.

4. HISPAS .	7 2	33 2	Hispar contains seventy houses. Wood and grass are very scarce; a small quantity of provisions can be procured.
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ROUTE No. 44(c).

NAGAR TO HUNZA.

Authority.—AHMED ALI KHAN (1889.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	

Six furlongs from Nagar the road crosses the Nagar river by a rope bridge, 300 feet long, and then ascends a hill 2,000 feet, the Daung pass being 2 miles and 3 furlongs from Nagar, and the ascent taking three hours. Height of pass 9,200 feet. 4 miles and 1 furlong from Nagar the descent is gradual and the road good, but a little further on becomes slippery and difficult for laden men. 5½ miles from Nagar the road descends the bank of the Hunza river, banks are 100 feet in height, and runs along the edge of the stream. The width of the stream is here 300 feet, depth 6 feet; current very strong. Six miles from Nagar and within one furlong, the road ascends 200 feet; 5 furlongs ahead the road is easy and then descends 200 feet and enters on the sand of the river-bed. 7 miles from Nagar it crosses the Hunza river by a rope bridge 300

ROUTES IN KASHMÍR AND LADÁK.

Route No. 44(c)—concluded.

feet long and 80 feet above the water, and for a short distance after crossing it is very bad, owing to large rocks, then descends the bank, which is 250 feet high. 8 miles from Nagar and on the left of the road, and 100 yards away, is the fort of Ganish, containing 500 houses within its walls. 10 miles from Nagar the road enters the walled town of Hunza.

HUNZA . . .	10	0	10	0	Between Ganish and Hunza the road ascends 800 feet, passing through cultivation <i>en route</i> , and having on either side a stone wall 5 feet high. To the south of the fort is a polo ground 700 feet long and 100 feet broad. Provisions and supplies are very scarce. The town is situated on the right bank of the stream called Barbar; height above the stream 400 feet. This town is also called Baltit. It contains 700 houses, three large guns, eleven wall-pieces, and a large magazine within its walls. Height of Hunza above sea-level about 8,000 feet.
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ROUTE No. 45.

NÁGAR TO SKARDÚ (BY THE HISPAR PASS).

Authorities.—HAYWARD—MONTGOMERIE—DREW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. HÚPAR . . .	6	6	A village in Nágur valley.
2. HISPAR . . .	22	28	A village in Nágur valley at the foot of a glacier.
3. CAMP. . . .	17	45	Cross Hispar Pass into Básha valley. Road along glacier. No habitation.
4. BROK. . . .	15	60	Ditto.
5. ARANDU . . . (10,000 ft.)	13	73	Village in Básha valley. Cultivation, trees, grass.
6. CHITRÚN . . .	20	93	Hot springs.
7. KASHAMAL . . .	15	108	A village on Shigar river, left bank.
8. SHIGAR . . .	12	120	A large village on left bank of river. The nicest place in Baltistáu. Crops and fruit trees abundant.
9. SKARDÚ . . .	14	134	River crossed by rafts of skins. Valley 3 miles broad for 24 miles above Shigar.

The Hispar Pass is certainly a difficult route, and is only used in cases of necessity. It is not a practicable military route. The route is shown in Indian Atlas Sheet, No. 27 A. N.-E. and S.-E.

ROUTE No. 46.

BONDÚ TO ASTOR.

Authority.—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
5 MARCHES	47½	<i>Vide Route No. 7.</i>

ROUTES IN KASHMÍR AND LÁDAK.

ROUTE No. 47.

RONDÚ TO SKARDÚ.

Authority.—BIDDULPH.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. IRÍK CHAMPRU . . .	9½	...	Road for 7½ miles along left bank of Indus, then up bed of Irík torrent, a steep ascent of 2,500 feet.
2. BÍSHO	8	17½	Small village. Very steep ascent of 3,000 feet to top of Domél ridge, and steep descent to bank of Indus.
3. KUTSURA	9½	27	Large village. Road along river-bank. Three rock staircases have to be passed. Frequent small ascents and descents. From Kutsura there is a route into Astor.
4. SKARDÚ	15½	42½	Fort and garrison of 800 Kashmír troops. Large population. Road very good along the left bank of the Indus.

The first three marches are barely practicable for unladen ponies. There is also a road along the right bank of the Indus (*vide* route No. 62, Skardú to Gilgit).

ROUTE No. 48.

SHARIDI TO CHILAS (BY THE KAMAKDORI PASS).

Authorities.—BATES—MONTGOMERIE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. SAMGAN	9	...	A camping ground; wood and water procurable. Cross Kishan Ganga by <i>zampa</i> , and Sargan or Sazutti by <i>kadal</i> bridge, and follow the left bank of the stream.
2. DOMAILA	9	18	A camping ground north of Gamot.
3. KAMAKDORI GALI . .	9	27	
4. NÍAT	9	36	A village in Chilas of about 20 houses.
5. CHILAS	18	54	Down the right bank of the Khanogah stream.

Ponies, it is said, can be taken by this route (they must swim the Kishan Ganga), but it is said to be a very rough road.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 48—concluded.

Biddulph also gives this route, but his stages and distances differ; they are as follows:—

1. GAMTI . . .	14	...	Small village.
2. CAMPING GROUND .	13	27	At foot of Kamakdori Pass.
3. GUSHAR . . .	12	39	Small village in the Níát valley, cross Kamakdori Pass. Horses can be taken over in summer.
4. THAK . . .	9	48	Large fortified village of Chilas.
5. CHILAS . . .	12	60	

ROUTE No. 49.

SHUPION TO BARAMÚLA (BY CHRÁR AND GULMARG).

Authority.—BATES.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. CHRÁR . . .	13 6	13 6	Leaving the town, the path descends and crosses the stream to the village of Batpúra or Batgúnd, $\frac{1}{2}$ mile, passing through which it crosses the wide stony bed of the Bembiára; the river flows in several narrow abal-low channels, which are fordable; thence it passes through the rice-fields to the hamlet of Zohra, $1\frac{1}{2}$ mile, crossing the Raman Nadi, and passing the hamlet of Manul and the siárat of Jungal Shab Sahib at 3 miles; the path then lies along the east side of the ridge to Narpúr and the siárat of the three Saids, whence it turns in a westerly direction up a narrow valley, passing Mish-war at $3\frac{1}{2}$ miles, and through the hamlet of Iehrú; path then crosses the valley and lies amid the fields to Mushpúra, $5\frac{1}{2}$ miles; whence it rises over the open down, descending into the thickly wooded valley of the Birili stream, $7\frac{1}{2}$ miles; the path crosses the stream, which is about 12 feet broad and as many inches deep, three times by <i>káas</i> bridges, and makes a short ascent to the small village of Burmunu, 8 miles; then an easy descent to Echigoz, $8\frac{1}{2}$ miles, crossing by fords the Ramuh and a stream which flows into it at $9\frac{1}{2}$ miles, and making a steep ascent to the considerable village of Pakapúra, $9\frac{1}{2}$ miles. Leaving Pakapúra, the path descends to the stream and crosses several ridges, which are mostly wooded, with here and there patches of cultivation and jungle. At $10\frac{1}{2}$ miles pass the small village of Dardkót, whence the road continues to be smooth and level, with gradual descent to Chrár. A large village or small town; supplies abundant; water supply at some distance; space for encamping on the east side of the village, but little or no shade.
2. KHÁN BABA SA-HÍD'S ZÍARAT .	9 4	23 2	Leaving Chrár, the road passes through the town and down the spur on which it is built, crossing some others, which are in places somewhat steep, but the path is wide and smooth. Passing the village of Hoprá, the hamlet of Narpári is reached at 2 miles, from which the path lies through a grove of pollard willows to Shopari, $2\frac{1}{2}$ miles; thence it continues level and generally shady to Chadargund, $3\frac{1}{2}$ miles; soon after which the path turns to the left, passing the hamlet of Barnagund at $3\frac{1}{2}$ miles; it then rises slightly and descends to the small village of Boru, $4\frac{1}{2}$ miles, where there is a stream

ROUTES IN KASHMÍR AND LADÁK.

Route No. 49—continued.

and a spring under a chunar tree. Having almost descended to the level of the valley, the path lies through the rice-fields, passing a little further on the Dúdh Ganga by a substantial bridge, about 25 feet long and 3 feet broad; the stream, which is about a foot deep, is also fordable. The path then rises to the village of Kralwari, 4½ miles, and passes Zohama at 5 miles, and on through cultivation to Patargam, 6 miles, whence it ascends the ridge, passing beneath the Hubsheikh-kimashjid, which crowns it, 5½ miles, and descending crosses a stream (fordable) by a bridge and passes on to Drigam, 5½ miles. The path then lies through rice-fields to Bugra, 6½ miles, and on, between the Bába Nasf Sahib's zíarat on the right hand and the village of Narpúra on the left, to Lutter Sondo, 8 miles. At 8½ miles pass the small village of Dur; thence the path continues smooth and level to the zíarat of Khán Bába Sahib, 9½ miles. Supplies and water procurable from the neighbouring village.

3. KÁG.	9 2	32 4	Leaving the zíarat, the path turns towards the right, rising slightly over the spur; at ¼ mile it passes through the hamlet of Khorpúra, and is rather rough to Pajipúra, 1 mile, and on through the rice cultivation
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to Hallewanyen, 1½ mile; the path then improves, passing Kralnew at 2½ miles, and at 3 miles it crosses a branch of the Suknág by a bridge (fordable); then passes through Morshun, 4½ miles, and on through the rice-fields to Zanigam, 5½ miles, crossing the Lar stream by a bridge (fordable); the path is then rather stony for about ¼ mile to the cultivation of the village, where the rifle-factory is situated; path continues level, but stony, to Sel 6½ miles, where it crosses the Suknág, which flows in various channels through a wide stony bed. The streams are shallow, and are usually crossed by stepping stones. The path then ascends the spur, and is smooth and level to Malpúra, 7½ miles, leaving which it is at first rather hilly, and then lies through rice cultivation to Kág. Extensive encamping ground; supplies procurable; water abundant.

4. GULMARG.	12 4	45	From Kág the path passes through rice cultivation to Trapai, 1½ mile, and on to Poshkar, situated close under the east side of the hill of the same name. The path rounds the base of the hill through open tree
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jungle, whence it emerges into a little cultivated valley, and crossing the rice-fields and a stream ascends to the small village of Gunni Bába Sahib, 4 miles, whence it descends, and ascends a few hundred yards to Warrigam; the path then lies through the rice-fields, and crosses a stream (fordable) to the village of Colhama, 5 miles; it then crosses the wide, stony bed of a stream, which flows in numerous channels, all fordable, and passes up to Sirai, 6½ miles, and on through the rice-fields to Traran, 7½ miles, and then by good level path up to Firozpúr, 9½ miles, a village situated at the foot of the ascent leading to the pass of that name. [There is said to be a more direct path between Kág and Firozpúr than that here described, lying through the gull between the Poshkar hill and the Lal Khán-ki-garhi; but it is noted as being rough and steep, and not used by laden coolies.]

From Firozpúr the path crosses the stream, and ascends the ridge, and passes along it in a westerly direction; it then turns along the ridge to the north, and emerges on to the Gulmarg at its south-east end. After gaining the top of the ridge near Firozpúr the path lies through the forest; the first part of the ascent is easy, but slippery after rain; the last ¼ mile is somewhat steep and rocky. The total distance from Firozpúr is about 3 miles.

5. BARAMÚLA.	13 0	...	The footpath lies up the marg through the neck at the end, after passing which it turns to the right and makes a steep, and, after rain, very slippery descent to the shrine of Bapumrishi, 2½ miles; thence the path
TOTAL.		58 0	

descends through the narrow valley by the hamlets of Chand Pathar, Al Pathar, and Nambalnar, and crossing the spur descends to the village of Kountra, 6 miles, passing through which it continues to descend, crossing the Ningil stream (fordable). The path then lies over undulating open ground, with here and there a few Gújars' huts and patches of cultivation; a few cedar trees likewise grow on the slopes. The road, which is broad and smooth, passes the hamlet of Gohan at 10 miles; thence descends, and is in one or two places rather steep, until within about ¼ mile of Baramúla, when it becomes quite level. Baramúla is a small town on the Jhelum; supplies abundant; ample accommodation for encamping. [August 1871.]

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 50.

SIALKOT TO SRINAGDR (BY AKNUR, THE BUDIL PASS, AND SHUPION).

Authorities.—BATES—MONTGOMERIE—DREW—ALLGOOD.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SIALKOT TO AKNUR (8 Marches)	...	85	<i>See Route No. 51.</i>
4. TANDRAI-KI-BAOLI	7	42	Wood and water from <i>baoli</i> , but no supplies; hills very low and covered with stunted jungle; the road lies up stony bed of torrent for about 3 miles by an almost imperceptible ascent; passes a <i>kacha</i> tank at 2, and another at 3 miles, both full of water.
5. PONI	8	50	A large village situated in a wild fertile valley at the foot of a sandstone ridge; supplies and water abundant. After leaving camp, Rája-ki-baoli is passed on right hand at 1½ mile. Path follows stony bed of torrent till it meets the bed of a small stream (at junction of torrent and stream there are two or three houses), and then ascends bed of stream and crosses a serrated ridge of sandstone. On the south side these hills are low and alluvial, and clothed with Scotch firs of stunted growth. A stream is then forded, and path runs for 2 miles direct across valley.
6. CHELE	8	58	A small village; no supplies; camp in wide bed of stream, on rather stony ground. Path goes up bank of clear stream to near foot of hill, the ascent of which is winding and bad, and in some places barely practicable for laden animals. Descent steep; at half a mile from summit Chountra (a few houses) is passed, and Chele (a few houses) a mile and a half farther, and after another mile reach camp.
7. NAR	12	70	A few houses on hill-side above a stream. A little Indian-corn cultivation; no supplies can be calculated upon. Pass Gandal at 3½ and Fát at 5 miles; both of these hamlets have two or three houses each. Road difficult and stony, following bed of a stream for some distance, which is crossed very often. The bed is wide and partially covered with tall reeds, and during the rainy season, the stream is much swollen, and crossed with difficulty. The last 2 miles a steep rugged ascent, well nigh impracticable for laden cattle.
8. BHAGOLI	8	78	One or two houses; wood and water, but no supplies. Path rises from valley covered with brushwood by an ascent for 3 miles, which is at first steep, and then gradual, then continues along the ridge for 3 miles, and by a stiff descent of 2 miles reaches Bhagoli.
9. BÚDIL	5	83	A large village with a great deal of rice cultivation; supplies and water plentiful; good encamping ground; a small square bastioned fort a few miles south of the village. Path descends for 3½ miles down hill-side (which is covered with tall brushwood and occasional patches of Indian corn) by an extremely stony and bad road. Cross a stream by a ford knee-deep, and ascend, chiefly through rice cultivation for 1½ mile, to camp.

From Búdil there is a fair road to Guinágarh, usually practicable for ponies. Rájaori is one long or two short marches distant. There is also a path leading to Alinád Bárdi out by Fír Panjál

ROUTES IN KASHMÍR AND LADÁK.

Route No. 50—continued.

route, by way of the Rupri or Sumiasur Pass: there are some shepherds' huts and good grazing, but fuel is scarce. From Bádíl to Rupri is two marches, and it may be 16 miles; from Rupri to Alfabád Sarái is about 8 miles; from the summit of the pass to Alfabád Sarái the path is sloping, easy, and practicable for ponies, but this road is only used by shepherds. From Bádíl there is another road to Shupion by the Kónsa Nág Pass, used only by shepherds: it is reported difficult for laden coolies on the south side. Kónsa Nág is said to be two days' fair march from Bádíl, and 22 miles to Shupion by an easy road: latter part of route as under—

KONSA NÁG TO KANG-
WATTAN.

9 From the Nág the path lies down the valley of Veshaú river to the Mihi Nág, 3½ miles, and having gained the left bank of the river, descends mostly through forest, crossing several streams. At 5½ miles cross large stream and ascend for a short distance; path then lies along bare side of hill. At 7½ miles it drops down to the level of the Veshaú (track not defined); and at 9 miles the end of the marg is reached, and the path crosses the stream by a single pine tree, forming a bridge about 95 feet long (or it may be forded), to the encamping ground of Kang-wattan, which is an open grassy meadow, shaded by fine trees. There are a few Gájar huts in the vicinity; supplies are not procurable.

SEDAU . . .

8 Leaving camping ground the path crosses the Veshaú and lies through the forest by the left bank of the river; here and there are ups and downs, and the path is rough in places. At one mile the confluence of the Chitta Pani is passed, and the path continues as before to the Khazanabal bridge, 1½ mile: the first half of this bridge is formed of stepping-stones and trunks of trees, the rest is composed of a bridge of two pine trees planked between and supported by piers; the span of this part of the bridge is about 55 feet, with a width of about 2½ feet. Having crossed the bridge, the path rises for about 150 feet up the ridge, and continues along the right bank of the Veshaú for about 8½ miles through forest, with here and there a clearing to the Arabul fall, a few hundred yards beyond which the path emerges from the forest, and passes over the clearing and cultivation called Khazanabal, whence the path descends and crosses the wide bed of the Veshaú; the main stream is crossed by a bridge of about 55 feet span, and the other channels by stepping-stones and fording: from the river the path rises to the village of Sedau, a distance of about a mile. Supplies and water procurable, and space for encamping.

SHUPION . . .

5

From Sedau, path continues down an open valley between two ridges, with little or no cultivation; at 1 mile it ascends flat top of ridge to north, and a little further on passes the hamlet of Sutipúra on the left of the path; road then descends into and crosses a narrow valley, and is level and good, passing through open uncultivated country in the direction of the Lahaa Tar hill to the south-east of Shupion; it then passes through the small dirty village of Kospúra, which is watered by a stream from the Kambiára, and makes a short descent to the village of Gagrin, whence it lies through the rice-fields to Shupion a small town; supplies abundant. (*August 1871.*) (*Bates.*)

TOTAL . . . 22

I. To Míhi NÁG . . . 3½

A beautiful little tarn called Míhi Nág. There are usually some Gájar huts in the neighbourhood. Supplies not procurable. A short ascent from the water's edge of the Kónsa Nág (there are no trees or habitations in the neighbourhood) leads to top of the mountain barrier which bounds the north-west end of the lakes; the descent is somewhat stiff for ¾ of a mile; then cross a flat grassy plain called Sat Pakrin (seven springs), which

ROUTES IN KASHMÍR AND LADÁK.

Route No. 50—continued.

			is watered by a number of streams which flow down from the surrounding mountains, and is strewn with rugged rocks. At 1½ mile meet the path which proceeds south-west over the Kona Nág Pass, and then along the valley of the Veshañ river to Míhi Nág.
2. KADAL-LE-BAL . . .	8½		There are a few Gújars' huts about the encamping ground, which is on the right bank of the Bromsu stream. Proceed by a very steep ascent from the bed of the Veshañ, which there flows in two channels through a narrow, grassy valley, through a birch forest to the Astan marg, then level for about a mile, and steep descent for ½ a mile, cross a stream near top of Dontsu mountain, and descend at first steeply, and latterly easily to Manjipul marg; pass a Gújar settlement; short descent to Dontsu stream, which is forded, and then nearly level to Charsu stream, which is crossed by a bridge, thence by nearly a level path through a pine forest to camp.
3. HANJIPÚR . . .	7½		A considerable village on the bank of the Veshañ river; supplies procurable.
			From Kadal-le-bal ascend from stream, which is crossed by a kadal bridge, and along an open grassy marg for ½ a mile, then ascend for ½ a mile up side of a mountain, level for 1 mile, and rather steep descent ½ of a mile, cross a small stream, and ascend easily for ½ of a mile, along top of ridge for ½ a mile, and just below top on other side leave forest, descend easily along bare side of hill, enter forest again, and descend steeply for ½ of a mile, thence slight descent for 1 mile through cultivation to Kuri and then level through fields passing Bágh on right hand and Batpúra on left, through Warnpúra and Trailwin to Hanjipúr, which is 2 miles from Kuri.—(Bates.)
TOTAL . . .	19½		
10. ABID . . .	4	87	No houses or supplies; wood and water procurable.

On leaving Búdíl pass numerous houses which are built on hill-side, wherever the ground admits of cultivation, and after 2 miles reach Barot (a few houses), and continue to ascend ravine by stony and bad road, and camp in a sheltered spot at foot of pass.

11. DELHI . . .	7	94	No supplies; wood and water procurable; path ascends steep hill side for 1½ mile; then runs along bare hill-side for about 3 miles, and descends 1,000 feet (about).
12. NAZIM-DI-GARHI .	14	108	No habitations; one or two rocks under which travellers find shelter; wood and water, but no supplies; path makes a steep, awkward ascent of 1,500 feet; for the next 4 miles the path is generally stony, and descends somewhat; then for 3 miles ascends by a steep zig-zag to summit of Búdíl Pass (14,120 feet), and descends easily for 1 mile to foot of pass on north side; continues descending very slightly for 3 miles, where it passes old round house in ruins, and then lies along left bank of a stream by a very gradual and stony descent for another 3 miles to camp.
13. SHUPION (6,715 ft.)	11	119	The path, which is stony in places, continues along left bank of stream. Passes a round house which is occupied by a few sepoys (as long as the pass is practicable) to prevent emigration from Kashmir; descends gradually for 2 miles along southern slope of hill, continues for 3 miles through pine forest, and after 3½ miles more reaches village of Sedau (which is 6 miles from Shupion), and then lies over low undulating slopes, free from wood, and joins the Pir Panjál Route near Shupion.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 50—concluded.

AND THENCE TWO MARCHES TO SRI- NAGAR	29	<i>See Route No. 21.</i> Aknúr to Shupion (84 miles) may be made in eight marches. The Búdíl Pass is open from end of May to end of November. This road is much fre- quented by hardy travellers, who carry their mer- chandise on ponies, as less duty is levied on their goods by this than any other route.
15 MARCHES: TOTAL	148	

ROUTE No. 51.

SIALKOT TO SRINAGAR (BY AKNÚR AND RÁJAORÍ).

Authorities.—BATES—MONTGOMERIE—ROBERTS—DREW.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. CHAPRAR	13	13	A village; supplies procurable after due notice; water plentiful; country level, open, and fairly cultivated; road fit for carts.
2. GAGANSO	10	23	A small village; supplies must be collected; water plentiful; country and road as in last stage. Tawi crossed by a ferry or ford 4 miles from Chaprar.
3. AKNÚR (1,142 ft.)	12	35	A large village, with a <i>barodárf</i> ; supplies procurable; water plentiful; country undulating; road fit for mules. Cross Chenáb by boat. Aknúr to Shupion by Bédíl Pass is ten marches, 84 miles. Chenáb not navigable above Aknúr.—(<i>Drew</i>) (<i>see Route No. 50.</i>)

From Aknúr there is a road to Jamú 18 miles; might be divided at 10½ miles at Nagbanf. Road easy, being altogether in the plain. Last few miles through forest; road well frequented, traversed both by carts and camels. Plain fairly cultivated. A canal which is being constructed from the Chenáb to Jamú is passed near Aknúr. The fort at Aknúr is a building of lofty walls crowned with battlements, enclosing a square of over 200 yards, with a gate on the river side, and another on the land side. The walls are 3 feet thick, and too high for scaling ladders. No cannon can be mounted on them, as there is no terreplein. No well in fort.

4. TANDA	6	41	A small village with a sarái; supplies and water procurable; country low; hills covered with jungle; road tolerable, but stony in parts.
5. DABB	13	54	A few houses with an old sarái; supplies scarce; water procurable; country as in last stage; road difficult and stony, passing up and down several ravines; the last ascent and descent are steep.
6. TANDA PÁNI	13	67	A few houses, with a sarái; supplies procurable; water plentiful; country as in last stage; road rather better.

There is a new and more direct road between Aknúr and Tanda Pani by way of Letri; the distance is 24 miles, viz., Aknúr to Bernal 10, Bernal to Tanda Pani 14 miles. First 4 miles over a rising plain, then enter outermost hills by a valley over a boulder-covered stream bed. Valley

ROUTES IN KASHMÍR AND LADÁK.

Route No. 51—continued.

narrows, and hills are covered with brushwood; after a bit rise to the broken plateau lying between the outermost ridge and the ridge of Kalíhár, then up Kalíhár, partly over bare rock; then down a steep escarpment, from the foot of which after a few miles of comparatively level road, Thanda Pani is reached at the beginning of next set of hills. There is a road from Thanda Pani to Naushera.

7. DHARMSAL . . .	10	77	A sarái; supplies and water procurable; country as above; road very fair, crossing a low range of hills covered with brushwood; little village, only a few scattered houses.
8. SIALSUI . . .	10	87	A village, with a sarái; supplies scarce; water procurable; country and road as above; cross one steep range.
9. RÁJAORI (3,094 ft.)	14	101	A small town on the right bank of the Tawi; supplies plentiful; water from the stream; country as above; road good; some of the streams are large and difficult after rain.
AND THENCE TO SRINAGAR BY ROUTES NOS. 20, 21 AND 22			Enter the valley of the Minawár Tawi; in May a stream of moderate volume; continue up valley by left bank of river over low spurs, and after a few miles reach Rájaori. The town shows a front to the river of large stone buildings, some of them in ruins. Rájaori is called Rámpúr. This road is fit for laden ponies.—(Drew.)

ROUTE No. 52.

SIALKÓT TO SRINAGAR (BY THE BANIHÁL PASS).

Authorities.—BATES—MONTGOMERIE—DREW—GRANT.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. TAWI . . .	14	14	A village in Kashmír territory; supplies procurable; water plentiful; country level, open, and well cultivated; road good. Leave British territory about half-way.
2. JAMÚ (1,200 ft.) . . .	13	27	A partly walled town, the chief residence of the maharája of Kashmír. Supplies and water abundant; country level, open, and well cultivated, until nearing the Tawi, where it is undulating and jungly. Road tolerably good, stony towards the end. After heavy rain the river is not fordable for some few days, and when floods occur, the ferry boat is sometimes unable to cross; the passage must then be made on <i>masaks</i> . The town of Jamú (area one square mile) is situated on a commanding position about 150 feet above the level of the stream. The Rao Fort lies opposite to it on the left bank of the river, at a similar elevation. Garrison about 2,000 and population 8,000. From Jamú there is a road to Rájaori <i>via</i> Aknur, <i>see Route No. 51</i> , also to Radrawár, <i>see Route No. 54</i> , and Pathánkót, <i>see Route No. 24</i> .
3. NAGROTA (1,200 ft.) . . .	6 4	33 4	A small village; supplies procurable; water from well, tank, and stream; two latter sources of supply can only be depended upon in the rains. Situation of village low and swampy; low ridge to north offers suitable place for encamping.

Leaving the bungalow the road goes through the town, past the palace and out at the northern gate and down a very steep path to the Tawi level. A wide valley is entered; on the right is the

ROUTES IN KASHMÍR AND LADÁK.

Route No. 52—continued.

meandering Tawi with cultivated fields and low hills to the east; to the north is a cultivated and undulating country, with lofty hills beyond. At two miles road passes temple on high bank to west; little further on, leaves main stream, improves, passes another temple and *baoli*, that is a little square masonry tank fed by a spring from the hill-side. The road then lies through fields, crossing stony beds of several streams before reaching Nagrota. Plenty of room for encamping.

4. DANAAL (1,840 ft.)	10 0	48 4	A considerable village, situated about $\frac{1}{2}$ mile south-east of Jajar or Chapar Kad stream. Supplies procurable; water from wells and tank; regular camping ground, small, but plenty of space available. Cultivation plentiful. Road level and smooth, passes into and crosses bed of stream; to the west is seen a fort on a low hill. This is Panchgrai: 1 mile two <i>baolis</i> ; $\frac{1}{2}$ mile ascend spur by rather steep path in sandstone rock. Extensive view from top of neighbourhood of Jamú, and the palace of widowed rani of Jowahir Singh to west. The road lies along the ridge, with many ups and downs, and in places is awkward for laden animals, owing either to the steepness of the path or the narrowness of the passage worn in the friable rock. After passing a tank, ascend somewhat steep ridge, on top of which is a dák post; $3\frac{1}{2}$ miles steep descent to small stream, which is crossed; 1 mile <i>baoli</i> and <i>Dania's</i> shop; steep ascent to another dák station; $\frac{1}{2}$ mile thence an easy descent by paved road, and along the level, $2\frac{1}{2}$ miles to Damsal, where there is a temple, a few houses, a shop, a good sarái; well timbered.
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10 0 48 4

5. KRIMCHI (2,500 ft.)	13 0	56 4	Good sized village, commanded by a ruined fort situated on top of an isolated hill about 200 feet high. No ground for encamping at village, but plenty a short way back. Near village Garhi, after crossing Karaithar hills, is a magnificent plain, capable of encamping any number of troops. Supplies procurable; coolies scarce; water from <i>baolis</i> and stream. Road descends to bed of Jajar by paved path; stream about 70 yards broad and knee-deep in rains; then ascends steep hill by paved road 2 miles; dák house at top, but no water; descend by paved path neither as long nor steep; $\frac{1}{2}$ mile <i>baoli</i> , ornamented with some carved stones; road then almost level, crossing beds of small streams; makes a short descent to the Dúdar stream, 2 miles, which is about 70 yards wide and almost waist-deep; ascent short, but stony; thence level road, $1\frac{1}{4}$ mile to two loop-holed towers, one of brick, the other of masonry, at the entrance to the villages of Garhi and Hattí, path then smooth and level. [Just north of villages, the road to Udampúr (about four miles to east) branches off, crossing low ridge.] Path then descends, and crosses stream about 20 yards wide; one mile pass through village of Paran; another mile Mir Bág, an extensive garden, and Hindú temple and <i>baoli</i> ; 2 miles tolerably smooth and level to Krimchi. Between Damsal and Krimchi a road to the left bank of Chenáb <i>vid</i> Chiseni (see Route No. 54).
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13 0 56 4

6. MÍR (4,800 ft.)	9 0	65 4	Widely scattered hamlet; good water; supplies and coolies not to be depended upon. Plenty of encamping ground. Road passes down to a small stream about 10 yards across, and waist-deep in rains; then through rice-fields to Biru stream, 2 miles; it is about 60 yards wide and waist-deep. Road lies along left bank of stream; dák hut $\frac{1}{2}$ mile; road then lies up bare side of hill, and along it to village of Terai, one mile; continues through rice-fields; then descends along bare side of hill, crossing Terai stream 1 mile, and ascends hill through rice cultivation to village of Naroar, $\frac{1}{2}$ mile; passes along and up side of hill and crosses stream, one mile; zig-zags up to top of hill, neither very steep nor rough; two stone huts at the top; then descends, mostly stony and in some places steep; winds round the head of the valley and crosses little stream to Mír.
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9 0 65 4

7. LANDRA (4,700 ft.)	8 0	73 4	Scattered village and small fort; supplies procurable; water abundant. Road makes gentle ascent for $1\frac{1}{2}$ mile to two houses surrounded by cultivation; after an easy descent an open grassy ridge, upon which are some old graves, is reached and crossed; then steep and stony descent through the village of Chulna; 1 mile cross two torrents, through cultivation; road still descending, rather steep and stony to village of Bakal, 2 miles; <i>baoli</i> of clear cold water; descend $\frac{1}{2}$ mile to stream about 20 feet across, but so deep and swift in the rains, that the passage is frequently interrupted for some hours; ascend opposite hill; road steep and stony to commencement of village of Landra; continue about a mile through fields, and cross stream to fort. Plenty of encamping ground.
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8 0 73 4

8. BILAUH OR BIL-LATA. (5,150 ft.)	10 0	83 4	Scattered hamlet; water scarce. Space for encamping cramped. Road passes through fields and scattered houses, ascending gradually, in some places stony. Cross small stream by bridge, $1\frac{1}{2}$ mile. Road
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ROUTES IN KASHMIR AND LADÁK.

Route No. 52—continued.

continues as before, crosses narrow stream with high banks, bridged, $\frac{1}{2}$ mile; ascent then becomes rather steep, $\frac{1}{2}$ mile, but with *baoli* of good water near it; ascent of mountain continues through open cedar forest, until the top of the Laro Ladi is reached, $1\frac{1}{2}$ mile (8,200 feet), on top is an open grassy space, and just below the north side of the summit, *dák* huts and water. [From the top of the ridge there is said to be a bye-path to the east, by which laden coolies can reach Krimchi in two stages.] The descent is neither as steep nor stony as the ascent; 2 miles cross bridged stream; descent continues easy; road good, enters fields of Bilaur; 2 miles, clearing and knoll, upon which are some houses; descent becomes steep and stony, $1\frac{1}{2}$ mile; two ponds and clearing near the maharaja's enclosure; limited space for encamping.

9. RÁMBAND*
(2,535 ft.)

7 0 | 90 4

A small village; supplies and water plentiful; a good *baradári* on the west side of the village, with space and shade near it for encamping.

Road descends by zig-zags; is somewhat steep, but not very stony, to village and *baoli* of Runbirpúr, 2 miles; descends a little more in a northerly direction, and then turns to the east and follows along the course of the Chandra Bhága; some distance above the left bank, $1\frac{1}{2}$ mile, passes a mill on the Kala Pani stream, which is bridged; road continues with some ups and downs to Chenáb bridge, $\frac{1}{2}$ mile; bridge, which is of usual design, is now (1871) in bad repair; the span of the bridge is about 190 feet between the abutments, which are 45 feet long, width 12 feet, with side-rails and a planked pathway. After crossing bridge, road turns west along right bank of river, and is mostly level and smooth, $\frac{1}{2}$ mile. Cross small stream by bridge at village of Kurrole; $1\frac{1}{2}$ miles stream from mountains forming water-fall, bridged; 1 mile, reach village of Rámband. Here river is 2,400 feet above sea. The village is on a terraced plateau about 200 feet above it. Above Rámband the mountains rise boldly on either side of the river, the stream flows in a narrow channel between, often with a great depth of water.—(Drew, page 114)

10. RÁMSÚ .
(4,070 ft.)

12 0

102 4

Very small village; supplies from two *baniás'* shops; water plentiful. Road crosses stream, and lies in an easterly direction along right bank of Chenáb, and is pretty level; pass village of Seri, 2 miles, Tirbal 2 $\frac{1}{2}$

miles; road then ascends and turns north, following the course of the Bichlári above its left bank; road winds along side of mountain and is tolerably level and smooth; at about 3 $\frac{1}{2}$ miles the road, instead of keeping along the stream as formerly, now rises abruptly and goes over the spur. This change has been caused by a landslip. A little above this, road crosses to right bank of river by wooden bridge about 110 feet span and 6 feet broad; road follows right bank of river; hamlet of Kuliali, 1 mile; hollow projecting rock, 1 mile; then commences ascent, and just before descending to Rámsú turns to west, and crosses river by timber bridge, about 48 feet between the abutments and 5 feet broad, $1\frac{1}{2}$ mile; after a few hundred yards on left bank of river cross the Nir stream by similar bridge, about 45 feet span and $4\frac{1}{2}$ feet wide; road then ascends to Rámsú.

* Rámband to Borkan.
Miles.

1. CHANWA . 9 A hamlet inhabited by Gújars.
2. SÁNGLI . 9 A village of about ten houses (Hindús).
3. BORKAN . 6 A small village south of Brari Bai Pass.

TOTAL . 24 miles.

* Rámband to Karoti.
Miles.

1. JAY GALI . 9 Village of four houses (Hindús).
2. RAJGHAT . 7 $\frac{1}{2}$ Village of ten houses, mixed population.
3. DANDAL . 15 Village of Hindús. Cross Dhar Gali.
4. KAROTI . 9 A village situated on the left bank of the Lidar Khol stream, on the road from Doda towards the Brari Bai Pass. [From native information.]

TOTAL . 40 $\frac{1}{2}$ miles.

11. BANIHÁL .

11 0

112 4

Pretty village; supplies and coolies procurable; *baradári*, largened brick building. Road winds along by left bank of river through woods; here and there patches of cultivation; $1\frac{1}{2}$ mile, hamlet of Gaugna;

a few hundred yards beyond cross to right bank of Bichlári by wooden bridge, about 33 feet span; 1 mile, leave river-bank and ascend hill, neither rough nor very steep; *dák* hut at top, $\frac{1}{2}$ mile; descend and cross stream by timber bridge, about 25 feet long, thrown over from a remarkable rock. Enters a fine broad valley with many houses and people and good rice-fields in terraces; it is about 3 miles long and 600 yards broad. Enter small village of Nachilána, $\frac{1}{2}$ mile; road then turns to east, and ascends by zig-zag about $\frac{1}{2}$ mile, somewhat steep; road then passes along

N.B.—There is also a route from Rámband to Doda—See Route No. 26, Gurdaspúr to Srinagar.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 52—continued.

south side of bare hill, high above Banihál stream, and is generally pretty level, but there are a few ups and downs; $1\frac{1}{2}$ mile, Tati; one or two huts on path and a spring; road then commences; gradual and easy descent; dák hut and spring, 1 mile; descent continues; shade and small stream near the bottom, 1 mile; crosses Banihál stream by wooden bridge, about 35 feet between the piers and 4 feet broad; road smooth and level along left bank of stream; valley gradually widens; 3 miles ford; path lies through rice-fields, $\frac{1}{2}$ mile to Banihál. A cool, easy march through beautiful scenery.

12. VERNÁG (6,000 ft.)	10 4	124 0	Large village; supplies and coolies abundant; celebrated spring, one of the sources of the Jhelum; large <i>baradári</i> , and ample space for encamping. Road at first follows left bank of stream, smooth and
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level, then bends to east; $1\frac{1}{2}$ mile, *baoli* and two chunar trees (the first met with); $\frac{1}{2}$ mile, passes through Seril, after leaving which bends more to east and commences to ascend slightly; 2 miles, dirty hamlet of Takin and small stream; here the ascent of the Banihál Pass commences; having ascended spur, road is almost level for about $\frac{1}{2}$ mile, and then zig-zags up gorge, being neither very steep nor rough; ascent about $2\frac{1}{2}$ miles; sides of hill bare of trees, covered with grass and grey rocks; the top at 9,200 feet. The ridge is a narrow neck between two high peaks not many yards broad. There is a small stone hut built for shelter of men looking after the telegraph line which here crosses the range; road descends by zig-zags, and is somewhat rough and stony; 2 miles, dák hut and *baoli*; 1 mile, *srái* and stream; about 200 yards further on village of Wúmu and custom-house; road now level to Vernág, 1 mile, which is approached through a line of barracks or granaries with a custom-house at the eastern end.

From Vernág there is a route to Nowbug *viâ* Sof and the Bring valley.

1. To Sof	7	[There are two routes from Vernág to Sof, <i>viz.</i> , that by Batgund, Watnár, and Nard, and that by Zamilgam and Naru; both these routes are said to be good for either walking or riding, and equally direct, the difference being that by Zamilgam
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there is a *kadal* bridge over the Sándran, at the suburb of Banagúnd, and there is somewhat less ascent and descent. The road by Batgúnd passes the small temple and spring of Dumata-bal, which is situated on the northern slopes of the Watnár valley.]

The path by Zamilgam lies through Banagúnd, crossing the Sándran by a *kadal* bridge; it passes through Zamilgam and up the valley, at the mouth of which the village is situated. The ascent is gradual until near the top, where there is a steep rise; the path then descends into the valley of Watnár, and is not very steep, soon becoming almost level down the grassy valley, which is interspersed with trees and bushes, and drained by a small stream. It passes through the village of Naru on to Hangulgúnd and Nagam, which latter village is situated on the left bank of a branch of the Bring river; it then crosses the stony bed of the river, and below the village of Sof crosses the main branch of the Bring by a *kadal* bridge, or it may be forded.

Sof is a large village, celebrated for its iron mines, the most extensive in Kashmír. Supplies procurable.

(Time occupied in walking, 2 h. 30 m.).

2. NOWBÚG	11	From Sof the path lies in a south-easterly direction through rice cultivation, and along the right bank of the Bring, passing the village of Urígám, just above which there is a <i>kadal</i> bridge, the pier of which is constructed of a large wicker-work cylinder filled with boulders; the path crosses this bridge and then turns back for a short distance along the left bank of the river, crossing a smaller stream by a bridge at the village. Leaving Urígám, the path lies along the table-land in the middle of the valley, through rice cultivation, to the village of Wangam, and on to the village of Wyl, beneath which the Bring is forded, and the Nowbúg stream, which has the more considerable volume of water, is crossed by a <i>kadal</i> bridge, after which the
TOTAL	18	

FROM NOWBÚG THERE IS A ROUTE TO IN-SHIN *viâ* MARGAN PASS, ALSO TO PÉT-GAM, see Nos. 29 & 33.

path rises a little, crossing the corner of the spur, and is then level along the grassy side of the mountain above the right bank of the stream; it then makes a short rise, turning towards the north, and the Nowbúg Nai opens out considerably; at this end the valley is stony, and has but few trees. The path passes the village of Garrewel, whence it descends, crossing the stream by a *kadal* bridge below the village; it then lies up the middle of the valley through the village of Kriti to Larun, a considerable village in three clusters, whence it runs mostly through rice

ROUTES IN KASHMÍR AND LADÁK.

Route No. 52—concluded.

cultivation, crossing from the left to the right bank of the stream and passing up through the fields to Nowbúg. The usual encamping ground is on the slopes above the western end of the village, but shade is wanting. Supplies are obtainable, but not plentiful.

(Time occupied in walking, 4 h.) (June 1872.)

From Vernág there is a route to Hanjipúr on the Vesháú river *viâ* Bringin—Lannor.

1. To ROZLÚ . . .	8½	The path, which is good and level, lies up the Shahabád valley, at 1 mile passes village of Gútalgúnd; about 200 yards beyond, the Votarittar springs; 1½ mile, Kaigúnd; 2 miles, Sadora; 2½ miles, Chongo; 3½ miles, Montigúnd; 4 miles, considerable village of Hilar; 5½ miles, Tunja, leaving which path crosses stream and turns in a southerly direction, following the course of the stream up the wooded glade; the first half mile is quite smooth; then a short easy ascent in a westerly direction. The descent is at first somewhat steep, and then easy to the village of Kanchan, 7½ miles, the central and largest village in the Khúnd valley; path continues almost level, rising slightly to the village of Rozlú, situated on the west side of the valley. Space and shade for encamping to north of village; some supplies procurable.	
2. HANJIPÚR . . .	14½	Leaving Rozlú, path makes short easy ascent of hill to west; three-quarters of the descent very easy, and thickly wooded to Bringin, 1 mile; the path then rises slightly through the rice-fields skirting the Panjál range to Lannor, 1½ mile, from which it rises slightly and winds round the wooded side of the hill, whence an extensive prospect of the southern portion of Kashmir is obtainable; path then descends to Akbal, 3½ miles, and is somewhat stony in places; whence it turns north, and is smooth, continuing to descend; it then turns west to the hamlet of Lanka Pamba, 4½ miles, and is almost level through the fields to the large village of Banmúla, which it leaves on the left hand, and continues towards the west, crossing a small stream at 7½ miles; thence the path ascends for about 40 minutes, at first gradually, but the latter part of the ascent is steep. Good water is obtainable from a spring by the road-side about midway on the ascent. The descent from the top of the ridge is at first easy and then steep and stony to the village of Ringi, 9 miles; path is then quite smooth for ½ a mile to the large village of Kol, and on through the rice-fields by Wowul Kol, crossing a stream, 1½ miles, and rounding the end of the spur to the village of Rishpúra, and on to Tus and down the Kol Narawa valley, crossing the Kandi stream at 13½ miles, whence path makes slight ascent to the hamlet of Kansar, Bal, whence it is level through the fields to Hanjipúr, on Vesháú river.	
TOTAL . . .	23		
13. SHAHABÁD . . .	4	128	A very large village; supplies and water plentiful; country well-cultivated and intersected by numerous small streams; road good, pass Pulí about half-way.
14. ISLAMABÁD . . . (5,600 ft.)	13	141	A good-sized town (1,500 houses); supplies and water abundant; large <i>daradárí</i> ; country level, open, and well-cultivated; road good; pass Kúri at 2 miles; cross the Bring, a branch of the Jhelum, at 6 miles. The Arpat is crossed at Islamabad by a long wooden bridge; some of the streams are difficult after heavy rain.
15. AWÁNTIPÚR . . . (5,350 ft.)	17	158	A village; supplies procurable; water plentiful; country level, open, and well-cultivated; road good, running down the right bank of the Jhelum, which is crossed at 1½, and again at Bij Behára, at 5½ miles; pass Murhama at 8½, and cross the two <i>salas</i> at 12 and 14 miles.
16. SRINAGAR . . . (5,235 ft.)	18		A large city, the capital of Kashmir; supplies and water abundant; country level, open, and tolerably well-cultivated; road good, following the course of the Jhelum; pass Pampúr at 9½ miles. (See Route No. 74).
TOTAL . . .		176	

ROUTES IN KASHMÍR AND LADÁK.

Route No. 52—continued.

The journey between Islamabad and Srinagar is generally accomplished by water, the passage occupying from 12 to 15 hours. The route by the Banihál Pass is the high road between Jammu and Kashmir, and may be considered practicable for laden ponies all the year round; but is occasionally closed for a few days during heavy falls of snow, accompanied by a high wind. (*Montgomerie—Roberts.—August 1871.*)

From Jammu by the Banihál Pass is the chief commercial route; path not good; country unfavorable for communication; five ridges to be crossed, besides many ascents and descents over spurs; difficult for horses; men and pack-bullocks chiefly used for transport.

ROUTE No. 52(a).

SIALKÔT TO SRINAGAR (BY THE BANIHÁL PASS).

Authority.—YOUNGHUSBAND.

Stage or halting-place.	DISTANCES IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. TAWI	For remarks see Route No. 52.
TO			
4. DALSAL			
5. UDAMPŪR	Leaving Dalsal the road crosses a hill stream rather dangerous in rainy weather. It is the Jajar khud. After this comes a long climb over a very sharp difficult ridge, then down a long glen and over a second stream to a plateau called Gheri. After this, two small <i>nalas</i> are crossed and some grass meadows, one of which contains a <i>baoli</i> near a village called Sumsu. After this the Bairu khud is crossed and Udampūr is reached beyond. This is a considerable town, with a fine new palace.
6. DRAMTAL	Leaving Udampūr the road turns round the end of a hill and proceeds up the glen of the Tawi. On the opposite side is a ford called Kotli. This section of the road is on the whole easy. In the latter part a view is obtained of Chineni. Dramtal is on the sloping side of a high hill. A new sarái has been built here, looking something like a fort.
7. BATOT	After leaving Dramtal, Chimpiari-ki-baoli is reached, a large fine structure. After this Chineni is reached, on the opposite side of the Tawi. The rája's house of three or four stories is very conspicuous, but the rest of the houses are mere huts. A small hill stream from the left here joins the Tawi, and the road turns sharp off to the left.
[The old road used to go straight on to Doda.]			
This glen is a fine, open and easy route. On the opposite side the hills are covered with <i>ohir</i> ; maize and rice-fields are numerous.			
At the head there is some heavy climbing, and a ridge is crossed which separates the Tawi from the Chenáb valley. This ridge crossed, a long khud called Kala Nand is traversed through deodar woods. Batot is a little grassy point.			
8. RÁMBAND	From Batot the road suddenly begins to descend the khuds leading to the Chenáb. The slopes of these are very steep, and great care is required in traversing this part. Later the road passes along the face of

ROUTES IN KASHMIR AND LADÁK.

Route No. 52(a)—concluded.

precipices, cut out in some places for it; but no other beams support the narrow path. The road rapidly descends to the banks of the Chenáb, where a suspension bridge of a somewhat rough description crosses the river Chenáb. On the north bank are a few huts and a toll bar.*

After crossing bridge, road turns west along right bank of river, and is mostly level and smooth, $\frac{1}{2}$ mile. Cross small stream by bridge at village of Kurrole; $1\frac{1}{2}$ mile, stream from mountains forming a waterfall, bridged; 1 mile, reach village of Rámband. Here river is 2,400 feet above sea. The village is on a terraced plateau about 300 feet above it. Above Rámband the mountains rise boldly on either side of the river; the stream flows in a narrow channel between, often with a great depth of water.—(*Dress*—page 114.)

Rámband is situated on a little plain among the hills, with fields, garden, and orchards in it and on the slopes.

* 4 Kashmir pice for a man, 3 annas for a horse, 10 annas for a dooly.

ROUTE No. 53.

SIALKOT TO SRINAGAR (BY JALALPÚR, BHIMBAR AND RÁJAORI).

Stage or halting-place.	DISTANCES IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. KULOWA . . .	10 3	10 3	A village; supplies and water procurable; encamping ground on left bank of river; country level, open and well cultivated; road very fair.
2. MUHATA . . .	4 0	14 3	A village; supplies procurable; water plentiful; road difficult, over heavy sand on both banks of river.
3. JALALPÚR . . .	8 0	22 3	A town of importance; supplies and water plentiful; country, level, open, and well cultivated; road very fair. Jalalpúr is famous for its shawl manufactories. Population 12,600.
4. DAOLAT NAGAR TO	11 0	33 3	Country and road as in last march, 4 <i>saies</i> , which are large and difficult after heavy rain, are crossed at 1, 3, 5, and 9 miles.
10. RÁJAORI (6 MARCHES.)	...	71 4	(See Route No. 21.)
TOTAL	...	104 7	
THENCE TO SRINAGAR BY ROUTES NOS. 20, 21 AND 22.			

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 54.

SIALKÔT TO SRINAGAR (BY JAMU, CHÍNENÍ AND KISHTWÁR, AND BY JAMÚ, RÁMNAGAR, BADRAWÁR, AND KISHTWÁR).

Authority.—BATES—MONTGOMERIE—ROBERTS—DREW.

Stage or halting-place.	DISTANCES IN MILES.		Description, &c.
	Inter-mediate.	Total.	
(1) BY JAMU, CHINENÍ AND KISHTWÁR.			
SIALKÓT TO			
4. DARSAL . . .	...	43 4	See Route No. 52.
5. UDAMPÚR . . .	16 0	59 4	A village; supplies and water procurable; road at first difficult, afterwards very fair.
6. BALLI . . .	9 0	68 4	A village; supplies scarce; water plentiful; country as in last stage, road tolerable; a steep ascent to Garals.
7. CHINENÍ . . .	16 0	84 4	A village; supplies and water procurable; country and road as above. This road leads over the hills; for foot passengers there is another following the banks of the Tawi.
8. BALOTI . . .	14 0	98 4	A small village; supplies and water procurable; country and road as above, crossing over a high ridge.
9. ASHAR . . .	16 0	114 4	A small village opposite a rope-bridge of the Chandra Bhága; supplies and water procurable; country and road as above.
10. KALLAN . . .	15 0	129 4	A small village with a <i>baradri</i> ; supplies and water procurable; country hilly; cultivation in the valleys; road difficult in places. From Kallan there is a road to Badrawár on another route.
11. BELOH . . .	10 0	139 4	A village; supplies and water procurable; country and road as in the last march; cross the Neru river near its junction with the Chandra Bhága; bridge bad; in cold weather a raft on the river.
12. ZANGLAWAR . . .	14 0	153 4	A village; supplies and water procurable; country hilly and well wooded; road fair.
13. JOSHTI . . .	6 0	159 4	A small village; supplies scarce; water procurable; country and road as in last stage.
14. KISHTWÁR . . .	15 0		A small town and fort; supplies and water plentiful; country mountainous, with little cultivation; road difficult and in places narrow, following the windings of the Chenáb. Kishtwár is prettily situated on an elevated plateau not far from the junction of the Maru Wardwán river with the Chenáb.
TOTAL . . .	...	174 4	
AND THENCE TO SRINAGAR BY ROUTE No. 24.			
Several streams and torrents have to be crossed on each stage between Darsal and Kishtwár; part of the road bad for horses; road open all the year round.			

ROUTES IN KASHMÍR AND LADÁK.

Route No. 54—continued.

(2.) BY JAMÚ, RÁMNAGAR, BADRAWÁR, AND KISHTWÁR.

SIALKÓT

TO			
2. JAMÚ . . . . .	...	27 0	See Route No. 52.
(1,200 ft.)			
3. PARGALTA	14 0	41 0	After crossing Tawi river, by ferry, immediately below the town, road lies up the left bank of that river for 3 miles over open sandy plain only partially cultivated. It then turns to the right, and enters the

low hills which skirt the plain on that side; it generally follows the course of the ravines, which have been excavated out of the soft sandstone by the numerous tributaries which descend to the Tawi. These streams are of small size, with gravelly or sandy beds, and are separated by low ridges of some breadth; faced generally by perpendicular cliffs. An undulating country of this nature occupies the whole of the space between the outer range of hills and that next to it (crossed in next march).

4. SUBUIN SAR (1,825 ft.)	12 0	53 0	The road ascends ridge by a very rocky, steep path, after which it enters a considerable tract of nearly level ground partly occupied by a lake with grassy banks. Encampment in grove of mango trees near lake, which is rather less than half a mile in length.
5. CHOAN	13 0	66 0	Road proceeds along the sides of the ridge in an easterly direction, passing several small flat-bottomed depressions. The road is rocky and rugged, and gradually rises several hundred feet to crest of the ridge. Pine trees generally plentiful. On reaching

ing top, a fine wide, undulating valley is seen below, bounded on the north at a distance of about 10 miles by a third range of hills and traversed by several streams, which have excavated for themselves deep perpendicular-sided ravines in the sandstone strata. All these streams have a westerly course to join the Tawi, which, issuing from a deep valley behind the third range, crosses the open plain in a south-westerly direction. Leaving the ridge the road descends gradually to the plain, and after crossing a deep ravine, with precipitous walls, continues through a fine level country to Choan. The plain is well cultivated and chiefly laid out in rice-fields.

6. RÁMNAGAR (2,700 ft.)	15 0	81 0	Road crosses the Sunidhar ridge, the ascent of which is at first very steep and rocky, over a made road, paved with large stones. This range is also sandstone. These hills are precipitous to the south, and slope gently to the north. The descent from this
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range is very gradual, the road running obliquely to the east among scattered pine trees and over bare sandstone rocks, till it reaches the bank of a small stream separated from the Tawi by a low range of hills. After ascending along the banks of this stream for a short distance, the road crosses it, and after a short, steep ascent from the right bank, the remainder of the march is nearly level along the sides of hills, or over a high table-land to Rámnagar, a small town and fort.

7. KORTA	13 0	94 0	Road continues to ascend the valley of the Tawi for about three miles, running along the sides of the hills, among rich cultivation, at a considerable height above the stream. It then descends abruptly to
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the river and soon crosses to the right bank, from whence a steep ascent commences at once, and continues with one or two interruptions of level cultivated ground to the end of the march. The ascent is generally bare of trees, dry and grassy. Korta is a cluster of farm-houses; height about 5,800 feet.

8. DUDER	14 0	108 0	Ascent continues equally steep and bare, cultivation wherever the surface is level enough. On attaining a height of 8,000 feet, the steep spur which the road ascends joins the main ridge, and the road, turning to the east, enters a thick forest of small oak trees,
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through which it continues, alternately descending and ascending a little as it enters the recesses or advances along the projecting ridges. After about three miles of forest, the hills again become bare, and continue so till the end of the march, which ends by an abrupt descent of 800 or 700 feet to a ravine, and an equally steep ascent to the village of Duder, elevation about 7,400 feet.

ROUTES IN KASHMIR AND LADÁK.

Route No. 54—continued.

9. SIWALDHRAR MAIDÁN . . .	10 0	118 0	Gradual ascent; encamp on maidán. A few Gdjar huts. There is another road from Duder to Badrawár as follows:—
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1. *Dadu or Doda*.—Road crosses a range and descends into a valley watered by a tributary to the river Chenáb. The ascent is bare and grassy, and amounts to only 1,000 feet of perpendicular height. The road descends rapidly through fine forest; lower down forest ceases; cultivation appears. The road now ascends the valley, which is tolerably open and well cultivated. The stream runs through a deep ravine with steep, well-wooded, often rocky, banks. Dadu is situated on the edge of a small plain covered with crops of wheat and some apricot trees.

2. *Camp*.—Road lies up the valley towards a snowy range to the eastward; after a steep and somewhat rocky ascent and descent over a bare spur, path follows the course of the stream as nearly as the precipitous nature of its banks will permit for about a mile; it then crosses a large tributary descending from the right, and ascends a steep bare spur between it and the main stream for perhaps 500 feet; after which it runs through fields of wheat, at first at a considerable distance from the stream, but the bed rises so rapidly that at a very short distance the road again reaches its banks; it then enters a forest and ascends rapidly for 1½ mile, then crosses the stream by a wooden bridge, and a steep ascent is commenced, and soon emerges on dry grassy slopes. The precipitous nature of the banks renders it necessary to ascend nearly 1,000 feet, after which the road is again level along the dry mountain slope facing the south. The bed of the stream rises very rapidly, so that the road soon re-approached it; and when nearly on a level with it again enters a forest. A mile further encampment reached at about 1,000 feet.

3. *Badrawár*.—Road still follows the course of the stream, ascending now very gently. The valley is open, and the road lies over undulating grassy ground, the forest having receded to some distance on both sides. Near the summit the road turns sharply to the left into a pine-clad ravine; the crest is then soon reached. There were patches of snow in June. This ridge is a lateral spur from the main range. The road continues along the ridge for a few hundred yards. The descent is extremely rapid down the face of a projecting spur densely covered with forest for half the way. The rich and fertile valley of Badrawár is then reached.

10. BADRAWÁR (5,500 ft.)	13	180	Cross Seyagi Pass (10,148 feet), short steep descent, then very easy road, practicable for ponies. Badrawár, for a place in the hills, is comparatively large, 600 to 700 houses, and about 3,000 inhabitants; has an open market place, a fort, two or three bazárs, &c. A stream runs through the town, which is built principally of wood. Half the inhabitants are Kashmiri. The fort is on a spur 300 feet above the town; it is a square building of wood and stone, with masonry bastions. Round the town the valley is two or three miles wide, and completely covered with fields rising in terraces one above the other. Some rice is cultivated, but millet and Indian-corn are the principal produce.
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From Badrawár there is a road to Doda on the Chenáb. (*See Route No. 25.*)

11. JURA . . .	17	147	} Road by Siwardhar in summer; another by Jagad. <i>See Route No. 24.</i>
12. TOSHTI . . .	14	161	
13. KINRTWÁR (5,450 ft.)	18	...	Road bad in places.
TOTAL . . .	...	176	This road is difficult for ponies; closed by snow for three months.—(<i>Drew.</i>)
AND THENCE TO SEI-NAGAR BY ROUTE No. 24.			

ROUTES IN KASHMIR AND LAHAK

ROUTE No. 55.

SIALKOT TO SRINAGAR (BY JAMÚ, THE GULABGARH OR KÚRI PASS).

Authorities.—HERVEY—MONTGOMERIE—(native information.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. TAWÍ . . .	14	14	} <i>See Route No. 53.</i>
2. JAMÚ . . .	18	32	
3. DUNGA . . .	7 4	34 4	
4. KHANDA . . .	18	47 4	A small village on the left of the road. The road consists of stony watercourses and great defiles, and for the first 4 or 5 miles the path lies along the stony bank of the river Tawí.
5. Rfasi . . .	10	57 4	A village with an abundance of sugarcane about it. As far as Tanda Pani, the road is along stony water-courses. Thence the path is on the whole rugged, hilly, and in some places very steep.
6. ARNAS . . .	...	...	A town of 300 houses and castle near left bank of Chenáb. Road lies generally along the bank of the Chandra Bhága.
7. TUREU . . .	...	...	A large fort situated at the junction of the Ans stream with the Chandra Bhága; a road thence to Poul. Cross the Chandra Bhága by rope suspension bridge (ferry boat).
8. DERMALI . . .	...	...	Or to Shar, on left bank of stream, which is fordable.
9. KHAND . . .	...	...
10. SUJERU . . .	...	...
11. JAMLAN . . .	...	...	A small village containing four or five houses, inhabited by Hindús.
12. ANGRALA . . .	...	...	A small village.
13. DOWAL . . .	...	...	An encamping ground. Pass the Gulábgarrh fort; 3½ miles beyond which there is a Gújar resort, called Partal, suitable for encamping. The ascent to the pass is steep but not difficult. The descent on the
14. ZAJMARG . . .	14		north side is gradual, with the exception of a short steep zigzag near the summit; here and there is a fine grazing ground for sheep, called Nikkan. There are many Gújar roads leading about the hills, but the natives say that the ridge is not practicable, except at the pass.
15. KURÍ . . .	8	...	There is another road to Shupion by Hanjipár, and Gogalmarg, and from Gulabgarh there is an excellent road to Bádíl.
16. SHUPION . . .	9	...	} <i>See Route No. 51.</i>
17. RAMÚ . . .	11	...	
18. SRINAGAR . . .	18	...	

ROUTES IN KASHMÍR AND LADÁK.

Route No. 55—concluded.

TOTAL	Vigne says that the road by the Gulábgarh or Kuri Pass was made by Guláb Singh, and is the only way by which cannon on wheels could have a chance of passing into Kashmír without making a road on purpose for them.—(Bates.)
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ROUTE No. 56.

SIMLA TO LEH.

(Through Kulu and Lahoul.)

Authority.—**LEMESURIER**—AUGUST AND SEPTEMBER 1892.

Stage.	MILES.		Description.
	Interme- diate.	Total.	
1. SIMLA TO 4. NARKANDA	...	...	As per Route No. 57, Simla to Jangl.
5. KOMARSEN (5,200')	6	6	Steep descent for 6 miles over a bad road. Few supplies; water plentiful. Encamping ground limited. Steep descent for 4 miles by a fair road to Luhlri bridge (2,697') over Sutlej river, the boundary between Komarsen and Kulu.

KULU

6. DULARSH (6,530')	10½	16½	Distance from Sultanpur 69 miles. A steep ascent for 6½ miles from the river to Dularah road bungalow in Kulu. Supplies procurable with notice. Water plentiful. Post office.
7. CHAWAI (6,106')	7	23½	Ascent for 1½ miles and then descent for 3 miles; the rest fairly level to Chawai. Rest bungalow. Few supplies at Daman village. Water plentiful.
8. KOT (7,772')	8	31½	Descent for 2 miles to Aini river (5,005') and then an ascent for 4 miles. The rest fairly level into Kot rest bungalow. Supplies procurable. Water plentiful.
9. JIBI OR ROSALA (5,930')	10½	42½	Steady ascent for 4 miles to the top of Jalori pass (10,720'), and then descent for 5 miles to the Chata river (6,570'). The descent continues to Jibi river bank. Few supplies; water plentiful.
10. MANGLAOR (3,770')	8½	50½	The road follows the right bank of the Chata river. Passes Bangar tehsil and post office in 33rd mile, and crosses the Tirthan river (4,210') by a wooden bridge, 105 feet span, where it meets the road from Rampur Bishahr. The road then follows the right bank of Tirthan river below Plach, and crosses it at 29th milestone by a bridge, 111 feet span. There is a short rise, and fall to the road bungalow at Manglaor.
11. LARJI (3,130')	7½	58	The Bah river is crossed by a bridge of 90 feet span, and the road descends by the left bank of the Tirthan river to 24th milestone, where it crosses to the right bank by a bridge of 90 feet span. The road continues to fall to the junction of the Tirthan and Rakti or Sainj and Bias rivers at Larji. Few supplies; water plentiful. Rest bungalow.

ROUTES IN KASHMIR AND LADAK.

Route No. 56—contd.

12. BAJAORA (3,591')	12	70	The road crosses the Rakti or Sainj river by wooden bridge, 117 feet span, and then ascends towards the gorge, through which all the water of Kulu is discharged into Mandi State under the name of the Bias river. R. L. at gorge 3,000'. The ascent continues for 2 miles, and then the road descends along left bank for 3½ miles to a wooden bridge 150 feet span (3,246') at Badool. The road follows left bank of Bias to Bajaora dāk bungalow. Supplies and water plentiful. Winter route to Kangra Valley leads off. General Rennick's farm here.
13. SUZTANPUR (4,086')	9	79	At 6 milestone is the Duff Dunbar suspension bridge over the Bias river (R. L. 3,580') 300 feet long, 8 wide, erected by Department Public Works at a cost of Rs. 80,000. The road continues on the right bank of the Bias to Sultanpur dāk bungalow, hospital, tehsil and post office.
14. KATRAI (4,825')	11½	90½	The capital of Kulu. Supplies and water plentiful. The road crosses the Sivbarry river by a wooden bridge, and then passes round and below the hill on which Sultanpur stands. Captain Lee's estate is in 7th mile, and Mr. Minniken's at Raisan in 8th mile. Mr. Donald's estate is in 10th mile. The Phigram river is crossed by a wooden bridge in 11th mile. At Katrai there is a road bungalow. Few supplies.
15. MANALI (6,302')	11½	102½	The direct road is on the right bank, 11½ miles to Manali, but the road was broken in two or three places. An alternative route of 14 miles can be taken <i>via</i> Nuggur (5,780'), where there is an Assistant Commissioner's cutcherry and residence, also a forest bungalow and post office. The route continues along the left bank, rising and falling often to Jagatsak (5,985'), where there is a road bungalow and a post office. The Phari river is crossed, and shortly afterwards the road <i>via</i> Hamta pass branches off into Lahoul. The river is re-crossed by a bridge 105 feet near the road bungalow at Manali. There is a forest bungalow. Mr. Mackey's estate and Captain Banon's estate is here. Few supplies; water plentiful.
16. BALA (8,853')	8½	110½	The road crosses to the left bank of the Bias and passes under the village of Bashist, where some hot springs exist. The road rises, passes the junction of the Sarahi and the Bias in 28th mile, and crosses to the right bank of the Bias near Koti at 28th milestone. There is then a steep zigzag ascent. The road crosses again to the left bank at 30th mile, and again to the right bank in 31st mile. The ascent continues to Bala road bungalow. Few supplies; water plentiful.
17. KOKSIR (10,381')	9½	120½	This march is made by a rough stony and steep road for 5 miles to the head of the Rotang pass (13,048'), the boundary between Kulu and Lahoul at 37 mile-stone.
			LAHOUL.
			The descent is 4 miles, and crosses the Chandra river (R. L. 10,355') by a wooden bridge, 96 feet span, to the rest bungalow at Koksir. Few supplies; fuel scarce. Road leads up the Chandra valley for Spiti. The pass is open for six months.

ROUTES IN KASHMIR AND LADAK.

Route No. 56—contd.

18. SISU (10,153')	11½	181½	The road follows the right bank of the Chandra river to the encamping ground at Sisu. Few supplies and fuel scarce.
19. GANDLA (10,282')	7½	189½	From Sisu road continues along right bank of the Chandra. It ascends for 4 miles, and then descends to Gandla encamping ground. Few supplies; fuel scarce; water plentiful. Thakur Heera Chund's house. Buddhist monastery just above village.
20. KAILING OR KYE LANG (10,352').	10	149½	The road still follows right bank of Chandra, rising and falling considerably. At 65 miles there is a Jula bridge, 130 feet span across Chandra river into Kulu, and at 60 miles is the junction of the Chandra and Bhaga rivers (R. L. 9,405'). The Bhaga is crossed by a wooden bridge, 111' span, and the road follows its right bank. The Baling river is crossed by a bridge. The village of Kailing or Kyelang with the Moravian mission buildings is passed, and the road bungalow is situated just beyond the 70th milestone from Sultampur. Kailing has a tehsil, post office, &c. Fuel, supplies and water plentiful. Tandi village is at the junction of the Chandra and Bhaga, whence a route leads north-west to Triloknath dharmasala <i>via</i> Chamba and to Srinagar <i>via</i> Kiehtar. All supplies for 9 stages towards Leh have to be carried forward from Kailing. The Shalseur monastery is above Kailing.
21. GIMUR (10,508')	10	159½	Road runs along right bank of Bhaga to the encamping ground at Gimur (not Kolang).
22. SUMDRO (10,634')	7½	166½	Road runs along right bank of Bhaga. A hill has split up and fallen like a great causeway into the river. The road runs up, and crosses the Tokpo ravine by a bridge. The encamping ground is in the river bed near Sumdeo (not Darcha). A small dharmasala has been built. Darcha is on the left bank opposite. A few supplies. A road runs hence to Leh <i>via</i> Shinkul pass (16,723').
23. ZINZINBAR (13,060')	11½	178½	The road follows the right bank of the Bhaga river to Patsio bridge (94 miles), 12,464, above mean sea level, and then crosses to the left bank, and follows it to the encamping ground at Zinzinbar.
24. KAYLUNG (15,120')	12½	190½	The ascent of Baralacha begins. Track follows left bank, and then crosses to the right bank on 101½ miles. At 104th mile is Suraj Dal, a pretty lake, 15,350' above mean sea level in snow clad hills. The open crest of the Baralacha is 16,060' at 105 miles. One track leads south down the Chandra valley to Spiti, and the track to Leh goes north-east, passing Yunan Tso, an open lake at 109 miles, 15,417' above mean sea level. The pass is closed to laden mules for eight months, and lower down the track passes over the debris of mountains which have been split up into fragments by great changes of temperature. The encamping ground at Kaylung is on left bank of Yunan river. No supplies.

(NOTE.—Zinzinbar is shown on Atlas Sheet No. 46 on the right bank, but it is on the left bank, and its position is near the letter n in Tapachandi.)

ROUTES IN KASHMIR AND LADAK.

Route No. 56—contd.

25. LINGTI SARCHU (13,950').	9½	200½	<p>The track crosses the Yunan river in front of the encamping to the right bank, and there is a gentle descent across a plain to the Thalagdanda or Boundary Rock at 118 miles. The track continues across the plain to the Sarchu river, and the encamping ground is across this tributary stream and on its right bank.</p> <p>The ordinary route is along the foot of the hills up the Tsarup nulla to the south, then crossing by a bridge to the right bank, and so to the boundary pillar (123 miles) between Lahoul and Ladak in all 7 miles at 13,945' above mean sea level. But, if the direct route by the ford is practicable, the distance is only 3 miles. The route up the Tsarup nulla southwards for Tsho Morari is rough and difficult. No supplies.</p>
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LADAK.

26. CHARGOT JUKTA (13,600').	13½	214	<p>The track for Leh follows the right bank of the Tsarup river northwards for 6½ miles to the encamping ground at Chargot Jukta under a high cliff.</p> <p>The track turns directly to the east, and mounts 1,500' to a saddle overlooking a valley on which a trial line was once cut. The track then turns north for 5 miles, and descends into a valley for the encamping ground at Sumdo at the foot of the Lachalang. Water; but no supplies or fuel.</p>
27. SUMDO (15,522').	8	232	<p>The ascent of the Lachalang is easy, rising 1,100 feet in 1 mile from Sumdo; the crest is open. Snow was falling on 13th September 1892. The pass, it was said, might have become impassable within two nights, and usually all traffic is stopped for eight months in the year. The descent is easy for 7 miles to the Kanglehazul gorge. Here are some sugar loaf shaped hills of great height, and masses have fallen blocking the ravine down which the track is carried by steep zigzags; the water finding its way below the splintered debris. The country opens somewhat, and follows the left bank of the stream to the junction of three rivers. The Tozay stream is crossed, and then the Frize, when a steep ascent brings the traveller to Sumkheyl (at 95 miles from Leh) on the edge of the Kiangchun plain. A level course for 4 miles over grass leads to the Kiangchun s. c. No supplies; water scarce.</p>
28. KIANGCHUN (15,271').	20	252	<p>The track continues over grass and somewhat heavy sand. At Morechu (5 miles) the lake was dry and deep in sand. The route is still over grass for 6 miles, when the track turns westwards up a ravine to the encamping ground. Water, but no supplies or fuel. Opposite Rukchen and to the east at a distance of about 4 miles over the range of hills is Tsok Chumo or Salt Lake at an elevation of 14,906 feet above mean sea level. The lake is covered with wild fowl, chiefly Brahminy ducks. The water is very bitter and among the brine crystals are numerous red larva-like miniature alrimpa. The soil has evidently been much worked for soda. The road to Puga borax and sulphur mines passes by the south of the Salt Lake.</p>
29. RUKCHEN (15,374').	13½	265½	

(NOTE.—The Rupshu valleys are 14,000 to 15,000 feet. Climate severe. Air dry and much rarified. Scanty herbage, and the hillsides are covered with a thorn bush in patches. Population about 500 souls within an area of 4,000 square miles. People live in tents, and act as carriers, using their flocks of sheep and goats and herds of yaks as beasts of burden.)

ROUTES IN KASHMIR AND LADAK.

Route No. 56—concl'd.

30. DEBRING (15,776')	14	279½	<p>The route is easy and level for 14 miles to Debring encamping ground. A few thorn bushes as fuel. Water scarce.</p> <p>The ascent to Tagalang crest is easy, rising 1,500 feet in 2 miles. The descent is also easy, and falls for about 4,000 feet in 13 miles to Gya. Cultivation is again seen. There are a few houses and a monastery, also a serai for native travellers. The encamping ground is to the east of the Lama's house. This is the first village met with since Sumdeo in Lahoul over a distance of 113 miles. Any difficulty could be quite overcome by arranging with Kashmir to send out supplies of flour, ghee, salt, firewood, and fodder from Gya southwards for five stages, and by carrying the same quantity forward from Sumdeo.</p>
31. GYA (13,156')	15	291½	<p>The road follows the left bank of the Gya river, passing Miru half-way, and reaches Upshi Serai on the left bank of the Indus river after a fall of 1,760 feet. Considerable cultivation, poplars, willows, and fruit trees. 30 miles from Leh.</p>
32. UPSHI SERAI (11,305').	15½	310	<p>The Indus river at Upshi in September is about 50 feet wide, flowing swiftly among large boulders and quite unfordable. It is frozen over in November. The road to Marsalung follows the left bank. At 5 miles from Upshi is the Egu bridge across the Indus with two unequal spans of 20 and 63 feet, leading up the Chionray valley into Tankoe and Changchenmo. At Marsalung, there is much cultivation. Fields are properly marked off for the separate homesteads. Instead of halting at Marsalung, it is better to go a mile or two further, and camp at the Himis monastery in a ravine to the west. At Himis, there are from 500 to 800 red Lamas and nuns.</p>
33. MARSALUNG (11,500').	9	319	<p>The road follows the left bank of the Indus. Chang is passed, and then the monastery at Tankoe comes into view. Cultivation is more extended as one enters the Shushot Kardari. The halting place is in the Golab Bagh, where there is a serai with a rest house for native travellers. People very friendly. Population partly Buddhist. The locality is occupied during the season as a grazing ground for Yarkandi traders. There is a colony of Baltis in the village, who turned out <i>en masse</i> with the women to show off their game of polo.</p>
34. GULAB BAGH (10,745').	11½	330½	<p>The route runs north west and still follows the left bank, winding through gardens and demarcated field which are irrigated by many small channels. The breadth of the valley of the Indus here is about 20 miles, rising from a general level of 10,500' at the river to about 20,000' at the crest of the mountain ranges. At Chinglamsir, there is a bridge, 75 feet span, across the Indus, and the route turns northward. From the river it is about 4 miles into Leh. The road passing over a stony and sandy plain. Leh is the capital of Ladak. It has a fine bazaar, plenty of serais, a fort, a palace, a dāk bungalow and a residency. The Moravian mission also have a settlement here.</p>
35. LEH (11,532')	9	339½	

ROUTES IN KASHMIR AND LADAK.

Route No. 57.

SIMLA TO JANGI BY THE HINDUSTAN AND TIBET ROAD AND THE SUTLEJ VALLEY LINE.

Authority.—LEMESSURIER—AUGUST 1892.

(NOTE.—The Hind-Tibet road was commenced in 1850 from Simla to Narkanda (40 miles). It follows the watershed of Jumna and Sutlej. It was aliigned as a cart road by Major Kennedy. The section from Mashobra through Mahasu to Bekhalti was handed over during 1871-73 to the Civil authorities to be kept up by the Native State, when the old mule track up and along Mahasu range was taken over by Department Public Works.)

Stage.	MILES.		Description.
	Inter-mediate.	Total.	
SIMLA CHURCH STEEP (7,230').	12	12	Pass Sanjauli at 2nd mile; the tunnel at 2½ and the toll bar on a watershed at 4th mile. Kennedy's road to left to Mashobra. Charabra bazaar at 6 miles; Khupri bazaar (8,400') at 6½. Dāk bungalow at Fagu in Keonthal. Road to Purala Kotkai joining Mussoorie-Rampur road at Raiengarh.
TO			
1. FAGU (8,176')	5½	17½	Bekhalti junction 13½ miles, where Kennedy's road from Mashobra through Mahasu joins in. In 1876, Mr. Cockerell killed with his horse at Bargotan cliff in 15th mile. Dāk bungalow at Theog, also small bazaar where supplies are procurable; watershed.
2. THEOG (7,458')			
3. MUTTIANA (7,897')	11½	29	Water for mules at 19 miles; cross watershed at 22½ and 24 miles. In 1865, at 25th mile, Mrs. Brind, her horse, and syce killed. Dāk bungalow at Muttiana in Keonthal. Supplies procurable; water plentiful.
4. NARKANDA (9,182')	11	40	Road enters Komarsen at Salaru ghat, 32nd mile. Dāk bungalow at Narkanda; small bazaar. Drinking water ½ miles below towards Komarsen.

(NOTE.—From Narkanda there is a track (unfinished) old Stapur to Komarsen (5,200'), falling nearly 4,000' in 6 miles, and thence a track for 4 miles, descending 2,800' to Lohri bridge (4,597') across Sutlej river at Sangpa. See route to Kulu, No. 56.)

(NOTE.—The Hindustan-Tibet road was continued by Captain Briggs from Narkanda along the watershed to Sangri (68 miles), when it was turned northwards to the valley of the Sutlej to avoid the snow limit of the Himalayas. This upper road of 68 miles in length from Sidhpur to Deo was abandoned as a through route in 1892. It is now maintained as a forest road only. It is passable for laden mules with care. The track in places is only 4 feet wide, and all bridges have to be crossed with caution. The stages are as under for this upper link or Briggs' forest road, viz. :—

BRIGGS' FOREST ROAD.

5a. BAGI (8,887')	10	50	At Sidhpur (44 miles), the Sutlej valley line which was made passable for mules in 1862 takes off. Road fairly level with exception of a portion in 46th mile. In 1889 Colonel LeMessurier's horse fell over the cliff at 47th mile and was killed. The road is outriggered in 19 places. Dāk bungalow at Bagi. Supplies procurable.
6a. KANDRALA (9,604')	8	58	Road fairly level, except at 57th mile, outriggered in twelve places. Water for mules at 56th mile. Forest bungalow at Kandrala.
7a. SUNGRI (8,548')	10	68	Road on a uniform grade. Outriggered in ten places. Traveller's rest house at Sungri. Road from Mussoorie up Sikri valley joins in. A few supplies.

ROUTES IN KASHMIR AND LADAK.

Route No. 57—contd.

8a. BAHLI (7,908')	12	80	Water for mules at 71 miles. Road outriggered in ten places. Demakhad bridge just restored after 25 years. Descent for half the way, then slight ascent to traveller's rest house at Bahli, overlooking Suttlej and Nogri valleys. A few supplies; water plentiful.
9a. TATLECH (5,245').	11	91	Road outriggered in twenty-seven places. It follows north face of mountain to Balti at 86 miles. Then steep descent into Nogri valley for 5 miles to Tatlech forest bungalow. No supplies; water plentiful.
10a. DARUN (9,480') .	12	103	Road outriggered in seventeen places. It descends for 2½ miles to Nogri bridge (4,390'). Hence the ascent is steep, and difficult up a tributary nulla for nearly 10 miles to Darun forest bungalow. Water plentiful.
11a. DEO (7,200') .	10	113	Road outriggered in seventeen places. It descends for 2½ miles. A bridge (7,430') across Darun nulla. There is a further descent to Manglad river (6,300') at 7th mile; width 96 feet in flood. After a steep ascent, the track follows the cliffs, and at 113th mile comes out at Deo near the 87th milestone of the Suttlej valley line within 3 miles of Serahan.

SUTLEJ VALLEY LINE.

(NOTE.—In 1862 the old high road through Kotgarh and Rampur to Serahan was made passable for laden mules, and called the Suttlej valley line. The stages are as under.)

5. KOTGARH OR THAN-ADAR (7,215').	10	50	At Sidhpur, 44th mile, the old Hindustan and Tibet road, which was abandoned in 1862 as a through route, takes off. The Suttlej valley road falls 1,800 feet in 6 miles from Sidhpur to Kotgarh. The dak bungalow is off the road. A mission house here, and a Department Public Works inspection bungalow at Thanadar.
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(NOTE.—There is a rough track for 5 miles from Kotgarh to Kepu and thence to Lohri bridge, also a track for 6 miles from Kotgarh through Komharsen to Lohri bridge. See route to Kulu No. 53).

6. NIRTH (2,938')	10	60	The road descends for 8 miles to Berakhad (2,700') and then ascends to Department Public Works inspection bungalow at Nirth on left bank of Suttlej river. Few supplies.
7. RAMPUR (3,218') .	12½	72½	Road follows left bank of Suttlej river, crosses Nogri river at 67th mile. Rampur, the capital of Bishahr, at 71½ miles is 138 feet above Suttlej river bed. Jhula bridge for crossing into Kulu. Department Public Works inspection bungalow at 72½.

(NOTE.—The Suttlej river is crossed at Rampur by rope bridge 162 feet span to Jagatkhana in Kulu, whence a track runs via Basleo pass to Manglor.)

8. GAORA (6,382') .	7	79½	Steep ascent for 5½ miles out of 7 to Department Public Works inspection bungalow at Gaora. Supplies procurable from Dhar, 1½ miles north-east; water plentiful.
9. SERAHAN (6,914') .	10½	90	Road ascends for 2½ miles to Shikrdhar, and then descends for 3 miles to Manglad bridge (4,844'). The rise is then 2,356 feet in 2 miles to Deo at 87th mile (at which point Briggs' or Upper Link Forest road (see section). For 3 miles there is a slight fall to Serahan Department Public Works inspection bungalow.

ROUTES IN KASHMIR AND LADAK.

Route No. 57—contd.

(NOTE.—Eastward of Seharan the mule road was completed by end of 1864 to Rogi; by the end of 1867 to Pangri; by end of 1869 to Jangri. The old native track having been followed for more than half the distance. The road ends at Lipi (166 miles), and 4½ marches have still to be made good to reach Shipki, the terminus originally proposed.)

			<p>The road is fairly level to the Matla cliff, where Sir A. Lawrence lost his life in 1864. It then follows the native track up and down for 3 miles, and descends to the Kandlu nulla at 98 miles. At 100 miles a legend says that the Rani of Bishahr was thrown over the cliff by her subjects. At 101 miles Mr. Leathes and his horse were killed in 1870. The road descends to Chaonda nulla (6,200') at 102 miles, and ascends to Taranda Department Public Works inspection bungalow at 104 miles. Few supplies. Eastward of Taranda the coolies are chiefly women.</p>
10. TARANDA (7,160')	14	104	<p>A steep descent to Soldangah nulla (5,810') at 107 miles. Then ascent to the forest bungalow at Nachar (113 miles). There is a Department Public Works inspection bungalow at Paonda (108 miles). The Sungra Deodar Forest begins at 110 miles. Few supplies; water plentiful. Coarse grass near Nachar bungalow which kills horses, mules, &c., quickly.</p>
11. NACHAR (7,148')	9	113	<p>A steep descent for 3 miles to the bridge at Wangtu (5,123'). The bridge is 105 feet span. Department Public Works inspection bungalow at 115 miles. Miss. Rebsach lost her life here when riding with Mr. Paul.</p>
			<p>(NOTE.—At Wangtu the road from Mussoorie via Shatul pass joins in, and crosses the Sutlej river by this bridge and continues via Bhabeh pass into Spiti.)</p>
12. URNI (7,835')	12½	125½	<p>From Wangtu the Hindustan and Tibet road follows the right bank of the Sutlej river. A long timber gallery outrigged from the rock carries the road through the gorge, and the track continues to Chagaon, whence the ascent is by zigzags to Department Public Works inspection bungalow at Urni. Few supplies; water plentiful.</p>
13. ROGI (9,508')	10½	136	<p>The Yala nulla is crossed at 127 miles. The track for the most part ascends to the Mesang cliffs (9,760') at 134 miles, passing Kashti cliffs at 131. Bonang forest at 132. The road descends along cliffs for 2 miles into Rogi Department Public Works inspection bungalow. Few supplies; water plentiful.</p>
14. PANGRI (9,159')	10	146	<p>The road is carried along the Kitirang, Rogi and Chini cliffs to Chini at 139 miles. At Chini is the house (now in ruins), which was erected for Lord Dalhousie in 1851. Here also is the grave of Brevet-Captain Apperley, R.H.A., who died here on 1st July 1845. There is a descent to the Malgun nulla (8,711') at 144½ miles, whence road rises to Department Public Works inspection bungalow at 146 miles. Supplies obtainable; water plentiful.</p>
			<p>(NOTE.—The Gazetteer shows a route from Chini via Gaizara to Sangnam, which I do not think is correct.)</p>
15. BARANG (9,322')	8	154	<p>The road rises for 1 mile for the Kashang cliffs, and then descends for 2 miles to the Kashang nulla (8,133'). It rises again to the Gimchang cliffs (9,500') at 151 miles, and reaches Barang at 154. Few supplies and water plentiful. No bungalow.</p>
16. JANGRI (9,242')	7	161	<p>The road is level to the Department Public Works godown at Jangri in 161st mile. The road ends at 165 miles, and then the trace descends to the Lipi nulla at 168 miles. There is a gradual rise thence to Kanam at 175 miles. There remain 4½ marches to be made into Shipki on the left bank.</p>

ROUTES IN KASHMIR AND LADÁK.

ROUTE No. 53.

SIMLA TO LÉH (BY SARHAN, THE PEEN VALLEY, SPITI, LAHOUL, SHINKAL PASS, AND ZANKSÁR).

Authorities.—ROUTE BOOK—MONTGOMERIE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
SIMLA TO			<i>See Routes Nos. 59 and 57.</i>
11. NACHAR . . .	...	117 2	
12. YANGPA . . .	15 0	132 2	A village at the head of the Babeh valley; supplies scarce; sufficient for eight days should be brought from Sarbán; coolies procurable; cross the Sotlej at Wangtu at 3 miles; the river here is about 90 feet broad, right bank very steep; the road then zig-zags up a very steep hill, and passes Bence (three houses), and Kutgaon, a small village. Tartars bring ponies this road; but between the Sotlej and Yangpa it is rocky, and in many places too narrow for laden ponies. Early in the season (April and May) scorpions abound at Yangpa.
13. MULLING . . .	6 0	138 2	No village; grass, fuel, and water abundant; road tolerably good, and fit for laden ponies, winding through magnificent forests of fir; very good bear-shooting in the neighbourhood.
14. PTIASA . . .	4 0	142 2	A halting-place at the foot of the Babeh Pass; fuel must be collected about half-way, as none is procurable; water plentiful; road as in last stage. Care should be taken to clear the ground of the long grass, which burns easily at the end of the season.
15. LURSA . . .	13 0	155 2	No village; fuel and water plentiful; commence the ascent of the Babeh Pass (15,000 feet); on leaving Ptiasa at first it is tolerably easy, but near the summit the road becomes very steep; in April and May steps have to be cut in the ice; later, when the snow has melted, the road is rugged and stony, very difficult for laden ponies. High cliffs of clear blue ice form the ridge of the mountains above the Babeh Pass, the scenery changes considerably as the Peen valley is entered; utter sterility pervades both hill and dale, while in the Babeh valley the slopes of the mountains are covered with magnificent trees almost to the snow. Ibex are found near Lursa and up the Nukht-i-Kur valley.
16. MUTH . . .	11 0	166 2	A small village; coolies and a few supplies procurable; road tolerably good, ascending the wide shingly valley of the Peen river.
17. SUNAM . . .	8 0	174 2	A large village; supplies and coolies procurable; road as in last stage; pass Tilung, where the coolies are changed; at 3 miles the road either crosses the Peen at Tilung, or continues up the left bank.
18. LIDANG . . .	16 0	190 2	A village; coolies and a few supplies procurable; road fair, running down the Peen; cross the Parachu soon after leaving Sunam (up the valley of the Parachu to the north-west there is very good ibex shooting). The Spiti is crossed two or three miles above its junction with the Peen; the road

ROUTES IN KASHMIR AND LADÁK.

Route No. 58—continued.

then joins the route *vid* Chini and Lio, and proceeds up the Spiti to Lidang. (*See Route No. 57.*)

19. RANGRIK . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>10</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	10	0	—		200 2	A village; supplies and coolies procurable; road fair, but stony in places, running up the Spiti valley, which is extremely well-cultivated; pass Kazi, where coolies are changed, at 6½ miles, and cross the Spiti near Rangrik; ponies and yaks are obliged to ford the river; at the bridge, the road to Léh <i>vid</i> the Parang Pass and Rupshu is left. (<i>See Route No. 57.</i>)
10	0						
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20. HAL . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>10</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	10	0	—		210 2	A village situated just above junction of the Gyundi and Spiti rivers; supplies and coolies procurable; road on table-land, running up the right bank of the river, good for laden ponies all along this valley; cross the Gyundi near Hal; coolies are changed about half-way.
10	0						
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21. KIOTO . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>9</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	9	0	—		219 2	A small village; coolies and a few supplies procurable; road as in last stage, crossing the Spiti near its junction with the Lagudarsai river.
9	0						
—							

22. LUSAR (13,396 ft.) . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>10</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	10	0	—		229 2	A good-sized village; supplies and coolies must be taken on for four marches; road good, on high table-land, from 2 to 3 miles wide, running up the left bank of the Spiti, until the river is crossed, under Lusar; coolies are changed at Hansi, passed about 3 miles. Capital chikor and wild duck shooting in the Spiti valley.
10	0						
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23. KÚNZAM PASS (TOP OF) (14,931 ft.) . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>10</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	10	0	—		239 2	An easy ascent to the summit, fit for laden ponies; near the top the road turns up to Léh <i>vid</i> the Bara Lacha Pass, <i>vis.</i> , Shigri to Chandra Dal 14 miles; to Topo Koma 14; to Topo 9; to Zingangbar 11 miles, and thence by Route No. 56 Good ibex ground all about the Kúnzam Pass.
10	0						
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24. SHIGRI . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>11</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	11	0	—		250 2	No village; a halting-place in the valley of the Chandra; descend by a tolerably easy road to the bank of the river, down which the road runs.
11	0						
—							

25. CHATALU . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>12</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	12	0	—		262 2	A halting-place on the left bank of the Chandra, nearly opposite to old Koksir; road difficult, passing through a wild country, precipitous mountain spurs running down to the water's edge. From Chatalu there is a road to Dharmaśa <i>vid</i> the Kulu valley as follows:—(<i>See Route No. 59.</i>)
12	0						
—							

CHEKA . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>13</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	13	0	—		...	A halting-place; no coolies or supplies; road difficult and stony, ascending from the river for 5 miles, then a long descent to Cheka.
13	0						
—							

JAGATAK . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>12</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	12	0	—		...	A small village on the left bank of the Beas; road very difficult and stony, descending gradually. From Jagataak, Dharmaśa is distant 108½ miles, <i>vid</i> the Kulu valley.
12	0						
—							

26. KOKSIR . . .	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>13</td><td>0</td></tr> <tr><td colspan="2" style="text-align: center;">—</td></tr> </table>	13	0	—		275 2	A village situated on the right bank of the Chandra, on a small plateau at the foot of a very lofty mountain; supplies and fuel scarce; water and coolies procurable; the road as in last stage, following up the left bank of the Chandra, which is crossed under Koksir.
13	0						
—							

ROUTES IN KASHMÍR AND LADÁK.

Route No. 58—concluded.

27. SISU . . .	9 0	284 2	} See Route No. 59.
28. GANDLA . .	8 0	292 2	
29. KAILING . .	10 0	302 2	} See Route No. 56.
30. KULANG . .	12 0	314 2	
31. LING KYUN .	11 0	325 2	} A halting-place, situated in the fork at the junction of the Ling Kyun with the Bhága; road tolerably good, running up the left bank of the Bhága; supplies and coolies must be taken from Darcha, on the opposite side of the river, for three days. The road to Léh via the Bara Lacha Pass passes through Darcha. (See Route No 56)
32. PALAMAO . . (11,900 ft.)	6 0	331 2	
33. SHINKAL PASS (SOUTH SIDE).	10 0	341 2	} A halting-place; no supplies, coolies, or fuel; road tolerable, running up the valley of the Ling Kyun stream.
34. LAKING . . .	12 0	353 2	
35. KARGIA . . .	8 0	361 2	} A halting-place; no supplies, coolies, or fuel; road tolerably easy on both sides of the pass, crossing the summit about half-way.
36. MALING . . .	10 0	371 2	
37. SARLEH . . .	9 0	380 2	} A village; supplies and fuel procurable; road tolerably easy; large herds of sheep and yaks graze about Kargia.
			} A village; supplies and fuel scanty; road good, down the right bank of the Luna Sampu.
			} A small village; supplies procurable in the neighbourhood; fuel rather scarce; road indifferent, crossing the Luna Sampur soon after leaving Maling; about half-way a large stream from the east joins the Luna Sampu; path runs up its valley by the Merang La into Rupshu.
38. LANG TANG .	8 0	388 2	} A halting-place by the banks of the Luna Sampur; no supplies; fuel very scanty; road difficult in places, running down the river's edge; the Luna Sampu is crossed by a swing bridge about 3 miles from Sarleh.
39. RERU . . .	7 0	395 2	
40 PADAM . . .	11 0	...	} A village; supplies procurable; road tolerable, still pursuing the course of the river, which is crossed by a swing bridge at Reru.
TOTAL . . .	...	406 2	
AND THENCE TO LÉH BY ROUTE NO 10.			} A village built on a mound 80 feet high with a fort situated in a fertile valley 3 or 4 miles wide; supplies plentiful; road tolerably good; pass Muní at 14, and Bardung at 8 miles. The Tibetan kings of Zaskar used to reside at Padam; the fort is garrisoned by a few Kashmir sepoys. A road turns off to Súrú (9 marches), and to Rupshu by the Shah Búdhung Pass.

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 59.

SIMLA TO SRINAGAR BY KOTGARH { KAMPÚR } (ROTANG PASS, TANDI,
DALARSH)
AND KISHTWÁR.)

Authorities.—BATES—MONTGOMERIE—DREW—LIEUT. ROBERTS—ROUTE-BOOK.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. MAHASÚ . . . OR FAGÚ 12	10 0	10 0	On the Tibet road; supplies procurable in small quantities; road level and good, passing through a beautiful mountainous country, towards the end of the march the hill sides are well wooded; pass through the tunnel at 2½, and take road to Fagú at 3½ miles.
2. THEOG . . . (7,400 ft.)	7 4	17 4	Supplies and water procurable; road good, the descent from Fagú to Theog is continuous, passing along bare hill sides, very steep and precipitous; scenery everywhere beautiful.
3. MATÍANA . . . (7,700 ft.)	11 1	28 5	Supplies procurable in small quantities; water plentiful; road as above, in places narrow, with precipitous khuds, passing through a partially wooded country.
4. NARKANDA . .	11 1	39 6	A small bazar, most picturesquely situated; supplies and water procurable; road as above, passing for the greater part of the way through a well-wooded forest; scenery grand.
5. KOTGARH OR THÁNADAR . .	11 0	50 6	A small place; supplies and water procurable; road good; pass under the Hattú mountain (10,489 feet), and leave the Tibet road at 4½ miles; the descent to Kotgarh from Narkanda is almost continuous. Missionaries have been residing at Kotgarh for some years. Tea cultivation is practised with success. The dák bungalow is at Kotgarh, 2 miles below the road; this is the halting-place on route to Dharimáia, but Thánadar is the stage for travellers going along Tibet road.

The route from Kotgarh to Manglaor *via* Dalارش is as follows:—

	Miles.	
KOMARSEN . . .	4	A small village; supplies and coolies must be collected; water plentiful; encamping ground limited; road bad, but practicable for laden mules throughout, descending for 1½ mile to the <i>wala</i> (bridged), after crossing which there is a steep ascent. There is a road <i>via</i> Stuper direct from Narkanda to Komarsen, only 6 miles zig-zagging down an unbroken descent of nearly 4,000 feet, but the longer route is to be preferred.
DALARSH . . .	9½	A pretty little village; supplies and water procurable; good camping ground, a small rest-house; a long and steep descent of 2,500 feet for 4 miles to valley of Sutlej, mostly through fields. Near the river the ground is much more level, and there are large patches of rice land. The river is crossed by a wooden bridge, 130 feet span, at Sangpa; a long and steep ascent to Dalارش of nearly 4,000 feet in 4 miles; a trying march; road fit for riding.

ROUTES IN KASHMIR AND LADÁK.

Route No. 59—continued.

CHOI	7		Several small villages; a few supplies and coolies procurable; water plentiful; encamping ground tolerably level, for 1½ mile ascends easily, then descends 3 miles to the stream, which is crossed by a good bridge, afterwards a slight ascent to Choi, an easy march.
KOT	9		A small village; supplies easily procurable in the neighbourhood; water plentiful; encamping ground limited; road tolerably good all the way, descending for 2½ miles to the stream (bridged), after crossing which there is a steady ascent for 3 miles, then level till within a mile of Kot, when it crosses a deep gln. Road fit for riding.
JIBHI OR ROSALA	11		A temple; few supplies procurable from the adjacent villages; water plentiful; road tolerably good; a steep ascent for 4 miles to the top of the Jalori Pass (elevation 11,500 feet), then a steady descent to Jibhi, crossing the <i>sala</i> by a bridge at 9 miles. Jibhi a pretty village; a rest-house.
MANGLAOR	9		Follow course of stream; an easy march; small village; supplies, coolies, and water procurable; road good for riding.
TOTAL	49½		
6. NIRIT (3,400 ft.)	10 0	60 6	A small village on the banks of the Sulej; few supplies; water procurable; road broad and in good order; a steep descent for 5 miles to the valley of the Sulej, up which the road then runs; <i>sala</i> bridged.
7. RAMPŪR (5,700 ft.)	12 4	73 2	The capital of Buzahír, and residence of the rásja of that territory; supplies and water procurable; a large <i>baradárí</i> for travellers; road good, cross the Machara at 1½ mile and the Nogri at 7 miles. The town of Rampŭr is situated 138 feet above the left bank of the Sulej, at the western base of a lofty and nearly perpendicular mountain.
8. ARSUA	7 1	80 3	A village in Kulu; supplies and water procurable; good encamping ground; cross the Sulej at Rampŭr by a rope bridge, about 180 feet in length; the road then ascends a very steep hill for about 5 miles; short zig-zags through a forest, after which it descends gently to Arsu.
9. SIRÁN (6,000 ft.)	12 0	92 3	A village in Kulu, half-way up the Dhol Pass; supplies and water procurable; road good, descending gradually for 5 miles to the Karpan; several villages are passed <i>en route</i> . On leaving the river there is a steep ascent for 1 mile; the road then enters a gorge, leading into a beautiful valley; easy for about a mile, after which the shoulder of a mountain is ascended by very steep short zig-zags; one side of hill is a deep, well-wooded ravine; on the other a tremendous torrent, running down at a fearful incline from the plateau of Siran, which is a magnificent plain about 1 mile in length, and from 150 to 400 yards in breadth, with a pretty stream winding through it; this plain is surrounded on three sides by lofty and steep hills; during the rains it is swampy, but at other seasons it is covered with the most luxuriant grass.
10. THAR OR BATHAR	9	101 3	A few huts at the foot of the Dhol Pass; supplies scarce; water procurable; for a mile after leaving Siran, the road lies over a level plain, and then ascends the Dhol Pass by very steep zig-zags, reaching the crest at 3 miles; immediately on the other side there is a beautiful undulating strip of land clear of trees, and covered with luxuriant grass; a splendid place for an encampment, with wood and water in immediate proximity; there is then a steep descent through a well-wooded forest for 6 miles to Thar.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 59—continued.

11. MANGLAOR (5,718 ft.)	12 3	113 3	A small village below Plach; water procurable; road descends gradually through a forest, with cultivation here and there; the road from Kotgarh <i>via</i> Dalarsh, described above, joins in at the Chata.
12. LARJI . . .	8 2	121 5	A village and rest-house, situated on the left bank of the Synj at its junction with the Chata, and about 200 yards above its confluence with the Beás; few supplies procurable; water abundant; road broad and
in good order, with several steep ascents and descents; <i>naals</i> bridged; follows Tirer Tirta or Chata along a deep gorge to Larji, where the Chata joins the Saingrí.			
13. BAJAORA (6,484 ft.)	12 1	133 6	A small bazár and old fort in ruins; few supplies procurable; water abundant; encamping ground extremely limited; a bungalow; road very fair, running along the valley of the Beás for some distance,
about 1,000 feet above the river; cross the Synj on leaving Larji, then ascend for 1½ mile, pass Dilasni at 6, and cross the Beás (200 feet wide, current swift) at 9 miles. There is a tea plantation at Bajaora.			
14. SULTÁNPUK (4,043 ft.)	8 6	142 4	The capital of Kulu is situated about 200 feet above the right bank of the Beás, just beyond the confluence of that river with a large mountain torrent; supplies and water plentiful; a good <i>baraddri</i> , and ground
adjoining for a camp; country richly cultivated; road level and good, running up the right bank of the Beás, the valley of which is here from 1½ to 2 miles broad; pass Samai at 4, and Rile at 8½ miles. Population 4,000.			
15. NAGAR (5,780 ft.)	13 0	155 4	A small civil station; supplies and water abundant; road good, passing over a slightly hilly country; on leaving Sultánpur, descend by an easy flight of steps to the Beás, which is then crossed: pass Seobaugh
at 5, Kois at 6, Krarsu at 7½, and Loraon at 11½ miles.			
16. JAGATSAK (5,983 ft.)	8 6	164 2	A small village on the left bank of the Beás; few supplies; water procurable; country very beautiful; road good, running up the left bank of the river; pass Sarsae at 8½, Kirjao at 5½, and Gojra at 7½
miles. There is a magnificent cascade here. From Jagatsak there is a road to Chatalu, in Lahoul, <i>via</i> Cheka. (<i>See Route No. 58.</i>)			
17. BARWA . . .	8 5	172 7	A village; supplies and water procurable; road good; at 4 miles cross the Beás by a bridge of 180 feet span, after which the road winds through a magnificent forest over slightly undulating ground. The
valley is here about 1½ mile broad, with beautiful scenery and splendid climate. It is necessary to take supplies and coolies from Barwa, before crossing the Rotang Pass.			
18. RAHLA . . . (9,000 ft.)	5 0	177 7	A small encamping ground at the foot of the Rotang Pass; no supplies; water plentiful; road good, ascending gently, and following the right bank of the Beás through most beautiful scenery. Rahla is the head
of the Kulu valley.			

From Sultánpur there is another road to Rahla, running up the right bank of the Beás, as follows:—

Dwara	12 miles.
Munauli	13 "
Rahla	10 "

Both roads meet near Barwa; in the vicinity of their junction there is a good-sized plateau well adapted for a sanitarium.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 59—continued.

19. KOKSIR (10,261 ft.)	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">14 0</div>	191 7	A village in Lahoul, situated on the right bank of the Chandra, on a small plateau at the foot of a very lofty mountain; supplies and fuel scarce; water procurable. On leaving Rahla the ascent of the Rotang Pass is commenced, passable for laden animals, either by a flight of steps 4 miles in length, or by a very bad zig-zag; in August the pass is clear of snow; elevation of the crest 15,200 feet; the descent on the other side is in places steep, crossing numerous hill torrents; at the foot the Chandra is crossed by a primitive bridge about 200 feet span; the bridge is made of birch twigs and is practicable for laden sheep. Lahoul is chiefly inhabited by Tibetans. From Koksir there is a road to Dankar. (See Route No. 58.)
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20. SISU (9,938 ft.)	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">9 0</div>	200 7	A small village on the right bank of the Chandra; supplies and fuel scarce; water procurable; road very bad in places, running up the bank of the river; steep ascents and descents occasionally; the five hill torrents are crossed by small rickety bridges; scenery wild and dreary; pass Tailing at 5½, and Surtong at 8 miles.
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21. GANDLA (10,300 ft.)	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">8 0</div>	208 7	A village situated on a well-cultivated plateau, on the right bank of the Chandra; coarse atts, barley, and sheep procurable; water plentiful; road still following the bank of the river, which becomes somewhat wider, is tolerably good, one or two bad ravines have to be crossed; pass Rupsung at 2½ and Rauling at 5 miles; two of the torrents are bridged.
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From Gandla there is a difficult road to Dharmśāla, making the latter place in four marches, or about 55 miles.

22. TANDI	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">7 0</div>	215 7	A village situated at the confluence of the Chandra and Bhága; supplies and water procurable; the road following the right bank of the former river, leads over a small plain for about a mile, then ascends and passes along the face of rocks, very difficult and narrow in places; at 6 miles the Bhága is crossed by a good bridge just above its junction with the Chandra; after joining these two rivers are known by the name of Chandra Bhága or Chenáb; just before reaching Tandi, the road branches off to Léh by the Shinkal Pass and by the Bara Lucha Pass. (See Routes Nos. 58 and 56.)
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23. JARNA	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">14 0</div>	229 7	A village on the right bank of the Chenáb; supplies and water; road very fair, running down the right bank of the river; pass Tosang at 3, Mailing at 5, and Sansa at 8 miles. From Jarna there is a route to Chamba and Dalhousie.
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4. TRILOKNATH (9,566 ft.)	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">12 3</div>	242 2	A large village, with several other villages in the neighbourhood, on the left bank of the Chenáb, supplies and water plentiful; road easy and good; pass Kamri at 4, leave Lahoul at 6, and cross the Chenáb at 9 miles. There is a very holy Hindú temple at Triloknath, a great place of pilgrimage.
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There is an alternative route from Triloknath to Sauch, which is generally followed, as the other route is dangerous in places. It is as follows:—

UDAPÚR	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">6</div>	3	A village situated near the confluence of the Bendi and Chenáb; few supplies procurable; water plentiful; road tolerable; cross the Chenáb at 1½ miles and the Bendi at the end of the march. There is a curious Hindú temple at Udupur.
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MIYAR (10,215 ft.)	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">10</div>	3	Eight or ten houses on the right bank of the Bendi; grain supplies not to be depended on, but sheep, cattle, and water plentiful; road very difficult at first, afterwards tolerably good; cross the Bendi about half-way.
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CHIRPAT	<div style="display: inline-block; border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">3</div>	3	A few huts on the right bank of the Bendi; fuel and water procurable, but no supplies; country tolerably well cultivated; road very fair; cross the Bendi about half-way.
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 59—continued.

LARIAS	15	No houses, supplies or fuel, but water procurable; road difficult, a long steep ascent to the top of the Gardhar Pass (elevation between 17 and 18,000 feet); then a very difficult descent, almost impracticable for laden coolies, footsteps have to be cut in the snow, which is perpetual on this pass; the last 2 or 3 miles the descent is somewhat easier, but very stony.
BATAOR (11,633 ft.)	6	A few shepherds' huts; fuel and water, but no supplies procurable; road tolerably good.
LEORU	8	A small village; supplies scarce: water procurable; road tolerably good.
SAUCH (7,886 ft.)	10	A village on the right bank of the Chenáb; supplies and water procurable; road tolerably good, following the course of a mountain torrent.
TOTAL	58	
25. MARGRAON	9	251 2 Coolies and supplies procurable; road tolerable.
26. TINDI	13 0	264 2 A village; coolies and supplies. Pass Salgraon about half-way.
27. SHOR	12 0	276 2 Cross Chenáb.
28. KORAI	8 0	284 2
29. SAUCH (7,886 ft.)	9 0	293 2 A village on right bank of Chenáb. Coolies and supplies. From Sauch there is a route to Chamba via Maile and Tisa, also paths to Tsan and Chasang.
30. KILAR (8,411 ft.)	8 0	301 2 A village near the right bank of the Chenáb; supplies and water procurable; road difficult, quite impracticable for horses; pass Phinra at 3 and Moche at 5½ miles; some of the torrents are bridged.

From Kilar there is a route to Chamba *via* Alwas and Tisa. (See Route No. 10.)

31. DARWAS (8,429 ft.)	6 0	307 2 A large village near the right bank of the Chenáb; supplies and water plentiful; a store-house capable of sheltering 80 to 800 men; road tolerably good at first, then a steep descent down the rugged face of a hill to a rapid stream, which is crossed by a bridge just below the village. Between this and Triloknath fine deodar trees grow. Pass Hugal (six houses) and Purgwal (seven houses) at 2 miles, Kuryas at 2½ miles, and Gusti at 3½ miles. Road passable for hill animals with light loads, except near Darwas.
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From Darwas there is a path to Reru *via* Daboso and Post La.

32. ASHDARI	10 0	317 2 A village on the right bank of the Chenáb; some supplies; road tolerable; pass Luj at 2, and leave the Chamba territory at 4 miles. The hills on both sides become lower as the river is descended. Road passable for hill animals with light loads with difficulty; water plentiful at intervals of a mile or so the whole way.
33. SOLE	11 0	328 2 A moderate sized village; supplies and water plentiful; a swing bridge over the Chenáb here; road fair the whole way and practicable for animals with light loads. Sole has sixteen houses and 120 men, and stands above a well-cultivated and perfectly level plateau, 1 mile long by 400 yards broad, on right bank of river. Plateau would make an excellent camping ground for a brigade.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 59—concluded.

34. GULÁBGARH . . .	6 0	334 2	A small square fort with round corner towers; it is built of alternate courses of stone and timber plastered over, is garrisoned by 12 Kashmiris, and is situated at the junction of the Chenáb and Padar rivers; on the left bank is Atoli, connected by a rope-bridge; the wooden bridge which existed for some years was carried away by a flood in 1865. Road along right bank tolerable; hills rocky and precipitous opposite Gulábgarh. There is a route hence to Láh <i>via</i> valley of Padar river and Padam. (<i>See No. 10.</i>)
35. JHAR . . .	4 0	338 2	A village about 400 feet above the Chenáb; supplies procurable in the neighbourhood; water plentiful; road tolerable, passing through a good deal of cultivation.
Snowy mountains close on both sides of river. The path to Kishtwár is impassable for many months in the winter: there is another path along the river side which people sometimes travel by at that season, but it is a difficult and dangerous one.			
36. SHRI OR SIRERI . . . (8,700 ft.)	10 0	348 2	A few deserted houses; no supplies; road fair, ascending gradually to Sireri, which is about 2,000 feet above the Chenáb.
37. LIDRAMI . . .	7 0	355 2	No supplies; a bad encamping ground by the side of an avalanche; road extremely bad, along a rocky hill-side, keeping 1,500 or 2,000 feet about the river. Very fatiguing for coolies.
38. PYAS . . . (6,320 ft.)	7 0	362 2	Six or eight houses; neither supplies nor coolies obtainable; camping ground in a ravine below village; hills steep and rocky; path very bad.
39. BAGRA . . . (6,150 ft.)	9 0	371 2	A few houses; fuel and water abundant; supplies scarce; road bad along the wooded sides of hills overhanging the Chenáb.
40. KISHTWÁR . . . (5,000 ft.)	12 0		Road easy, except in one or two places, which would be difficult for laden animals.
TOTAL . . .	...	383 2	NOTE.—Drew says Kishtwár to Gulábgarh is forty-eight miles, or four marches. First day to Bagra, path principally through forests, but occasionally along the rocky face of a hill, with many ups and downs, and much curving in and out of the ravines, mostly among woods. For the next two marches or more the road is similar, but the heights to climb are greater. The river is edged by cliffs, and to avoid them, the path rises to great heights. In one march there is an ascent of 2,500 feet. The road in many parts is difficult, sometimes ascending many hundred feet across smooth slopes of rock; where not rocky forest prevails, but little cultivation. The climate of Padar is severe.
FROM KISHTWÁR TO SRINAGAR, <i>see</i> ROUTE NO. 22.			

ROUTE No. 60.

SEARÚ TO ASTOR (BY THE BANOK LA).

Authority.—VIGNE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. KUTUBÁ . . .	18	...	} <i>Vide Route No. 61.</i>
2. STAKHAM . . .	13	31	
3. SHIGARTANG . . .	6	37	

ROUTES IN KASHMÍR AND LADÁK.

Route No. 60—continued.

4. CAMP (AT FOOT OF BANOK PASS).	6	43	At 3½ miles road to the Banok La turns up a defile to the right, that to the Alumpi La continuing straight on up the Shigartang stream. After an ascent of about 6 miles, the encampment is reached, under some enormous granite rocks at the foot of the pass.
5. CAMP . . .	10	53	The fatiguing ascent commences almost immediately; and near the summit the path crosses a shallow glacier, where the rock is visible between the clefts of the ice. It is considered necessary to fasten horses together with ropes to prevent them falling down crevasses. Five glaciers are visible at the same time between the peaks around the flat space on the summit, which is about 15,500 feet in elevation. After a long descent the head of a green valley, the Parishang, leading to that of Astor, is reached. Camp in the jungle.
6. ASTOR . . .	20	73	The scenery of this march is very picturesque and unusually verdant. The glen is watered by a small stream, tranquilly meandering over a beautiful meadow. Near Kanrul, which is passed on the right, is an iron mine.— <i>Vide Routes Nos. 9 & 69. (Vigne.)</i>

ROUTE No. 61.

SKARDÚ TO ASTOR (viá THE ALUMPI LA).

Authorities.—DREW—GODWIN-AUSTEN.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. KUTSÚRA . . .	18	...	Good road over sand and shingle amidst bare rocks. Indus valley about 2 miles broad. Kutsúra is a nice little village on a rocky mound close to a small lake and mountain torrent. Fine fruit and walnut trees.
2. STAKCHAM . . .	13	31	The road now leaves the Indus valley to proceed up the Shigartang valley, a large tributary which it receives from the south. Two miles above the village we entered a level valley, about ½ mile broad, between steep mountains, the river flowing through it in a succession of deep pools and winding reaches. At the end of this valley is the small village of Tsok, beyond which the valley narrowed to 200 or 300 yards, and was dotted with large clumps of willow trees, the stream flowing in four or five channels.— <i>Godwin-Austen.</i> Stiff march up valley; very steep and full of rocks. The torrent draining the valley is deep and rapid.— <i>Drew.</i> The road still lay up the valley; the level bit soon ended and two miles further the waters of the stream came roaring down over and among the large angular blocks of an ancient <i>moraine</i> . As we ascended the hills became better wooded.
9. SHIGARTANG . . .	6	37	Three hours' marching brought us to Shigartang, a wild, dreary-looking place, at the junction of three large streams. Close to the village are two substantial guard-towers, built at the time when the various rájás of Baltistán were at war with each other. Shigartang, standing on a plateau at the junction of four valleys, gets every wind that blows, and in winter is dreadfully cold, being 10,200 feet high. The sheep of the district are remarkably fine.—(<i>Godwin-Austen.</i>)

ROUTES IN KASHMÍR AND LADÁK.

Routes No. 61—continued.

4. RINGMO CHAMI . . .	13	50	From Shigartang towards the Alumpi La the valley is open and grassy and nearly level; the banks of the stream are fringed with willows, and junipers stand scattered about over the lower slopes of the mountains. About $3\frac{1}{2}$ miles further on is the junction with a stream from the river. Banok La is distant some 6 miles; one of the roads to Astor over a small but crevassed glacier.
5. BUBIND . . .	12	62	Ascend the Alumpi La. Half-way up the ascent, in a small hollow, was a deep and beautifully clear tank of water. Another steep bit of rather more than 1,000 feet above the tank brought us to the pass. Fifty men had perished here, coolies proceeding from Khaplu to Gilgit with supplies. The pass is 15,200 feet.—(<i>Godwin-Austen</i> .) Quite impassable for laden animals; the last 500 feet has simply to be clambered up. The western side is steep enough to admit of tobogganning. Bubind is a small place of three huts, the first habitation on the Astor side.
6. GODHAI . . .	10	72	Road down valley to the eastern banks of the Astor river.
7. ASTOR . . .	17	89	<i>Vide Routes Nos. 69 & 9.</i>

ROUTE No. 61(a).

SKARDÚ TO ASTOR.

Authority.—AHMAD ALI KHAN (1889).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SKARDÚ . . .			Two miles from Skardú the road crosses the Satpura stream, which is here about 400 yards broad, 3 feet deep, and current rapid; fording difficult. Two miles further on Urding village is met with, and 1 mile beyond Sandus village. Nine miles from Skardú the village of Hoto. 1 mile beyond which the road ceases to be cared for and dwindles into a foot-path. The road from Skardú to Hoto is a made one, and is 10 feet wide, with an avenue of trees along this length. Two miles from Hoto the road for 200 feet is bad and the ascent steep, but becomes easier until the village of Kuchura is reached.
KUCHURA . . .	17 0	17 0	The road before entering the village crosses the Kuchura stream by a wooden bridge, 3 feet broad. This village contains about fifty houses and 300 inhabitants. Supplies, wood, and grain are scarce. The village is about $\frac{1}{2}$ mile from the Indus river. From here the road leaves the plain and enters the hills, which are steep and rugged $1\frac{1}{2}$ mile from Kuchura, and on the right bank of the stream a small hamlet, called Chak, is situated, and from here one enters cultivation, the road here being a made one and looked after; $\frac{1}{2}$ mile beyond this hamlet another hamlet is situated of the same name; $2\frac{1}{2}$ miles from Kuchura the road leaves the cultivation and enters broken and rugged ground, progress being slow and difficult. $3\frac{1}{2}$ miles from Kuchura the road divides into two branches, 1 following the stream and being only fit for foot-passengers. The other branch ascends a slope of 500 feet, and is very difficult of ascent, the hills closing in on either side to within 150 feet. This gorge is called Reomarfa Brak. This branch of the road is only used when the stream is swollen by rain or melting snow. Neither of these two branches are fit for laden animals, and $4\frac{1}{2}$ miles from Kuchura these two branches join again, this point being 250 feet above the stream, which is here 500 feet broad, the water flowing in many channels and the current being very rapid; 5 miles 5 furlongs from Kuchura the road crosses the stream to the right bank by a bridge called Chuli-

ROUTES IN KASHMÍR AND LADÁK.

Route No. 61(a)—continued.

chan, which is 5 feet broad and 25 feet long. Laden animals can cross over this bridge. One furlong beyond the road ascends 50 feet; two huts and a large mulberry tree are here situated, also a spring; 1,000 men can encamp here, there being a large quantity of wood and grass. The path from Reomarfa Brak to this spot is only a foot broad, and runs along a precipice 200 feet in depth; led horses are with difficulty taken along this portion of the road, 7½ miles from Kuchura a shepherd's hamlet, called Phenchar, is met; a large walnut tree, a spring, and a little cultivation mark this site; 4,000 men can encamp here, wood, water, and grass being plentiful. From Chulichan to this spot the road is extremely difficult. From Kuchura to Phenchar snow falls in November and lasts till April. 8 miles and 2 furlongs from Kuchura the ground is largely strewn with huge rocks, the road passing through one of these rocks called Urdozgoth. One furlong beyond this rock another is met called Urdozgum, the road passing through a natural tunnel 4 feet broad and 6 feet high, the tunnel being 20 feet in length; 8 miles 7 furlongs from Kuchura the road again crosses the stream to the left bank by a bridge called Rono-Zambo, 4 feet broad and 100 feet long, fit for laden animals. From Phenchar to this bridge the ascent is about 1,000 feet, and the road, owing to rocks, is rough and difficult, the rocks being so large as to afford cover for 50 men behind each. On the right bank of the stream, near the bridge, is a plain called Kunoyal. 1,000 men could encamp here; wood, water, and grass being plentiful—10 miles from Kuchura a plain called Khumbu is reached; ground for encamping 2,000 men ½ mile from here. The road now enters cultivation, which continues to Sitakchan village.

SITAKCHAN VILLAGE	11	4	28	4	This place contains 16 houses and 50 inhabitants. The valley is called Shagarthan and the village lies in a cultivated strip about 300 yards broad and 1½ miles long. Wood and water plentiful; grass and supplies scarce. For 4 furlongs the road runs through cultivation;
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beyond the road becomes bad, owing to large rocks. Two miles from Sitakchan, on the opposite side of the stream, a village called Chuncho Bulcho is situated. The stream here is 400 feet broad, 4 feet deep, 3 feet banks, current rapid. Two miles and 3 furlongs from Sitakchan, a village called Chogho Bulcho is situated, containing nine houses and about thirty inhabitants. Wood, water, and grass plentiful; supplies scarce. Three miles from Sitakchan the road leaves the stream, and 4 miles from the same place the road crosses by a wooden bridge the Lazing stream. The bridge is 60 feet long and 3 feet broad, and is only passable for unladen animals. The bed of the stream is rocky and the current very swift; the banks of this stream are called Shagarthan, from the village of that name, which lies 2 furlongs from the bridge, on the right bank of the stream. The village consists of fifty houses and about 150 inhabitants. Few supplies can be had here. Its height above sea-level is about 14,000 feet. Six and half miles from Sitakchan lies a plain on which 2,000 men can encamp, wood and water being plentiful. Seven miles from Sitakchan the road crosses to the left bank of the stream by a wooden bridge, 70 feet long and 2 feet broad, only passable to foot passengers. From the previous bridge to this one the road is good.

TOGHBAR	7	4	36	0	This is a shepherd's halting place, 12,000 feet above sea-level; the plain is extensive and 5,000 men could encamp here; wood and water plentiful; grass scarce; provisions not to be had, but milk procurable. Two
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streams join here, one from the right and the other from the left; a road branches here and follows the left stream to the Alumpi La, which is 20 miles distant. This road and pass are only practicable to foot-passengers; the stream is called Alumpi Lughma. Below the pass along this road Godhai village is situated, beyond which is Astor village. The stream from the right is called Irbanak Lughma. One mile and 2 furlongs from Toghbar the road is good, but becomes rocky and rugged beyond. Four miles from Toghbar the ascent is easy, but after the road becomes very steep.

ORDOKS	5	4	41	4	This is an encampment fit for 2,000 men, and to this place led horses can be brought with difficulty, but not beyond, the road only being fit for foot-passengers. Neither wood nor grass can be had here; its height above sea-level being about 13,000 feet. One mile from Ordokas the road follows the right bank of the stream, and is rough and rocky. Beyond this perpetual snow is met; and the path becomes steep and dangerous. Four miles from Ordokas the road crosses the Irbanak (or Hanak) La; this pass is 15,500 feet high. The distance from Ordokas to the pass of 4 miles takes 3 hours to do. Five miles 2 furlongs below the pass is situated the encampment named Chumick.
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CHUMICK	9	2	50	6	The descent from the pass is steep and difficult, the difference in height being 4,500 feet. The pass is closed by snow from November until March. The encampment is fit for 5,000 men, wood, water, and grass being very plentiful. The crest of the pass marks the boundary between Shardú and Astor
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Route No. 61(a)—concluded.

districts. This pass is only passable to foot-passengers. Three miles and 5 furlongs from Chumick the road is good and now becomes passable for horses and lightly laden animals, although rough and rugged in parts. Four miles from Chumick the road ascends 300 feet, and 5 miles and 6 furlongs the road crosses a dry stream running from right to left, the road being here bad. Six miles and 6 furlongs from Chumick the road crosses a stream called Harpe by a wooden bridge; from here, a road branches and goes to Rondú, *viâ* the Harpe Khon pass. The word *Khōn* here means a pass, as *La* does in other parts of the country. Rondú is two marches from the bridge, and the road is only fit for foot-passengers. Rondú is situated on the left bank of the Indus river and is well known. Seven and a half miles from Chumick a plain is reached covered with pine trees; fit for encamping 1,000 men, wood, water, and grass being plentiful. For 2 miles further, on both sides of the stream, the road passes over a meadow. From here the road has a steep descent, and follows the right bank of the stream. Here a stream flowing from the right joins, and is crossed by the road, the banks are 200 feet high and the bed of the stream rough and rocky, current rapid and the ford is difficult. Eleven miles from Chumick the village of Gutumsar is situated; a small stream divides this village in two. The village contains seven houses and about twenty men. Thirteen miles from Chumick another stream from the right joins and is crossed by a wooden bridge only fit for foot-passengers, animals having to ford the stream; to this bridge the road is good. Thirteen and half miles from Chumick, on the right of the road and 200 feet above the path, is situated the village of Thingeh, containing twenty houses and about sixty inhabitants. Here, on the large stream, is a wooden bridge 100 feet long and 5 feet broad, fit for laden animals. On the left bank of the stream is a plain, a fit encampment for 4,000 men, water, wood and grass being plentiful; supplies scarce. The height of the bridge above sea-level is about 8,000 feet.

THINGEH	13 4	64 2	One and half mile from this village a stream called Khiche joins, and at its junction with the main stream is the village of Ramkha, consisting of 6 houses. To this village the road descends; at the abovementioned
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junction there is a wooden bridge. Three and half miles from Thingeh on the main stream is another bridge and a road leading over it to a village called Phopul, containing twenty houses, and lying in a large cultivated plain. Four miles, 1 furlong from Thingeh on the right, and 300 feet above the road, is the village of Shepe, fifteen houses. To this point the road runs along the face of the hill, the stream lying on the left, 300 feet below. Four and half miles from Thingeh on the right of the road is the village of Khangrul, ten houses; the road here enters cultivation; wood, water, and grass plentiful; provisions scarce. At Khangrul a large stream flowing from the right joins the main watercourse, and is crossed by a wooden bridge. Six miles from Thingeh, on the right of the road, lies the village of Dach, fourteen houses; from Khangrul to this village the road runs through cultivation. Half a mile beyond Dach the main stream is bridged, a road leading to Hupuk, which lies on the left bank. Seven miles beyond Thingeh the road leaves the cultivation, and 1 mile further descends 500 feet, the descent being steep and difficult. Eight miles and 6 furlongs the road crosses the main stream by a bridge to the left bank, the bridge is 100 feet long and 4 feet broad, and is fit for laden animals. Two furlongs beyond the bridge is the village of Lo, containing twenty houses. From here the road enters cultivation. Nine miles and 6 furlongs from Thingeh another village named Lo is situated, consisting of ten houses and containing many fine apricot and walnut trees. Ten miles and 2 furlongs from Thingeh the road leaves the cultivation, and 6 furlongs further the road has a steep descent of 500 feet. Twelve miles from Thurgah the road crosses the Astor river by a large wooden bridge 200 feet long and 5 feet broad, fit for laden animals. Beyond the bridge the road ascends 560 feet. Three furlongs further the road crosses the Chongra stream by a bridge 25 feet long and 3 feet broad, and the road again crosses the same stream by a similar bridge, and on a rocky height of 400 feet above this bridge stands the fort of Astor. The fort is of masonry and is a square building with sides of 600 feet. It contains four guns, six wall-pieces, and a magazine. The troops are stationed without the walls of the fort. Thirteen miles and 3 furlongs from Thingeh to the right of the road is the village of Idgah, twenty houses.

IDGAH	14 0	78 2	The encamping ground is in the raja's garden; supplies of all kinds are plentiful and cheap. The height above sea level of the fort is 7,838 feet.
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ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 61(b).

SKARDÚ TO BILAFUN PASS.

Authority.—AHMED ALI KHAN (1889).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SKARDÚ . . .	...	...	Starting from the rájá's garden for 1 mile and 2 furlongs the road is level and kept in repair; for 2 furlongs further it gradually descends to the banks of the Indus river, where there is a ferry of one boat, capable of carrying fifty men or ten horses. The river here is 750 feet broad and 15 deep, medium current, and banks of 20 feet. At 4 miles and 3 furlongs, on the left of the road, is a spring of water. From here the road runs along the bank of the river and is level for a distance of 2 miles. It now enters a sandy plain 2½ miles in extent. Six and half miles from Skardú a road branches from the main one and goes to Shigar. The road here runs between low hills and is fairly level. At 10½ miles from Skardú another road branches off to the northward to Shigar, and 1 mile and 2 furlongs ahead enters cultivation, and to the right are two huts. The road is here 5 feet broad and level to the village of Nar.
1 NAR . . .	15 2	15 2	This village is situated 2 furlongs from the right bank of the Indus river; it contains eighty houses, 260 inhabitants, and 384 cattle; provisions and supplies are scarce. One mile from Nar the road crosses a stream by a wooden bridge 25 feet long, 3 feet broad; laden animals can cross over this bridge. The road runs along the banks of the Indus and is fairly level; 2½ miles from Nar it enters the cultivation and village of Ghoro, crossing a stream by a bridge 15 feet long and 4 feet broad. This village contains 35 houses, 100 inhabitants, and 375 cattle. Three and half miles from Nar the road ascends a steep of 800 feet, the Indus river flowing 500 feet below. The road is here bad, and for a distance of 5 miles further is very rough and rugged. Five miles from Ghoro, on the left bank of the Indus, is the village of Yarkhor. The road is now level and easy.
2 KIRS . . .	13 2	28 4	Eleven miles from Nar the river Shyok joins the Indus. The road now leaves the latter river and proceeds along the right bank of the Shyok. Thirteen miles 2 furlongs from Nar the road enters the cultivation and village of Kirs, containing 200 houses, 2,500 cattle, and about 500 inhabitants, amongst whom are four carpenters and two ironsmiths. Wood and grass are scarce; a few provisions can be had. One mile and 2 furlongs from here, the road leaves the cultivation and runs through a large orchard, situated at the foot of the Shikhan Dumbo hill. Seven furlongs further it descends the banks of the Indus 20 feet, and proceeds along the sand for a distance of 1 mile, then ascends another 20 feet, and enters the cultivation and village of Gon. Distance from Kirs 3 miles and 6 furlongs. This village contains eighty houses, 240 inhabitants, and 600 cattle. The road continues along the right bank of the Shyok river to the village of Kura, 9 miles and 2 furlongs from Kirs, and is fairly level and good the whole way. This village is a collection of six hamlets and contains 150 houses, 300 inhabitants, and 280 cattle. Half a mile beyond this village the road leaves the cultivation and passes over some low hills. Thirteen miles 2 furlongs from Kirs a road branches from the main one and goes to Harigun village. Fifteen miles 2 furlongs from Kirs the road enters Konis.
3 KONIS . . .	15 2	43 6	This village contains sixty houses, 150 inhabitants, and 240 cattle; supplies and provisions none. Three miles and 6 furlongs from Konis the road ascends and descends 500 feet. The road is here steep and rough. Six miles from Konis the road again enters a cultivated plain; 4 furlongs further it crosses the Thala river. Along this river a road goes to Shigar. The river is 15 feet broad and 3 deep; low banks and rapid current. The remnants of a wooden bridge are visible. Seven miles and 5 furlongs from Konis another road branches off and goes to Shigar, <i>via</i> the Thala pass. The road now runs for a distance of 4 miles through level, cultivated country, belonging to Dagboni village, which contains 400 houses, 600 cattle, and about 1,000 inhabitants, amongst whom are two carpenters. Provisions scarce; supplies none. The road now leaves the cultivation and proceeds

ROUTES IN KASHMÍR AND LADÁK.

Route No. 61(b)—continued.

along the bank of the Shyok river, and at 17 miles and 6 furlongs from Konis passes through an orchard 150 yards square. Nineteen miles and 1 furlong from Konis the road passes through the village of Chogogram, four houses, eight inhabitants, and two flour-mills.

KHAPALU	.	.	23 0	66 6	Twenty miles and 1 furlong from Konis the road crosses the river Shyok by a ferry of one raft. The river here is 1 mile in width, 15 feet deep, and the current very strong. One mile from the left bank of
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the river the road enters the village of Khapalu, the capital of the Khapalu district. This district contains thirty-six villages of a grand total of 2,000 houses and about 10,000 inhabitants, including seven carpenters and ten ironsmiths. Provisions and supplies scarce. One mile, 1 furlong from Khapalu the road has a gradual ascent for a short distance and then is level; 2 miles from Khapalu a branch road goes to Ladák, *via* the Shurbat pass, which is closed owing to snow from December to March. 2 miles 6 furlongs from Khapalu, to the left of the road, 1 furlong distant and on the left bank of the Shyok river, is the village of Yuchu, thirty houses, 100 inhabitants, and eighty head of cattle. There is a large and good spring of water here. 5 miles 3 furlongs from Khapalu the road divides, one branch ascending the low hills to the right, and the other branch running along a branch of the river Shyok. These two roads again join at the village of Surma, 7 miles 5 furlongs from Khapalu. Surma contains twenty houses, 100 inhabitants, and 200 head of cattle. 8 miles 1½ furlong from Khapalu a road branches and goes to Ladák *via* the Shurbat pass. The main road now crosses the Shyok river, by a ferry of one raft. The river here has three channels. The largest channel is bridged during the winter months; the two minor ones are fordable. The road now runs along the banks of the river and for a short distance is level, but at 10 miles 7 furlongs becomes difficult for laden animals. 12 miles from Khapalu the road again runs level and ¼ mile further enters the cultivation of Ghursa village, which contains 19 houses, 360 inhabitants, and 150 head of cattle.

GHURSA	.	.	13 0	79 6	Neither supplies nor provisions can be had here. Water supplied by a canal brought from the Shekháng stream. Owing to some peculiarity in soil or water, the crops are sometimes blighted and, in consequence,
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sequence, only the poorest of the poor try and carry out an existence here. Houses in this village are dotted about over a distance of 2½ miles. From the Ghursa encamping ground, marked by a few trees, the road takes a northerly direction.

Along the cultivation for about 1 mile, and leaving this, crosses the Danda La, the direction being north-east. This is a rough pass and laden horses or mules ascend with difficulty. At the summit of the range, the road has to pass through so narrow a gorge that laden animals cannot be taken. The road is very rough, 2 miles on either side of the pass, and only becomes fairly smooth on reaching the left bank of the Saltoro *nala*, a distance of about 2½ miles, and along which it runs until it enters the village of Phatowa at the junction of the Saltoro and Karfochu streams. There is a deal of sand up both slopes of the Danda range, which is advantageous for road-making.

PHATOWA	.	.	8 0	87 6	Consists of fifty houses, about 150 inhabitants, including two blacksmiths. No provisions of any kind procurable; lots of good water; small patch of cultivation around the village. At 5 furlongs from the
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village the road crosses the Karfochu *nala*; no bridge, rocky bed. The water is about 24 feet across and 1 foot deep. Leaving the cultivation the road keeps to the left bank of the Saltoro and cuts all the little watercourses that run into it, and, in consequence, is somewhat rough. 3½ miles from Phatowa the Kundas *nala* meets the Saltoro on the right, and ½ of a mile further there is a bridge over the Saltoro, opposite the village of Dumsam. The road does not cross over, but continues on the left bank. The bridge is peculiarly constructed. A large rock forms the centre pier, over which, and two others constructed of wood, planks have been placed, 4 feet wide and 30 feet long. Water here is about 5 feet deep and very rapid. The village of Dumsam consists of three groups of fifty houses each, population 150, and cattle 120. From Dagboni to Dumsam there is no change in the produce of the country, but from latter eastwards, owing to extreme cold, only the hardest of grains are produced, fruits of any kind being unknown. Leaving the Dumsam bridge at ¼ mile a slab of rock is a stumbling block, but this has been overcome by a sort of viaduct, wood and rocks having been so heaped up along the face of the slab as to form a narrow platform 3 feet in width and about 30 feet in length, practicable to mules without loads. After passing this the road is fairly good, barring the watercourses it is constantly crossing at right angles, and some of which are very steep. At 10 miles and 6 furlongs from Phatowa the road enters some cultivation, continuing on the left bank, and reaches Konit, a small village, a mile further (five houses, fifteen inhabitants, twenty cattle). From here Mandik is ½ mile distant (twenty-five houses, eighty inhabitants, fifty cattle) and Pilid, the halting place, is 1 mile further.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 61(b) — concluded.

PILID	13 0	100 6	Fifteen houses, fifty inhabitants, forty cattle. Nothing in the way of rations procurable. On the same side of <i>sala</i> as Pilid is Heldi, a small village (twenty houses, sixty inhabitants, seventy cattle). At a short distance from Pilid (1 furlong) the road crosses the Saltoro <i>sala</i> by a wooden bridge 100 feet long and 3 broad, Kháni, a small village on right bank of the Saltoro <i>sala</i> , 1 furlong north-east of Pilid (fifteen houses, forty-five inhabitants, sixty cattle) lying to the left. 6½ furlongs from the bridge the road enters cultivation and keeping to the right bank reaches Said (1½ mile from Pilid), forty houses, 120 inhabitants, 140 cattle. Leaving Said and its cultivation behind (5 furlongs) the road continues on through a small waste patch of as much more, enters more cultivation and arrives at Chulu, 3 miles 4 furlongs (seven houses, twenty inhabitants, forty cattle). Across the stream in a south-east direction are the villages of Ghagho and Sikitz, of no great importance (3½ and 5½ furlongs from Chulu). At 4 miles 3½ furlongs the village Mulla is reached (five houses, twenty inhabitants, thirty cattle) and 3 furlongs further the village of Toto (halting-place).
Toto	4 6	105 4	Eight houses, thirty inhabitants, thirty cattle. No provisions of any kind, nor grass. A few juniper trees about. In this part snow begins falling in November and continues till February. The road keeps on the right bank of the stream (which changes its name from here to Ghair). At 1 mile and 6 furlongs it ascends a steep, low spur of the Manúr hill, overhanging the stream, and it is also here that the Chulu stream joins the Ghair. The lofty spur between the Ghair and Chulu is called Khafidasht and the road keeps to the right bank of the former. It is uncared for and only kept in repair as far as Toto, but, nevertheless, no serious difficulties are to be met with. At 7 miles 1 furlong the road enters a patch of juniper jungle called Gháro, and here too there is a masjid on the left bank of the stream. At the end of the jungle at 9 miles 1 furlong is Gháro halting-place. Road smooth through jungle.
Gháro	9 1	114 6	This is simply a halting-place at the lower end of the glacier, and 3 furlongs from it lots of wood and a sufficiency of grass for 100 horses for only a day or two are procurable. Cattle of no sort can venture higher, as there is no recognized track for a distance of 2½ miles over the ice, and it is almost impassable for human beings, as deep hollows have to be got over.
CHÁKONI	2 4	117 1	At 2 miles 4 furlongs there is a sort of a halting-place called Chákoni, another at 5 miles 4 furlongs called Irfur, and a third at 9 miles 6 furlongs called Ali Bransa, and from Ali Bransa the summit of the Bilafun pass is 2 miles 4 furlongs distant and approximately 16,000 or 17,000 feet high. It is comparatively an easy pass, but throughout the year covered with snow. 3 miles from the summit on the road to Yárkand there is a small spot of ground suitable for encamping, but no wood or grass, is procurable.
IRFUR	3 0	120 1	
ALI BRANSA	4 2	124 3	
BILAFUN PASS	2 4	126 7	

ROUTE No. 62.

SKARDÚ TO GÍLGIT.

Authorities.—HAYWARD—DREW—BROOKE—THOMSON.

Stage or halting place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SKARDÚ (6,300 feet)	A village left bank of Indus, the capital of Baltistán; a scattered collection of villages and houses; old palace, fort, bazar, Kashmiri shopkeepers; cattle few; crops, small; plain, which is 19 by 7 miles, mostly uncultivated, a waste of sand and stones; supplies and water plentiful; country mount-

ROUTES IN KASHMÍR AND LADÁK.

Route No. 62—continued.

tainous and barren. The rock on which is the fort is on left bank of Indus; here a deep and rapid torrent, 150 yards wide.

At Skardú there is a Kashmír garrison; also a telegraph station communicating with Gilgit. There is a barge kept at Skardú for the purpose of ferrying cattle across the river.

1. KAMARA . . .	10½	...	Cross Indus by ferry boat. From Skardú the road lies along the north bank of the river through cultivation. The village Kwardo is passed at about 5 miles. Above it rise high masses of conglomerate forming very irregular, often precipitous, banks, resting on the ancient rocks behind. West of Kwardo, a ridge of mica-slate advances close to the river, which here runs on the northern side of the valley. The road up the valley skirts the base of this projecting spur, and then passes over level platforms for about 4 miles. Four miles from Kwardo is the very large village of Kamara, the fields rising in terraces one behind the other on a steeply sloping platform, which skirts the plain for nearly 2 miles.—(Thomson.)
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2. TSARRI . . .	9	19½	About a mile beyond Kamara the valley of the Indus contracts very suddenly, the mountains closing in upon the river. Where the river passes from the open plain into the narrow ravine the rapidity of its motion becomes much greater.
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For a mile or two beyond the end of the Skardú plain, the mountains are sufficiently far apart to allow of the interposition of a narrow platform of conglomerate, over which the road runs; soon, however, even this disappears, and thenceforward as far as I went, the Indus runs through a narrow ravine of very uniform character. The mountains on both sides of the river are extremely steep, and so far as I could judge at so early a season, almost uniformly rocky and precipitous. At distant intervals a small platform of alluvium is interposed between the cliffs and the river, but much more frequently precipices directly overhang the stream, or steep bare rocks, only not absolutely precipitous, rise from its margin.

It is but seldom that the stony bed of the river or the alluvial platforms overhanging it afford a level road for a few hundred yards at a time. In general the path continually ascends and descends over each successive ridge, the elevation to which it is required to ascend to find a practicable passage varying from a few hundred to several thousand feet above the bottom of the valley. In at least eight or ten places between Skardú and Rondú the path ascends and descends by means of ladders placed against the face of a perpendicular wall of rock, or crosses fissures in the cliffs by planks laid horizontally over them. This road therefore is quite impracticable for beasts of burden or horses, and is never used except in winter, when no other route is open to the traveller.—(Thomson.)

3. TONGAS . . .	12	31½	Road for 6 miles good; then very and difficult and close to river. In summer this lower road is impracticable and the route is then over spur of mountain.
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4. DASÚ OR TORMIK . . .	9	40½	Ascent of ½ a mile, then descent to Baicha, 5 miles from Tongas; then steep ascent of 1½ mile across spur of hill, and easy descent to Dasú in Tormik valley.
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5. RONDÚ . . .	12½	53	The fort of Rondú is on the left bank of the Indus, on a platform perhaps two hundred feet above its level, nearly opposite the end of the Thawar valley, and not far from the termination of a valley
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which descends from the southern mountains, along which there is a road to Astor (see Routes Nos. 7 and 46). From Skardú to Thawar, opposite Rondú, is 40 miles traversed in five marches; and yet, though the average length of march was only 8 miles, from the difficult nature of the road, all the marches appeared to be long, and were felt to be very fatiguing. The villages of Rondú are not numerous and are of very small extent; still every available spot seems to be occupied by a small patch of cultivation. The platforms are generally high above the river. In the lower part of the district, where the lateral ravines are of greater length, they open out above the very steep slope by which they debouch into the Indus, into gently sloping open valleys. The villages of Thawar and Murdú, being situated in these open valleys, are much more extensive than any of those close to the Indus. The villages of Rondú have an abundance of fruit-trees. The apricot is the commonest; but there are also many walnuts and plenty of vines. Willows are very

ROUTES IN KASHMÍR AND LADÁK.

Route No. 62—continued.

common, and two kinds of poplar. All over the hills of Rondú the juniper is common. The mountains of Rondú contain much granite.—(Thomson.)

Rondú village has an elevation of 6,700 feet, and is a strangely situated place; it occupies little shelves as it were on the rock.

A ravine that comes down from the southern mountains is narrowed to a deep gully, 30 feet in width, with vertical, rocky sides. On a separate narrow, nearly isolated plateau is the rája's palace, which is called the fort. It is a curious building made of courses of stone and wood. The river flows past some hundreds of feet below the level of the village, between perpendicular rocks of massive gneiss; in a narrow part it is spanned by a rope-bridge, made of birch twigs, which is 370 feet long in the curve, with a fall in it of some 80 feet, the lowest part being 50 feet above the stream. The approach to the bridge is over slippery rocks; the path to it is so narrow and difficult in places that ladders have to be used. Aqueducts of hollow trees are carried in every direction along the face of the cliffs, and across the gorge, conveying water to the houses as well as the gardens.—(Drew.)

6. STIRIKO	6½	59½	Below Rondú the valley of the Indus continues extremely narrow and difficult, and ceases to be inhabited at the village and fortified post of Tak, at which place a few soldiers are stationed to keep up the communication with Gilgit and to give notice of any incursion from that side.
7. STAK	13½	73	Road along Indus for 8 miles, then ascends up Stak valley to that village (eighty houses) and a fort. Supplies as far as Gilgit should be taken from here. There is no habitation between Stak and Haramosh.
8. MALAPA OR MALUPUR.	10	83	Road along Stak valley for 4 miles, then along right bank of Indus. At Chútrun, 4 miles, a few huts.
9. ABALCHA	10	93	Camp in ravine close by Indus; no wood for fuel near camp; road very difficult as far as Chútrun, after that good.
10. SHINGAB	8½	101½	Road very difficult, along precipitous rocks above the Indus.
11. BRANDÚ	9	110½	Steep ascent of 4,500 feet to the Shingas Pass, across a spur running down from Haramosh peak. The pass is 10,245 feet. Steep descent of 3 miles to Brandú on right bank of Indus, where are some hot springs. It is optional to camp in ravine near the summit of the pass, and cross the next day.
12. HARAMOSH	8½	119	Road very difficult in many places, along precipitous rocks above the Indus. Haramosh is a small village, inhabited solely by Brokpas.
13. SHUTA	8	127	Road good. Pass ruined village of Hantsil.
14. LEGBAT	11	138	Road along Indus for 7 miles, then up the Gilgit valley. Camp close by the Gilgit river on left bank.
15. DAINYÚR	18½	156½	Road good and level up the left bank of the Gilgit river. Dainyúr is a village situated at the junction of the Hunza-Nágar river.
16 GILGIT (5,025 ft)	5	161½	Cross the Gilgit river by rope-bridge. The road continues up the right bank to Gilgit (<i>vide</i> Gilgit, Part II).

N.B.—From Skárdu to Gilgit this road is quite impracticable for animals, and even difficult for men carrying loads.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 62—concluded.

Note on route Skardú to Rondú by left bank of Indus.

Kutsúra, a large village on left bank of Indus, at mouth of a ravine; cultivation; water plentiful; fruit-trees abundant. Between Kutsúra and Básho, the road is some hundreds of feet above river; sometimes on face of a cliff, often over frail wooden stages, rough and difficult. Básho, a village (6,900 feet); cultivation, fruit-trees; pine forest at 9,000 feet, on mountains behind Básho; road bad, cross Katisbur Pass (11,500 feet); on summit a grassy and bushy slope, with birch wood; thence by a difficult zig-zag to river side; near Rondú (6,700 feet), which is built on shelves of a rock, there is a fort; the river flows some hundreds of feet below village between perpendicular rocks; it is spanned by a rope-bridge of birch twigs, 370 feet long by the curve, with a fall of 80 feet and height above the stream of 50 feet; the path to it is over slippery rocks and very narrow; the river thence for a long distance flows between vertical rocks 600 feet high.

ROUTE No. 63.

SKARDÚ TO NÁGAR BY THE HISPAN PASS.

Authorities.—SAWARD.—GODWIN-AUSTEN.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. SHIGAR . . .	14	...	A village on the left bank of the Shigar river.
2. KASHMAL . . .	12	...	
3. CHUTRUN : . .	15	...	The river Shigar is crossed on skin rafts to Kaiyu, almost opposite Kashmal. The road then follows the right bank, and near the vilage of Isago, about 4 miles above Kaiyu, it crosses a very difficult piece of
<p>ground. Ladders and planks had to be used here by Godwin-Austen. Chátrun contains some hot springs (temperature 110° F.), and also a neat little bungalow for the use of travellers. From Chátrun there is a path to Mendi Khur (or Rondú), on the Indus. "The first day I reached the small summer huts of the shepherds, called Matecentoro Klas. The next march was by a zigzag course up a steep slope to the pass, from the top of which there is a fine view of the mountains towards Braldúh. A good but steep descent took us down to Pakora Klas (Klas is a summer hut). Our way thence was through a narrow gorge of limestone (the bedding on either side being quite perpendicular), and following the left bank of the stream we reached the first village, Harimal, on the Tormik river, a considerable body of water coming from the westward, flowing through a cultivated, fairly wooded and cheerful valley, with grassy spurs running down into it from the mountains above. From Harimal there is a road up the left bank of the Tormik to the Stok La. I followed the left bank of the Tormik, crossing several small tributary streams joining it from the north. The villagers all along were busy cutting grass or wheat, or threshing it out with baillocks. We encamped at the small but prettily wooded village of Kashipa. Next day I proceeded towards the junction of the Tormik with the Indus. On gaining the highest point of the spur, which had to be crossed, a fine view was obtained. To the southward, and up the Indus towards Skardú, fine grazing ground lay beneath us, and some hundreds of sheep were coming up from the klas below. It was a long and tiring descent to the Indus. We reached the rope-bridge at Mendi by 3 p.m., the longest and best specimen of these bridges which I had seen, being awang quite 150 yards above the river, from the face of a sheer cliff on the right bank. Its length was 110 feet; the path down to it was well made of spars and beams overlaid with flat stones, with a few ladders here and there; the river below flowing smoothly along between its precipitous cliffs of rock."</p>			
4. ARÁNDÚ (10,000 ft.)	...	...	Road very good. The valley from Chátrun upwards towards Arándú, in respect of its picturesque beauty, may be said to surpass everything on this side of Skardú. The vil-

ROUTES IN KASHMÍR AND LADÁK.

Route No. 63—continued.

lages are well-wooded, standing on the lower slopes amidst groups of fine walnut trees. The apricot does not thrive; and though apples and pears ripen, they are of inferior kinds.

Arándú is a little village situated at the termination of the great glacier of the Básha, its fields touching the ice.—(*Godwin-Austen*.)

CAMP	.	.	...	...	The road lies up the right bank of the glacier for about half a mile, in order to cross the Kero Lumba, which here joins the Básha from the north. This crossed, the track lies up the right flank of the Kero Lumba, and for 4 miles, as far as the glacier of Niaro, is wretchedly bad.
The encamping ground is by a lake formed by a glacier which abuts against the left bank of Kero Lumba river.					

KATCHE BRAUSA	Path leads to the foot of the Kero Lumba glacier, generally over plateau of high grass birch growing in plenty on the mountain sides; about 1½ mile further up, a lateral glacier descends from the mountains to the west. The Kero Gonso here divides into two, that to the west-north-west leading up to the pass; that to the east-north-east, of equal length, descends from the mountains, which also bound the Hob Lumba of the Braldú valley, but which are quite impassable. Two miles above this is the encamping ground of Katche Brausa, on the edge of a little green tarn of water.
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SAITBU BRAUSA	<p>"We crossed the glacier for 4 miles diagonally to the left bank and left it at a place called Ding Brausa. Ascending some 300 feet above it we crossed over spur, and then took to the ice again, where a lateral glacier from the north descends into the main valley. The ice here is much fissured and is at times very dangerous. It continued bad to Stiakbu Brausa (brausa means "place"), where, on a small spot of bare ground, two small conical huts or rather kennels (for they are only 3 feet high) have been built for travellers who may be caught in snow storms going over the pass. The narrow strip of moraine here disappears. From this we ascended in order to avoid the deep fissures below, and cut steps for a distance of 200 yards along the steep slope of the snow-bed which runs down into the glacier. Beyond this, on turning due north, the Nasik La came in sight, up gradually sloping ice-bed with scarcely a single crevasse, steep cliffs enclosing it on either side. Several of the men felt the height and had to remain behind from sickness and headache. To the east the view lay along the glacier, which was visible for 18 miles. On the north was one great elevated ice plain, and the peaks bounding the Nobandi Sobandi glacier. The breadth of the main glacier was more than 2 miles, covered with broad moraines of black, white, red, and grey rocks. To the westward the view was shut out by the spurs from the mountain, but the natives told me that the glacier terminated two days journey distant at Hispar, in Nágár."</p>
(Godwin-Austen.)				

CAMP	.	.	...	...
HISPAR	.	.	...	...	A village in Nágár.
HÓPAR	.	.	23	...	A village in the Nágár valley.
NÁGAR	.	.	6	...	Nágár is a large village and fort; occupied by Jadr Ali Khán, the Nágár chief. The Nágár territory contains some 3,000 houses and musters about 1,500 fighting men. Total distance 134 miles.

Note by *Godwin-Austen*.

I have been struck by the indications of considerable amounts of change of temperature. Among the proofs are the following. Many passes which were used in the time of Ahmad Sháh of Skardú are now closed. The road to Yárkand over the Baltoro glacier, which before his time was known as the Mustagh, has, by the increase of ice near the pass, become quite impracticable. The men of the Braldú valley were accordingly ordered to search for a new route which they found in the present pass, at the head of the Punmah glacier by Chiring Agwín, the Juserpo La can now only be crossed on foot, whereas in former times ponies could be taken over it. The pass at the head of the Ho Lumba is now never used, though there is a tradition that it was once a pass. Certain glaciers have advanced, such as that at Arándú, of which the old men assured me that in their younger days the terminal cliff was 1½ mile distant from their village. Mr. Vigne says it was a considerable distance; it is now (1865) only about 400 yards.—(*Godwin-Austen*.)

ROUTES IN KASHMIR AND LADÁK.

ROUTE No. 64.

SKARDÚ TO RONDÚ (BY LEFT BANK OF INDUS).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. KUTSÚRA . . .	...	...	Road over sandy plain. Three miles east the mountains close in. The Indus forms a sort of shallow lake, and where the hills meet at the end of the lake, the river falls rapidly through a narrow channel and continues very narrow and rapid till past Rondú. Kutsúra is a large village situated at the mouth of a ravine, and at the western end of the Skardú basin. There is some very curious ground near Kutsúra; the features which attract attention are low, undulating rounded hills, composed entirely of angular rocks, but no surface earth whatever or sand. In the midst of these and close to the village is a pretty green lake, about 600 yards long by 250 yards broad, of beautiful clear water, called the Forok Tso. The country around Kutsúra is well-wooded and clothed with verdure. Fine fruit and walnut trees.
2. BÁSHO . . .	9	4	Very bad track, possible only for coolies.—(<i>Brooke</i> .) The road is some hundreds of feet above river (sometimes on the face of a cliff, often frail wooden stages, rough and difficult. Básho is a village (6,900 feet). Cultivation; pine forests at 9,000 feet on mountains behind Básho.—(<i>Drew</i> .) Road along river-bank. Three rock staircases have to be crossed; frequent small ascents and descents. Barely practicable for unladen ponies.—(<i>Biddulph</i> .)
3. IRÍK CHUMPRU . . . (encamping ground).	8	...	Cross over hills by a short cut. The Takhti-i-Sulmán peak, 18,400 feet; pass below it about 15,500; stiff climb and no track; snow on pass (July 15th). When the Kashmir troops captured Rondú they are said to have sent two regiments over here and taken it in rear.—(<i>Brooke</i> .) Very steep ascent and descent of 3,000 feet over Doernel ridge.—(<i>Biddulph</i> .) Below Básho the road is as bad as it was above; at last the valley-way becomes so bad that on is forced to rise the mountain-side for some 4,000 feet, and crossing a spur to descend to the valley again; on the slope as we rose the pencil cedar was plentifully scattered, and on the summit of spur-pass (the Katch Boro La) was a grassy and bushy slope and much brushwood. The mountains seen from here were of the grandest form. Facing the river were enormous cliffs or steep slopes of bare rock. The steepness of the mountains is so great that there are several valleys into which no one can penetrate.
4. RONDÚ . . .	9	4	An abrupt descent of 2,500 feet down the bed of the Irík torrent; then for 7½ miles along the left bank of the Indus. Both these last two marches are barely practicable for laden ponies.—(<i>Biddulph</i> .) Godwin-Austen describes the last two marches in the reverse direction, i.e., from Rondú to Básho, as follows: The road lay along the left bank of the Indus, part being along the slippery faces of cliffs and very dangerous. We encamped under some overhanging rocks opposite the village of Byicha. After a mile and a half further on, after leaving the camp next morning, we reached another bad part of the road. It was of the same kind as that we had passed the day before, and consisted of a series of ladders placed against the nearly perpendicular face of the cliffs; but the ladders were more dangerously placed, and were more rickety. The ladders often rested only against pieces of wood driven into cracks in the rock, and on looking through the rungs as you go up, the view presented is that of a great river rushing along like a foaming torrent, at the base of vertical cliffs, which descend 300 feet sheer beneath one's feet. After reaching the top of the last ladder the path enters a deep cleft in the rock, which for several yards is quite dark. Climbing up two or three more ladders in this we at last emerged into the light, again to descend upon the river. Our path now continued good for 3 miles, running close to the river; we then reached the foot of a steep face of rock, the river flowing sluggishly at its base.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 64—concluded.

Here we had to strip and wade. The water reached up to my arm-pits. We then scrambled up the cliffs to regain the pathway; thenceforward the road was good all the way to Krabathang and Básho, the road to which branches off at the former place, ascending over the very high spur called the Katch Boro La, the camping spot being on the summit. Between this pass and Rondú the mountains of the south bank begin to be more wooded. *Pinus excelsa*, the tall silver fir, and birch are seen in dense patches wherever the slope admits of their growth.—(Godwin-Austen.)

ROUTE No. 65.

(SKARDÚ TOWARDS YÁRKAND, *viâ* THE MUSTÁGH PASS).

Authorities.—DESCHLAGINTWEIT—CHAPMAN—DEVIGNE—THOMSON—DREW—STRACHEY.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.																		
	Inter- mediate.	Total.																			
1. SHIGAR . . . (7,700 ft.)	14	...	A large village and fort on left bank of Shigar river; crops and fruit-trees abundant; cross Indus by boat; good road up the Shigar valley.																		
2. YUSKIL	At Halpapa cross the Shigar river on inflated skins to Gwali; continue along right bank of Shigar river, pass Handu, Wazirpur, Churit.																		
3. CHÚTRUN	41	Pass Gahstot, Gonstot, Gaijo, Chumik, Hariskit; road up Chútrun very bad.																		
4. DASONID	Cross the Shigar river on inflated skins. Thurgu on left bank of Shigar. Ascend the Braldú valley.																		
5. GUIT	Pass Tigstun, Gamba Dasso, Kongma Dasso.																		
6. ASKORTE . . . (9,710 ft.)	On right bank of Braldú river; pass Himboro; cross the Gorusi river. Pass Chongi, Tongal, Sarungo. Captain Brooke gives the following stages as far as Askorte:—																		
			<table><tr><td></td><td>Miles.</td></tr><tr><td>1. Shigar</td><td>12</td></tr><tr><td>2. Sildi</td><td>15</td></tr><tr><td>3. Dano</td><td>14</td></tr><tr><td>4. Folju</td><td>15</td></tr><tr><td>5. Nama</td><td>20</td></tr><tr><td>6. Gama Braldú</td><td>14</td></tr><tr><td>7. Pakora</td><td>12</td></tr><tr><td>8. Askorte</td><td>13</td></tr></table>		Miles.	1. Shigar	12	2. Sildi	15	3. Dano	14	4. Folju	15	5. Nama	20	6. Gama Braldú	14	7. Pakora	12	8. Askorte	13
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7. Pakora	12																				
8. Askorte	13																				

The road, he says, is very good up to the Braldú valley. It then becomes a bad footpath. Askorte is the highest inhabited village. The distances given appear far too great.

7. GORI BRANGSA On the Mustágh river. Pass the foot of the Biafo glacier.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 65—continued.

8. SHUSHING . (12,542 ft.)	...	...	Pass Chiagma and Tsog. Ascend the Mustágh glacier. Domo, on right side of the Mustágh glacier. Dumurtar, 12,512 feet, near the confluence of the Tahi and Mustágh glaciers.
9. SRINGCHAKI BIANGA (13,553 ft.)	...	...	On the left side of Mustágh cross the glacier Tsokar, a small glacier lake on the right side of the Mustágh glacier.
10. CHIRING .	...	...	From here as far as Tsokar on the northern Mustágh glacier, fuel is extremely scarce.
11. SHAKTOK .	...	...	On right side of northern Mustágh glacier. Cross the Mustágh Pass, 19,019 feet.
12. TSOKAR .	...	...	On the Mustágh glacier.
13. PARONG .	...	...	At foot of northern Mustágh glacier.
14. CHANGAL .	...	...	Here there is plenty of fuel.
15. ENCAP AT FOOT OF FURTHER SIDE OF SKAMLA PASS.	...	...	Cross pass; no snow or glacier.
16. SHIAGE GAMBO CHU.	...	...	Cross Agir Pass; no snow or glacier.
17. CAMP .	...	...
18. SURUKOROT .	...	...	Two long marches from Shiage Gambo Chu.
19. DORA .	...	...	Cross the Dorah Pass; easy, no snow or glacier.
AND THENCE TO YÁ- KAND <i>old</i> KHALAS- TAN, AK MASJID, KUGIAR.	...	...	Captain Chapman, from native information, describe this route thus:—

	Miles.	
1. SHIGAR .	13	
2. KUTRA .	14	
3. ASKOTR .	14	
4. TSOKAR .	12	
5. CHUGATER .	18	
6. CHIRING .	17	
7. SHAKTOK .	24	Cross the Mustágh Pass.
8. PARONG .	21	
9. TINGALAK .	17	
10. BAGAEDA .	18	
11. CHIRAGHSAIDI .	12	
12. DANY-I-TASHKUR- GAM.	20	
TOTAL .	199	

ROUTES IN KASHMÍR AND LADÁK.

Route No. 65—concluded.

Notes on the route via Mustágh Pass.

Vigne says :—"Sar-i-khol" is said to be about five days distant from Cherukaa (Chiragh-saldi ?), at which place the Braidú route, at the head of the Shigar valley, meets that of Karakoram, after first forming a junction with the path by Sar-i-khol, at the foot of a pass which it first crosses, called Uzir, and distant 6 marches from the foot of the Mustágh. No habitations and no means of procuring subsistence are to be found on these dreary wilds.

Yárkand city, I was told, is not above 20 days' march from the foot of the Mustágh. Thence to Skardú about 12 days; and from Skardú to Srinagar about 11 days more. The journey with baggage from Kashmír *via* Drás to Léh is 18 days, thence to Yárkand about 85 more; so that the Mustágh way *via* Skardú is ten days shorter than the other, but it is now disused by merchants, and it is only open from the middle of May to the middle of September.

Thomson says :—"The road over the Mustágh Pass was formerly frequented by merchants, but has been disused for many years on account of robbers. The snow is reached ten days from Skardú and continues during three marches. It is said to be quite impracticable for horses.

Strackey says :—"The route between Baltí and Yárkand lies thus—

5 days or 60 miles from Skardú to Braidú of Shigar, through inhabited valleys, with an easy road.

8 days or 40 miles from Braidú to south foot of Mustágh; uninhabited valley.

1 day or 10 miles across the Mustágh; very difficult pass over a glacier.

9 days or 120 miles from the north foot of Mustágh to Chiragh-saldi.

12 days or 155 miles to Yárkand.

Total . 30 385 miles.

The Mustagh being quite impassable for laden cattle, merchandise was brought from Yárkand on horses to the north foot of pass, and thence carried by Baltí porters to Skardú, but from Baltí to Yárkand it is usually carried by Baltí porters the whole way. The route is only practicable for one or two months in the autumn.

Drew says :—"The pass is open for but a short time in summer; as soon as snow falls the crevasses are hidden and the journey becomes dangerous. In crossing, men are tied together. Yak calves are carried. Yárkand ponies used sometimes to be led over the crevasses with ropes held by eight men in front and eight behind. Even when safe over the pass on the hitherward journey, the horses and cattle could not at once be brought down, but had to await winter, when the streams getting low, the passage along the valleys became practicable.

APPENDIX TO ROUTE No. 65.

FROM SKARDÚ *VIA* THE MUSTÁGH PASS TOWARDS YÁRKAND.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. SHIGAR . . .	14 0	...	Cross the Indus in a barge, the valley some 25 miles long by 2 or 3 miles broad; highly cultivated. Shigar a big town and fort; plenty of cattle and supplies of all kinds; gold is obtained in the river,

and jade stone quarried in the hills.

From Shigar there is a road through a rocky defile to Khapálu on the Indus.

The torrent which runs through this defile has been sufficiently strong to clear away the alluvium with which it was once evidently filled, and of which vast walls and masses are still remaining. On the right hand there is a considerable extent of pasturage on the flattened sum-

Appendix to Route No. 65—continued.

mits of the mountains. Six miles from Shigar is a defile on the left, in which steatite is procured in great abundance, and by which Ahmad Shah once sent round a force which made a successful attack upon Khapálu. The first camp is at a small village containing only some goat-herds' huts.

The second march is over the Thallé La; a ridge covered with snow, and glacier rises on the right hand. The height of the pass, which is covered with loose slates, is about 13,500 feet (Vigne), and the mountains on either side are of granite, and red with the iron they contain.

Kasurmik is the second stage from this place to Kerming; the descent occupies half a day; the alluvium again appears in immense quantities by the side of the descending stream, adhering to the mountain sides at a height of many hundred feet. In its lower ground the Thallé valley is well cultivated for wheat; but it looks bare and there are no trees except a few willows. The Thallé is a tributary to the Shyok. Khapálu is reached on the fourth day from Shigar.

2. SILDÍ . . .	15 0	...	Good road shaded by trees up the valley. Between Shigar and Sildi is a village called Skoro, consisting of some twenty houses, which gives the name to the large ravine running up to the pass over into Braldú.
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Godwin-Austen says:—I started up this ravine taking provisions for four days. The walking "as far as Nang Brok was fair; after that it got very bad. The first day we reached a grazing ground called Kutzah, 12,553 feet in elevation. Next day we commenced the ascent of the spur from the Skoro La which, though grassy, was very steep." The pass is 16,644 feet. Beyond was a wild desolate scene of huge jagged rocks rising out of the snow, from which a glacier extended away to the north. The length of this glacier from the pass to its termination is 6 miles. Opposite Askorlé the Braldú is crossed by a rope-bridge, 270 feet in length. This river is here a boiling torrent. The bridge is composed of nine ropes as a footway, with nine sets on either side to hold by; the ropes are made of birch twigs. The country on this side was even more bare and rugged than about Skardú.—(*Godwin-Austen*).

3. DÚSF	Enter the Braldú valley, crossing the river of the same name by building a temporary bridge of trees. Godwin-Austen crossed it in a skin raft, but we nearly washed away.
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The villages on the right bank of the Shigar are well-irrigated from small glaciers. They are also well-wooded.—(*Godwin-Austen*).

4. BINSEPI GUND . . .	9 0	...	From the point only a small track, only possible for coolies; road very difficult; cross the river again by a temporary bridge, and then over a ridge 11,000 feet.
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5. FOLJO . . .	5 0	...	Track very bad. Near Foljo several villages, but no supplies obtainable; hills barren, rocks, no trees, and but little grass.
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6. BIANO . . .	5 0	...	Cross the river on a very shaky rope-bridge. Inhabitants very sulky.
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From Bianco there is a path up the Ho Lumba; track very bad; glacier extends north as far as can be seen.

7. PASKORA	Track very difficult, pass through narrow gorge in mountain along the bed of the river; here a torrent. The mountain seems to have been split down by volcanic agency. Several hot sulphur spring along
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the road; cross to left bank over good rope-bridge.—(*Brooke*.)

The path was terribly bad and even dangerous in places, from the steepness of the mountain sides, and from the yielding materials over which it passes, which give way in great masses. There are several tough ascents from, and descents to, the bed of the Braldú river, close to which, at one place, and all within a mile of each other, were three hot springs; their temperature 137°, 122°, 117 F., all sulphurous: the water issued in small quantities, yet enough to make a good bath if required.—(*Godwin-Austen*).

ASKORTN . . .	12 0	...	Valley opens out. In one place a large volcanic mound sounds hollow; a sulphur spring here; also some old disused sulphur mines. Cross back to right bank over good rope-bridge. This is the last
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inhabited place. An old fort existed here, but has been destroyed. Said to have been done by Yárkandi raiders some twenty or thirty years ago.—(*Brooke*).

ROUTES IN KASHMÍR AND LADÁK.

Appendix to Route No. 65—continued.

Opposite Askorte the Braldú is crossed by a rope-bridge, 270 feet in length. Askorte contains about 20 houses. A few willows are the only trees to be seen.

From Askorte there is a route to Shigar by the Skoro La.—(*Godwin-Austen*.)

The grazing grounds of the villages of the right bank of the Braldú lie up the Thla Brok and neighbouring ravines: those of Askorte are immediately above the village, whilst the villagers further down have to take their herds and yaks up the spur above the camping spots of Tsok and Punmah. The goats of this valley are very handsome, with fine curling horns like those of markhor. The villagers of these regions have but few personal wants, and all are obtainable in the valley. They dress entirely in *puttú*, or woollen cloth, which they make themselves: cotton is never used. About Askorte were fine crops of wheat, beardless *tromba*, and turnips. Peas are sown at the same time with the wheat. At the time of my visit (July) they were green. Hay is made towards the end of August, and is put up in large cocks on all the large blocks about, whilst all the house-tops are covered in like manner. The fodder is excellent, containing a good deal of lucerne.—(*Godwin-Austen*.)

KOROPHON . . .	12 0	...	Crossing a vast glacier—the Biafo, extending north-west as far as could be seen with glasses. Korophon is only a huge rock under which travellers to Yárkand used to camp. Road is now no longer used and is said to be dangerous.—(<i>Brooke</i> .)
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Leaving the village we passed between two guard-towers substantially built of stone and timber, about two miles on, where the path leads along the face of a cliff washed away by the river below; there is another town, with a steep and difficult approach. On the exposed side twenty men might hold a large force in check.

The Nágár men once surprised and carried off the guard by ascending the mountain above and taking the tower in rear. Further on we reached the glacier of Biafo, which terminates at an elevation of 10,145 feet. Its broad belt of ice and moraine, stretching right across the plain for more than a mile and a half, completely hides the river which flows beneath it, the terminal portion of the glacier abutting against the cliffs on the opposite side of the valley. Two rivers issue, one on the extreme right, the other on the left. I took that on the right, which comes rushing out of an enormous cavern, at a short distance from which we mounted the glacier up steep masses of large debris and slopes of ice. That night's camp was on a sandy plain, which was covered with wild current and dwarf juniper bushes, and only a little rill trickling from the glacier separated us from it.—(*Godwin-Austen*.)

TSOK	Cross the hills up and down 2,000 feet; bottom of the valley impassable torrent.—(<i>Brooke</i> .) Godwin-Austen instead of crossing the hills went round the spur. He says, "the way was difficult for about 2 miles, there being hardly room in some places for the feet. After rounding the point the river turns to the north, and the track descending to it, there is fairish walking over sand and boulders, but here and there small branches of the river have to be forded. Onwards from this the river narrows, and we frequently had to take to the water as we came abreast of each lateral ravine, the streams down which were now in full force, having sources in small glaciers."
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PUNMAH	No track; get along bed of the torrent, all loose boulders.—(<i>Brooke</i> .) Godwin-Austen ascended a ridge above Tsok, from which he saw the Punmah. From Koroghon the old road to Yárkand is as follows:—
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It crosses the Punmah branch of the Braldú river by a secure rope-bridge at Dumordo. It then goes up the right bank of the Biaho river to Burdomal, at the commencement of some ugly slopes of clay and stones, having deep gullies cut through them from the ravines above. At times these are the lines of water-courses; now they are all dry (August). The sides of these gullies were very steep, so that we had to cut out steps in order to cross them. The men also had long staffs, with a short cross-piece of ibex-horn at the end, which the shikáris of these valleys always carry to aid their steps along the steep mountain-sides. After passing these slopes the river-bed widens out to about 1½ mile, the Biaho flowing along in numerous channels, large and thick deposits of clay and angular rocks lying upon the mountain-sides, with a high face of cliff out clear through where a ravine above occurred. At the foot of these cliffs were narrow belts of thorny scrub, with coarse grass full of hares. Later we came in view of the Biaho glacier, with a breadth of 1½ miles at its terminal cliff, and which from its height and vast slope

Appendix to Route No. 65—continued.

of débris, showed that its thickness was far greater than the Punmah glacier. Camp was pitched about 600 yards distant from the glacier. The Biaho comes roaring from an immense cavern in the ice cliff immediately opposite, and the noise of the rolling boulders as they came in contact was heard incessantly from under the water; next day we again left *terra firma* for the region of ice. We got over the terminal slope of the ravine after about an hour's heavy work, and reached the summit of the slope. We now found ourselves in an open and nearly level expanse of shingle, with a few large blocks here and there. The slope was not greater than 4°. The ground we stood on looked exactly like an old shingle beach; but the level plain proved to be a succession of deep hollows and long valleys, separated by ridges of shingle, which being all of the same colour produced the appearance of a uniform level surface. The labour of descending and climbing out of these hollows was very great; no direct line of march could be kept. When the slopes became great, and when stones lay on the ice, these came down in masses; a constant look-out ahead had to be kept and long rounds taken, so that at the end of the day's work I found we had only gained 4½ miles in a direct line. The rocks on either side of the glacier rose in sheer cliffs of 1,000 feet and upwards, and the ice was so broken up near the sides that it was difficult to get over it. Close to our camping spot the dry hollows amongst which we had all day been wandering became replaced by hollows filled with water, forming lakes of all shades of yellow and green. These lakes measure 500 yards or so in length by from 200 to 300 yards broad, and were to be met with for more than 2 miles along the centre of the glacier, which here was very level.

The night was bitterly cold, nor could we afford much fuel, for all our wood had to be carried forward with us.

Next day the ground was similar to that of the day before up to 10 A.M., when the moraines became more defined, and their ridges flatter; there was more ice, and the débris was larger and more dispersed. Streams began to appear traversing the surface, then losing themselves in cavities; and there were good straight bits of a quarter of a mile, with no need of detours. About 3 miles up from the end of the glacier the medial moraines became quite distinct from one another. Enormous blocks were to be seen on every side—some perched up on knobs of ice. The northern side of the ice was still a confused mass of débris and was quite impracticable as a line of march. By means of ropes, poles and hatchets most places could be passed, but I always found the shortest plan was to make a detour where it could be done. The night on the glacier was intensely cold.

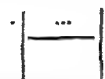
Next day's camp was pitched in the deep hollow of an old lake, its high banks of debris giving extra shelter and keeping away the cold from the ice beyond. To those who may wish to visit this region, I would remark that it can only be accomplished by some man of influence accompanying the party to induce the coolies to proceed.

Godwin-Austen also describes road up the Biafo glacier as follows:—

I followed the right bank of the Biafo to a low knob about 5 miles up; the glacier was then to be seen stretching away up a broad valley between the mountains, at a slope of about 4° and less beyond. Having followed the glacier on this side till stopped by precipitous cliffs, we turned on to the ice, which was much broken and fissured. The amount of moraine was very small, and at a short distance up the ice became quite clear, except where along the left bank there was a long continuous line of moraine of great length, about 500 yards broad.

This glacier is upwards of 40 miles long. There is a way over the chain by this glacier of Biafo into Nágár, which is 12 marches distant, the glacier being of very nearly equal length on either side. (It was by this way that the Nágár men used to come in to Bhaldd, and loot the villages. About 1837 a body of from 700 to 800 men crossed over, and carried off about 100 men and women, together with all the cows, sheep, and goats they could collect). This terminates in an enormous chaotic expanse of débris. Except for a few black slopes of ice, and the terminal cliff with its caverns and black rents, one could hardly believe a glacier to be there, so completely is its lower portion concealed beneath the materials it has brought down. I descended in the direction of a much more broken glacier which comes from the north-west. Past the terminal portion of this lateral glacier a level plain extends for 2½ miles to the foot of the great Punmah glacier, the elevation of which is 10,318 feet. Here our camp was pitched just beyond the reach of the blocks and stones, which, detached by the melting of the ice, kept constantly coming down the ice-cliff, now one or two at a time, now in great masses. We were now in an ice-bound region, which for bleakness and grandeur is, perhaps, not to be surpassed.—(Godwin-Austen).

CROSSING THE



Track as before; camp at foot of a huge glacier extending as far as can be seen from the hills around. The ice very difficult going, one mass of boulders and crevasses, surface of glacier very level.—(Brooke.)

Starting upwards from Punmah, the track skirts the right bank of the glacier for a distance of 2 miles, following the hollow way between the mountain on one side, and the loose stony slopes

Appendix to Route No. 65.—continued.

of detritus shed off from the glacier on the other. This glacier is on the advance together with all its detritus. On the hill-sides were a few small shrubs of birch and juniper. During the summer months the yak are driven up to be grazed here and in the ravines about. After passing the junction of the first considerable glacier from the left, called Dumultér, and which has its source 8 miles up, our course lay over the uneven surface of ice and moraine, and after crossing this tributary was again on *terra firma*, as far as the camping spot of Chongoltíer. The track lies so close to the steep slope of the transported blocks of the side moraine, that in spots there is considerable danger from the falling rocks. These are detached without any warning and come tumbling down the incline. This camping spot is small; there was hardly room for our four tents.—(Godwin-Austen.)

SHINGCHAKPI



Cross glacier; very bad going.—(Brooke.)

On the 6th of August I struck diagonally across the glacier towards the left bank through an extraordinary scene as the imagination could picture; it

was the desolation of desolation. There was not a speck of green to relieve the great precipitous crags of grey and ochre. The surface of the glacier around us was either a succession of ridges more or less stony, or like a sea of frozen waves. Small pools of water, with cliffs of ice filled many of the hollows, while in some parts flowed streams of running water which generally ended abruptly by discharging down some crevasses. From the base of the mountain on one side to the other was a distance of over 24 miles. We followed the left bank for three miles along a more open track, and reached a camping spot called Shingchakpi. We here met four men who had come from Yárkand. They had suffered a good deal while traversing the mountain portion of their route, having to travel by night and hide away by day on account of the robber tribes.—(Godwin-Austen.)

SKINMANG



From here a stream in the valley below runs due north, said by guide to be the Yárkand river. The shikáris supposed the valley to be inhabited. I should think it most improbable that any one lived

about here, as it is a howling wilderness of rock and ice, scarcely even much grass, and no trees. Water obtainable by melting snow.—(Brooke.)

On the 8th of August we started for Skinmang, where the glacier branches into two. The first part of the way very rough over loose moraines; beyond these became more separated with clean bonds of ice between. Opposite Skinmang a large tributary comes down from the mountains to the south. Here the ice was again much broken and we had to zig-zag about the crevasses before we could find a place where we could leave the glacier for *terra firma*. Skinmang is a capital spot for a camp in this wild country. Luxuriant grass grew along the banks of a small stream, from an old moraine, and which lower down flows in under the main Punmah glacier.

On the 9th I proceeded up the main glacier which comes down from the mountains to the north, and which is known as the Nobandi Sobandi. The way was dreadfully rough as far as a spur known as the Drenwang, and lay sometimes along the moraine, sometimes along the mountain-side.—(Godwin-Austen.)

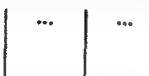
CHIRING



On August 11th we started in the direction of the Mustágh Pass. Our path lay along the ridge of an ancient moraine, now grown over with grass. We quitted this at the small encampment of Tsokar, where

are some small tarns of crystal water. Thence we proceeded over the ice, which here becomes nearly free from moraine ridges, though the surface was difficult from being broken into hollows. The last camping place on the Mustágh glacier is at a place called Chiring. The moraine here dwindles to a few scattered blocks on the surface of the ice. It took some time to collect enough of these to form a flooring. This serves to keep off the cold, and to tie the ropes to. There was not the smallest patch of rock on which to put a tent. The mountains rise from the glacier in sheer cliffs. At sundown the cold became very severe; and as our fuel had to be carried with us, no fire could be afforded except for cooking.—(Godwin-Austen.)

SHAKTÓX



Taking with me eight men with ropes and other appliances, we started up the glacier, which is here about 1½ miles broad, with a slope of about 8°. For the first three miles the crevasses were broad and deep in places only,

and we could avoid them by making detours. They soon became more numerous and were ugly things to cross, going down into darkness between walls garnished with magnificent green icicles from 6 to 20 feet long. The snow lay along the edge of the crevasses, and travelling became so

Appendix to Route No. 65—concluded.

insecure that we had to take to the ropes, and we wound our way along. In this way we moved much faster, each man taking his run and clearing even broad crevasses if they crossed the direction of our march. The snow was about 1½ foot deep, and hard when we started; but as day advanced it became soft, and walking more laborious; besides this it would very often break and let us down to the hard ice below. The larger crevasses revealed themselves, but the surface snow hid all the smaller ones, and hence a feeling of insecurity. I kept some coolies ahead feeling the way by probing the snow with long poles. Under the pass the breadth of this ice basin is two miles, with an undulating surface; small glaciers bring down their tributaries to it out of every ravine. Within a mile of the pass clouds collected and I had to return. With a small guard the survey might be carried into the Yárkand country, as from all the accounts I heard of the tribes their numbers cannot be very great, nor their matchlocks much to be dreaded.—(*Godwin-Austen.*)

The Mustágh Pass is estimated at 19,019.

The descent on the northern side is easy, leading down a snow-field to the camping ground called Tsokar. (*See Route No. 65.*)

Note on the Mustágh Pass.

The principal exit from the Brawdú valley is that over the Mustágh Pass. According to report given me, the glacier on the northern side is as long as that on the southern, but in my opinion the journey would be longer, as I do not think the way lies down its main stream, but that the main body of the ice would be towards the Great Peak K. 2, with another from the peaks of Nobandi Sobandi; about four marches from the Mustágh Pass, a track branches off to the westward, up a lateral stream, and over, the ridge to the Hunza river, by which the Brawdú people have often gone, as being safer than by Nágár, with the people of which district there are old feuds. It is by this way, at the back of the main Himalayan ranges, that the Hunza people and other robber tribes on that side proceed, when they rob the *kafilas*, or bodies of merchants, and other travellers, so that this route is now discontinued as a line of commerce, and is only taken by a few Baltis who have settled in Yárkand, and who cross over now and then to see their old friends. Many years ago the main traffic lay up the Baltoro glacier and turned off up a lateral ravine to the left, and so over the Mustágh Pass, some 12 miles to the east of the pass now in use. This former pass became impracticable owing to the great increase of snow and ice, and Ahmed Shah ordered a search to be made for some other way over, when the present passage was fixed upon. Leaving out of consideration the tracks near the villages and towards the end of the Panmah glacier, the way along its side and across it might with a little labour be made practicable for ponies. Even were there more foot-traffic during the summer months than at present, it might be worth while to see to the more difficult places, but at present this line is wholly disused for a month at a time. The few travellers who go by this way do not know where the deep fissures lie, and hence there is a great loss of time in wandering about in search of a proper direction. The ascent over this pass is very gradual the whole way; ponies and yaks have frequently been brought over from Yárkand. The line from Skardú to Yárkand joins that from Léh to the same place near Massar.—(*Godwin-Austen.*)

The new pass has now become impracticable on account of the accumulation of ice on a glacier opposite the camping ground of Skinneng; but it is quite possible that in a few years this may again become practicable, as in these parts the glaciers alter very rapidly.

An account of the old pass will be found in the R. G. S. Proceedings for 1868. (*Younghus-band.*)

The pass may be even now dangerous on account of the robbers from Hunza, who, crossing the watershed by an easier route, used to attack the caravans where the two roads met on the far side. The physical difficulties of the road are not small. The pass is open for but a short time in summer; as soon as the snow falls on it, the crevasses are hidden and the journey becomes dangerous. In crossing men are tied together; yak calves are carried; ponies of Yárkand, a useful breed, also used to be ventured; they were sometimes led over the crevasses with ropes, held by eight men in front and eight behind. Even when safe over the pass (on the hitherward journey) the horses and cattle could not at once be brought down to the inhabited parts; they had to be kept in one of the intermediate pasturages until, as winter neared, the streams got low and the passage along the valley became practicable for the four footed ones. These combined difficulties have caused the road to be at present disused. From 1863 to 1870 there was no communication between Balistán and Yárkand.

ROUTE No. 66.

SOPÚR TO BANDIPÚR (BY LALPÚRA AND THE LOLÁB VALLEY.)

Authority.—BATES.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. CHOGAL . . .	13 0	13 0	Leaving Sopúr the road is a broad, dry, grassy track, passing a fine clump of trees before reaching the village of Siál, four miles; it then crosses two dry <i>sals</i> by bridges, and, continuing as before, crosses a third dry <i>sala</i> by a bridge at the village of Natipúra, 7 miles, and lying along the left bank of the Pohré river, crosses a dry canal at 10 miles, approaching the mountains on the north side of the path; at 12 miles it crosses a low ridge, and continues smooth and level to the village of Chogal. Supplies procurable; water abundant; space for encamping.
2. KOFWARA . . .	10 4	23 4	From Chogal the path lies through the fields to the north, and ascends the ridge; the ascent, which is not more than half a mile, is easy through thick, scrub jungle; the descent, which is about as long, though rather steeper, lies through forest and jungle. The path is then smooth and level along the north side of the ridge to the village of Nattanas, 3 miles, where the path described rejoins the main road, which follows the course of the Pohré river, and is said to be about 3 miles longer. From Nattanas the path lies through orchards, and here and there rice cultivation, $\frac{1}{2}$ mile to a canal by the side of the hill, to the north of the path, and the large village of Awátkúla on the south, about $\frac{1}{2}$ a mile beyond which it crosses a <i>sala</i> (Underham-ki-kul) by a bridge, and lies through the rice-fields, crossing a stream just before reaching the village of Drogmal, 7 miles, at about $1\frac{1}{2}$ mile beyond which place the path, which is dry, broad, and level, approaches the hill side to the north. The valley narrowing, the path then lies through the jungle, descending to the bed of the stream, and, passing along it for about $1\frac{1}{2}$ mile, it then crosses the stony bed of the Lahwal by a wooden bridge of about 48 feet span, and about $\frac{1}{2}$ mile beyond reaches the village of Kofwara. Supplies procurable; water abundant; ample space and shade for encamping. (There is a more direct path between Sopúr and Kofwara than that here described, which crosses the ridge to the east of Chogal.)
3. LALPÚRA . . .	11 0	34 4	Path leaves the village in a northerly direction, but soon turns towards the east through open tree jungle lying up the narrow valley, which attains a width of about $1\frac{1}{2}$ mile in places. At two miles it passes a hamlet surrounded by some rice-fields and the <i>ziárat</i> of Gaiul Sháh; just before reaching this place the valley gets very narrow, opening out again after having passed it. Path then lies through the rice-fields; at 3 miles crosses a stream by a bridge, and shortly afterwards another by ford, passing on to the village of Kumbrial, whence it lies through the rice-fields to Champúr, $4\frac{1}{2}$ miles, and on to Hasul Khán-ki-Chak, and continues smooth and almost level through open forest and rice cultivation to a stream which is crossed by a bridge, 7 miles, shortly after which the road emerges from the forest on to the open plain, and having crossed the valley, reaches the village of Kursun, 8 miles, whence the path continues to be level along the foot of the hills to the north, to the large villages of Darpúra and Pramjan, and crossing numerous rills, passes the old <i>ziárat</i> of Saiaid Usmoni Nurani at $10\frac{1}{2}$ miles, and a little beyond that of Núr Muhammad Saiaid in its walled enclosure, near which there is ample space and shade for encamping. Lalpúra is a large village; supplies and water plentiful.
4. ALSÓ . . .	9 0	43 4	Path, which is good, dry, and level, lies along the foot of the hills; at 1 mile it passes a spring on the left side of the path, and at $1\frac{1}{2}$ mile the village of Kandas Makan, about $\frac{1}{2}$ mile beyond which the ascent commences through the pine forest. The ascent in all is about 2 miles, over a good

Route No. 66—continued.

5. BANDIPŪRA .	7 0	50 4	The path is level, but in places swampy. At 2 miles pass on left hand small village of Quail, 3 miles Monganpūra, 4 miles Potahā, 5 miles Wātpūra, 6 miles cross Badkhol river by a bridge; on this march; 7 miles, Bandipūra, a large village; supplies abundant; water procurable. The Nu-ka-gāh, where boats are always procurable, is distant about 1½ mile from the village; when the Wular lake is at its height, it can approach within a mile of Bandipūr. The journey from Lalpūra to Bandipūra can be accomplished in one stage without difficulty. [August 1871.]
TOTAL	50 4	

SOPUR TO GULMARG AND THENCE TO SRINAGAR.

Authority.—BATES.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter- mediate.	Total.	
1. SOPUR : : 2. KOUNTRA : :	13 0	13 0	Sopur is about 10 or 12 hours' journey by boat from Srirangar. From the bridge at Sopur the road passes through that part of the town lying on the left bank of the river, and along a narrow causeway

and through the fields to the small village of Amragad. Leaving Lalad, with its clump of fine chunar trees a little distance to the west, the path lies through the fields in a southerly direction, towards the village of Makam, passing by which it continues through the rice-fields, crossing the high road between Barāmūdā and Sriṇagar just before reaching the village of Naopur, leaving which the path rises for some distance along the side of the table-land to the east, and turning through a gap it passes down the other side, just above the village of Shrakowar, soon after which the Nīngil stream is crossed either by a ford or bridge, and the path lies along its right bank to the through rice-fields to the village of Wagor, leaving which it passes on, crossing a branch of the Nīngil just opposite the small village of Wagil, whence it rises slightly to Maināgam, and thence passes along by the side of the hill to the village of Tangwara, and on to the lower village of Kountra (Bun or Chota Kountra), through which the path lies to Upper or Bara Kountra. Supplies abundant; water from a channel brought from the Nīngil stream. There are numerous shady spots suitable for encamping; the most convenient is about midway between the two villages just below the path. A good road throughout, but it is usually a hot march, as there is little or no shade.

Time occupied in walking, 4 h. 19 m.

3. GULMARG . . .	5 0	Leaving Kountra the path ascends about three hundred feet, and crosses the spur into a narrow valley, which is traversed by a small stream; the path lies up the valley, passing the village of Nambalnar, and the summit steep and stony, Tsont-
TOTAL . . .	18 0	

the scattered hamlets of Alrpathar (where the ascent becomes somewhat steep and stony), Rautpathar, and Ramba, on to the shrine of Bapumriahi Sahib (Bāba Pāyām-i-dīn-riahi). From Bapumriahi Sahib there are two paths leading up through the *gāzi* almost due west; the ascent on

ROUTES IN KASHMÍR AND LADÁK.

Route No. 67—continued.

to the marg is rather steep, from thence the path turns in a southerly direction through the grassy plain, and is quite level.

The footpath ascends through the forest in a south-westerly direction, opening out on to the marg near the middle of the east end. A pony may be ridden for part of the distance.

[August 1873.]

Time occupied in walking, 2 h.

The grassy, flowery valley of Gulmarg at eight thousand feet, is 2 to 3 miles in one direction, by less than 1 mile in the other, enclosed with low hills, crowned with thick forests.—(Bates.)

AND GULMARG TO
SRINAGAR.

1. PATAN	.	.	14 0		14 0		The footpath leaves the marg by the gap towards the north-east end descending along the side of the hill through open forest; the descent is not very steep, but slippery after rain; the path crosses
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a small stream just before reaching the shrine of Bapumishi; passing beneath the shrine the path turns down in a north-easterly direction through pine and cedar forest, becoming wider and less steep; it crosses the Tilapal stream by a *kadal* bridge, and then rises gently for about $\frac{1}{2}$ mile, descending again through some scattered patches of cultivation to the cluster of houses forming the small village of Hadjibal, leaving which, the path, which has a very gradual slope, lies down through a little valley with sloping sides, passing below the village of Warnyal; it then crosses the rill at the bottom of the valley, and lies along the side, and then down the flat top of the spur to the east of the small village of Watalpura; then lies through the rice-fields on to the village of Khipur, from which it runs along the south side of the *wadar*, passing successively the small villages of Mogulpur and Gundapur to the south; the path then turns down through the rice-fields, soon after which the road to Palhallan diverges to the north-east, that towards Patan continuing down to the considerable village of Chandarsar; it then crosses the stony bed of a stream and passes up through jungle with stunted trees along its right bank, whence it turns across the level, dry plain; leaving the village of Shutz to the south, on to Gadwain (a spring of cold water and shady trees by road-side); the path then crosses a rill and a ravine, and passes below the west side of the village of Dangerpur, and over the spur to the south of Gya; the path is then smooth and level, passing beneath some splendid chunar trees just to the west of the village of Warpur, on to the large village of Nehalpur, from whence it turns in a northerly direction, passing the small village of Kala Seri, and descending from the table-land to Patan, which lies at its foot at the edge of the Pambarar Nambal or morass. A large village; supplies plentiful. The most convenient encamping ground is on the south-west side of the village, under some fine chunar trees, close to a little spring.

2. SRINAGAR	.	.	17 0	|	(See Route No. 44.)
TOTAL	.	.	31 0	|	

The most direct road between Srinagar and Gulmarg is by Khandahama; the first stage, from Srinagar to Khandahama, about 14 miles, is easy, but the second, from Khandahama to Gulmarg via Ferozepur, is very rough, but practicable for ponies; the Sukuag and several other streams have to be forded.—(Ince—Bates.)

ROUTES IN KASHMIR AND LADÁK.

Route Nos. 68 & 69.

ROUTE No. 68.

SRINAGAR TO ASTOR (BY KANZALWAN AND THE GAGAI STREAM.)

Authority.—BATES, from native information.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SRINAGAR TO—			
5. KANZALWAN (7,400 ft)	...	64	<i>See Route No 69.</i>
6. GAGAI	12	76	A deserted choki; pass Thaobat.
7. BÚRZIL	8	84	
8. RAAT	8	92	A village of eight or ten houses.
9. MARMAT	10	102	
10. CHUGÁM	12	114	} <i>Vide Route No. 9.</i>
11. GURIKÓT (OF ASTOR).	13	127	
12. ASTOR	7	134	

Or the journey may be divided into eight stages, viz. :—(1) Kanzalwan to Thaobat; (2) to the south side of the Pir; (3) Búrzil; (4) Raat; (5) Layinhudder; (6) Rastú, a village of eight or ten houses, passing Marmat, Dirli and Pukarkót; (7) Gurikót; (8) Astor.

This road, which was designed by Lala Sankar Dass of Srinagar, is described as possessing many advantages over that by the Dorikún Pass, besides proving 16 *kos* shorter on measurement. It has, however, been abandoned, in consequence, it is said, of interested representations made by the thánadar of Gilgit. Should this route be adopted, it would be necessary to replace or repair the bridges which crossed the stream in five or six places, but the great flow of water in the Gagai stream makes this route very difficult.—(*Barron—Mansfeld.*)

ROUTE No. 69.

SRINAGAR TO ASTOR (BY THE DORIKÚN PASS).

Authorities.—BIDDULPH—DREW—HAYWARD—BATES—MONTGOMERIE—MARSH—GRANT.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. SAMBAL (6,200 ft.)	17	...	Usually performed by boat in one day and night.
2. BANDIPÚRA (6,200 ft.)	18	35	There is a path from Bandipúra to Gárua, practicable for foot-passengers, and shorter than the high road, viz., Bandipúra to Atwát, a village in the Khuihama pargana, situated on the Badkhol stream. To Waunto, an encamping ground on the top of the pass; water procurable and juniper for fuel. To Viji

ROUTES IN KASHMÍR AND LADÁK.

Route No. 69—continued.

village of Wampúr or Dinnan; this stage is practicable for laden ponies, which can proceed from Vijji Maidáp to Tragbal on the high road between Gúrais and Bandipúra.

3. TRAGBAL (9,160 ft.)	10	45	Ascent from village of Kralpúr (5 miles); very steep through pine forest, but passable for ponies. Water not plentiful; a large body of men would have to pass up in small detachments. Tragbal is 4,000 feet above the level of the Kashmír valley.
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4. ZOTKUSU	9	54	Road rises between 2,000 and 3,000 feet up same spur, when the Rájdiangan Pass (11,770 feet) is reached. The pass is hardly any depression in the ridge. On the other side the road descends through
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somewhat similar, but, on the whole, more wooded ground. The road is good; commencement of a fine valley, plenty of grass, water and fuel. The pass is closed to horses for six months. Zotkusu is only a rest-house.

5. KANZALWAN (7,400 ft.)	10	64	A small pretty village on the Kishan Ganga river, which is here bridged; encamping ground small, but all the way from Zotkusu to Kanzalwan there is plenty of room fuel, and grass; water abundant; road fair.
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6. GÚRAIS (8,800 ft.)	11	75	Road good, up right bank of Kishan Ganga river. A steep ascent and descent in the middle of the march. At about 6 miles the Gúrais valley is entered, which contains several villages, and is well cultivated at upper
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and, but the people are poor. The valley is noted for its ponies. A fort here. Gúrais is a chief village, of which the hamlets are little clusters of log huts. This place is situated where for some 4 miles in length the valley is rather wider than at other parts, being from half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep limestone mass. The climate is inclement. Millet, buckwheat, and peas alone are grown; rice will not ripen. The river is crossed twice by wooden bridges.

7. BANGLA (8,725 ft.)	11	86	No village; a choki. Just about Gúrais, where the Búrzil and Kishan Ganga meet, is the end of the wider part of the valley. The latter flows from the Tilail district. The road leads up the course of the northern
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(Búrzil) stream. The valley of it is narrow; bounded by mountains rising some 4,000 or 5,000 feet; stream flows for the most part in a rocky bed. For the first 10 miles there are many little plateaux above the level, and over these the path leads past several small villages; on the mountain slopes is a good deal of pine forest. Supplies should be taken from Gúrais. From Bangla there is another route to Astor and Gilgit *via* Kamri Pass.

8. BÚRZIL (10,740 ft.)	16	102	Pass Ka'uri village, where grass, fuel, and water are procurable; road good. At 9 miles Mapanum choki. Pass an open amphitheatre called Mian
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margin, capable of holding any number of men. Grass fuel, and water plentiful; road good. At Búrzil the route to Skardú *via* Deosai plains branches to the right.

9. CAMP	12	114	Rise about 2,000 feet, not very steep for 5 or 6 miles, and cross Dorikún Pass (13,500 ft), which is a neck between two parts of a rocky ridge; the pass is closed in winter; descent gradual; road good.
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10. DÁS (10,500 ft.)	9	123	Pass Samad Khán's kóthi and Chilum. Dás is situated in a fine open valley 400 yards wide, has once been well cultivated; there are still a few scattered villages; plenty of grass, fuel, and water.
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11. GODHAI (9,100 ft.)	14	137	Pass Karim at 4 miles Gudhai is a village from which branches a route to Skardú.
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12. ASTOR (7,853 ft.)	17	154	Pass Naugam and Phine. Astor is a large place, garrisoned by some 1,200 Kashmíri troops. Steep ascent and descent to river. There are hundreds of huts. Town and fort 800 feet above right bank of
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river, which is crossed by bridge.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 69—continued.

The valley in which Astor lies is narrow at bottom; its fields are waste, its hamlets deserted, owing to raids in former days from Chilas. Crops will grow, and there is room for numbers of settlers (*vide* article Astor). At Astor the two routes Nos. 60 and 69 from Gúrais meet. There are paths to Sharidi and also to Rondú and Kutsúra.

This route remains open a few weeks later and re-opens in the spring a little earlier than that by Kamri Pass. It is closed for about five months for horses. During the winter, with a favorable opportunity, it is possible for men without loads to force the pass.

There is no doubt the Kamri is an easier and shorter route, but it can only be used in summer, on account of the avalanches to which it is subject.

ROUTE No. 70.

SRINAGAR TO GILGIT (BY DRÁS, SKARDÚ, AND THE INDUS.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SRINAGAR TO 10. KIRKITCHU left bank.	...	127	<i>See Route No. 71.</i> To Chanagund (right bank). Thence paths lead across Deosai plain and also to Badagám. <i>See Route No. 71</i> , under Sonamarg. Left bank Drás river, a small village.
11. GANGANI	10	137	
12. OLTINGTHANG	12	149	Left bank Drás river; a small village.
13. TARKUTI	14	163	Left bank Indus river; a village.
14. KARTAKSHA	17	180	Right bank Indus river. Cross Indus by rope-bridge; a village.
15. TOLTI	12	192	A village left bank Indus; re-cross by rope-bridge.
16. PARXÚTA	14	206	A village left bank Indus.
17. GOL	13	219	A village left bank Indus.
18. KEPCHANG	17	236	A village left bank Indus.
19. SKARDÚ (6,300 ft)	4	240	A village left bank Indus, the capital of Baltistán. A scattered collection of villages and houses; old palace, fort, bazár, Kashmiri shopkeepers; cattle few; crops small; plain, which is 19 by 7 miles,

mostly uncultivated, a waste of sand and stone; supplies and water plentiful; country mountainous and barren. The rock on which is the fort is on left bank of Indus, here a deep and rapid torrent 150 yards wide.

From Skardú Route No. 63 to Nágár, and Route No. 65 to Yárkand.

ROUTES IN KASHMIR AND LADÁK.

Route No. 70—continued.

20. KAMARA . . .	10 4	250 4	A village containing 140 houses. Cross Indus by ferry boat to right bank; pass Kwardo at 4½ miles; also villages of Hasan Sháh and Birgam.
21. TSARRI . . .	9 0	259 4	Pass Bragardo at 3 miles. Road in one place difficult. From Kutsúra, nearly opposite Tsarri, on other side of river, there is a route to Astor.
22. TONGAS . . .	12 0	271 4	Road for 6 miles good; then very difficult close to river. In summer this lower road is impracticable, and the route is then over spur of mountain.
23. DASÚ OR TORMIK . . .	9 0	280 4	Ascent of ½ a mile, then descend to Baicha, 5 miles from Tongas; then steep ascent of 1½ mile across spur of hill, and easy descent to Dasú in Tormik valley.
24. RONDÚ OR TWAR . . .	12 4	293 0	Road along mountain side above Indus, difficult in places. Camp at Twar on right bank of Indus, opposite Rondú on left bank. There is a rope-bridge here.
25. STIRIKO . . .	6 4	299 4	From Rondú there is a path to Astor. A small village; road good.
26. STAK . . .	18 4	313 0	Road along Indus for 8 miles, then ascends up Stak valley to that village (eighty houses), and a fort. Supplies as far as Gilgit should be taken from here. There is no habitation between Stak and Haramosh.
27. MALAPA . . .	10 0	323 0	Road along Stak valley for 4 miles, then along right bank of Indus.
28. CHÚTRUN . . .	4 0	327 0	A few huts here. Road very difficult.
29. ABALCHA . . .	6 0	333 0	Camp in ravine close by Indus; no wood for fuel near camp; road good.
30. SHINGAS . . .	8 4	341 4	Road very difficult, along, precipitous rocks above the Indus.
31. BRANDÚ . . .	9 0	350 4	Steep ascent of 4,500 feet to the Shingas Pass, across a spur running down from Haramosh peak. The pass is 10,245 feet. Steep descent of 3 miles to Brandú on right bank of Indus, where are some hot springs. It is optional to camp in ravine near the summit of the pass, and cross the next day.
32. HARAMOSH . . .	8 4	359 0	Road very difficult, in many places along precipitous rocks above the Indus. Haramosh is a small village inhabited solely by Brokpas.
33. SHUTA . . .	8 0	367 0	Road good. Pass ruined village of Hantail.
34. LEBRAT . . .	11 0	378 0	Road along Indus for 7 miles, then up the Gilgit valley. Camp close by the Gilgit river on left bank.
35. DAINYÚR . . .	18 4	396 4	Road good and level up the left bank of the Gilgit river. Dainyúr is a village situated at the junction of the Hunza-Nágar river.
36. GILGIT (5,025 ft.) . . .	5 0	...	Cross the Gilgit river by rope-bridge. The road continues up the right bank to Gilgit, a place of 200 houses. A large fort garrisoned by 1,500 troops of the Kashmir maharaja. (See Route No. 62.)
TOTAL . . .	...	401 4	N.B.—From Skarlú to Gilgit this road is quite impracticable for animals, and even difficult for men carrying loads. (Hayward.)

ROUTES IN KASHMÍR AND LADÁK.

Route No. 70—continued.

Note on route Skardú to Rondú by left bank of Indus.

Kutsúra, a large village on left bank of Indus, at mouth of a ravine; cultivation; water plentiful; fruit-trees abundant. Between Kutsúra and Básho, the road is some hundreds of feet above river; sometimes on face of a cliff, often over frail wooden stages, rough and difficult. Básho, a village (6,900 feet), cultivation, fruit-trees, pine forest at 9,000 feet on mountains behind Básho. Beyond Básho road bad; cross Katishúr Pass (11,500 feet), on summit a grassy and bushy slope with birchwood; thence by a difficult zig-zag to river side; near Rondú (6,700 feet), which is built on shelves of a rock, there is a fort; the river flows some hundreds of feet below village, between perpendicular rocks: it is spanned by a rope-bridge of birch twigs, 370 feet long by the curve, with a fall of 80 feet and height above the stream of 50 feet; the path to it is over slippery rocks and very narrow; the river thence for a long distance flows between vertical rocks 600 feet high.—(*Drew.*)

Pass the village of Hardas, 2 miles on the Drás side of which the Sárú river (sometimes called Kargil or Paskvum) joins the Drás river; narrow slips of level ground occur along the valley; road good.—(*Thomson—Brooke.*)

12. OLTINGTHANG . . .

12 0	149 0
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 A small village, situated at the point of junction of the Drás river, with a considerable tributary coming from the westward, on the gentle slope of the hill side. The encamping ground is on the lowest part of it, which is a small level plain, surrounded by a number of giant boulders, resting on the upper edge of a very steep slope. The road goes through a succession of ascents and descents along the ravine through which the river Drás flows. This ravine is narrow, precipitous, and without villages. Near Oltlingthang the road ascends abruptly from the tributary to the village.—(*Thomson.*)

13. TARKATTA . . .

14 0	163 0
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 Small village; road bad. Thomson describes the road from Tarkatta to Oltlingthang as follows:—

The road leaves the valley of the Indus at the junction of the Drás river and follows the course of that river. The lower part of the valley of the Drás river is a deep and narrow rocky ravine, bordered by precipices of granite, which are so steep that the bottom of the valley is quite impassable. In passing from the Indus into the valley of Drás, the road crosses the granitic spur which separates the two rivers at an elevation of about 3,000 feet above the Indus, ascending to this height very rapidly along a steep spur, which recedes almost in a perpendicular direction from that river. From the shoulder of this ridge, elevated probably about 10,000 feet, the course of the Indus was visible for some distance above the junction of the Drás river. The river itself was partially frozen (9th December), and it formed many pools and ran at the bottom of a deep gorge. On the right, immediately opposite, a sheer precipice rose. Between the ridge on which I stood, and the next in succession up the Drás valley, an open and shallow valley, everywhere strewn with enormous blocks of granite, sloped gently till it approached the brink of the almost perpendicular cliffs which overhang the Drás river. The elevation of Tarkatta is 7,800 feet above the sea.—(*Thomson.*)

14. KARTAKSHA . . .

17 0	180 0
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 Right bank Indus river; cross Indus by rope bridge; a village.

There is a fort here which seems to be kept in excellent order and to have some good buildings, and the village looked extensive and prosperous. The mountains all along the narrow bed of the Indus are extremely elevated. The barrenness and desolation equal the most rugged parts of Tibet. They consisted of large masses of rock, split, and fractured in every direction, often very precipitous, without a vestige of soil, and with scarcely the traces of vegetation. Immense tracts both along the river and on the slopes of the ravines descending from the mountains were covered with boulders or with angular fragments of rock, strewn irregularly on the surface, or piled in masses on one another.

From Kartaksha there is a road to Khapálu on the Shyok —(*Thomson.*)

15. TOLTI . . .

12 0	192 0
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 A village left bank Indus; recross by a rope-bridge.

From Kartaksha to Tolti the easiest road is on the right bank of the Indus, but to avoid the labour of crossing the Indus and re-crossing it again many travellers proceed along the left bank. Thomson describes the road from Tolti to Kartaksha as follows:—

On the left side the lower part of the valley is so steep as to be impracticable; and I found it necessary to ascend at once from Tolti on a stony ridge almost directly away from the river.

ROUTES IN KASHMIR AND LADÁK.

Route No. 70—continued.

The ascent was long and fatiguing, the ridge being capped with masses of alluvium. The ridge was more than 1,500 feet above the river. After crossing this ridge the road descended very abruptly to the river, which generally ran among precipitous rocks, but with a few villages scattered at intervals on the northern bank.

After regaining the bank of the river, the road was for five or six miles nearly level.—(*Thomson*.) Road bad, but still practicable for ponies. The river passes through narrow gorges with high cliffs.—(*Brooke*.)

There is a fort in the ravine behind the village, perched on a rock, in a most untenable position, though probably well suited for defence against sudden attack.

A swing bridge of birch bark across the Indus.

6. PARKÚTA . . .	14 0	206 0	Parkúta is a very large village, three or four hundred feet above the river, occupying both slopes of a deep ravine cut in the thick mass of alluvium by a large stream from the south. The village is large, with extensive cultivation and many fine trees; road good with the exception of two rock stair-cases.
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Thomson describes the road from Parkúta to Tolti as follows:—

The valley continued narrow, and the mountain rose precipitously on both sides. On the early part of the march there were many villages, and much cultivation on the left bank. The village of Urđi, 3 or 4 miles from Parkúta, seemed very populous and extended for a great distance along the river. At this spot the cultivation terminated abruptly; and the alluvial platform was far more than a mile, during which space it gradually narrowed by the encroachments of the cliffs, covered with an accumulation of very large granitic boulders. As I approached Tolti, the valley of the Indus became much more rugged and narrow. A long gentle ascent to a ridge more than a thousand feet above the bottom of the valley, but which dipped abruptly to the river, occupied the latter part of the march. At Tolti the belt of cultivation is very narrow, just skirting the river, on very narrow platforms of alluvium.—(*Thomson*.)

From Parkúta there is a good road, practicable for horses, to the plains of Derasai.—(*Vigne*.)

17. GOL . . .	13 0	219 0	Thomson describes the road from Gol to Parkúta as follows:—The road descends soon after leaving this village, nearly to the level of the river, and continues over low ground, skirting the mountain of the southern
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bank, till it reaches the junction of the two rivers, when it turns abruptly to the south, ascending the left bank of the Indus, which runs nearly due north in a narrow, rocky ravine. A bluff projecting ridge of granite, 60 or 80 feet high, polished on the surface by aqueous action, and of a brilliantly brown-black colour, here advances close to the river, and is crossed by a steep sinuous path, eked out by flights of steps, with wooden supports where it would otherwise be impracticable. The Indus is here very narrow and deep, and runs with an extremely rapid current. The path, after crossing the ridge, again descends to the level of the river. The mountains rise on both sides of the Indus, very abruptly, being almost always precipitous. For more than 2 miles the ravine continues very narrow, and several steep spurs are crossed. It then becomes gradually a little wider, narrow platforms of conglomerate skirt the stream, and changes its direction from nearly due south to south-east. The right bank is stony and unproductive the whole way, but on the left there is one small village, three miles from the junction of the Shyok, and thence after 8 miles of desert, a succession of small villages continuing with little intermission on the surface of alluvial platforms as far as Parkúta.—(*Thomson*.)

Road good, but several rock stair-cases have to be crossed.—(*Biddulph*.)

Road very good.—(*Brooke*.)

18. KEPCHANG . . .	17 0	236 0	Thomson thus describes road in reverse direction from Kepchang to Gol. The road round the great bend of the Indus was entirely barren. On the western side of the curve several rocky spurs are crossed, but after
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the road turns to the south, it runs generally on the surface of very elevated platforms of coarse alluvial debris, covered in many places with enormous boulders, partly derived in all probability from the fall of masses of rock from the cliffs above. Behind the alluvial platforms, which are generally one or two hundred feet above the level of the river, the mountains rise precipitously in cliffs of granite, which has now replaced the slate rocks of Skardú. At the point where the river changes its direction from north to south-west, the mountains on the southern bank advance quite to the river, and on the north side also they approach very near.

ROUTES IN KASHMÍR AND LADÁK.

Route No. 70—concluded.

19. SKARDÚ (6,300 ft.)	4 0	240 0	Road very good and level. The Indus becomes sluggish, and valley broadens out. The Shigar river flows into the Indus north of Skardú. Valley about 30 miles long by 4 broad. Highly cultivated with wheat, barley, vegetables, and fruit-trees, including apricot, mulberry, and walnuts.—(<i>Brooks</i> .)
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Thomson thus describes this march in the reverse direction, *i.e.*, from Skardú to Kephchang. The ground was covered with snow all the way (December 2nd). The road lay along the south bank of the river, at first over the level platform of lacustrine clay among large boulders which were scattered over its surface, but soon descending by a narrow and steep footpath, on the face of the clayey cliff, to the level of the river, to cross a deep bay, from which the clay formation has been entirely removed, to a large village 3 miles from Skardú, through the cultivation of which the road ascended gradually, and proceeded on the barren, stony, slopes behind. About five miles from Skardú, a spur from the mountain range on the south, which abuts in a scarped cliff upon the river, has been taken advantage of by the inhabitants to build a small gateway through which the road is made to run. The extreme steepness of the mountain mass which lies to the south and east makes it scarcely possible to approach Skardú along the south bank of the river without passing through this gateway. A small party of Sikh soldiers used to be kept here.—(*Thomson*.)

At Skardu is a fort with some 2,000 Kashmir troops, also a telegraph station communicating with Gilgit—Drás line. A big wooden barge is kept here for ferrying cattle and goods across the Indus.—(*Brooks*.)

For continuation, *vide* Route 62.

ROUTE No. 71.

SHINAGAR TO LÉH (BY DRÁS, KARGIL, LAMAYÚNG.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Interme- diate.	Total.	
1. GANDARBAL (5,230 ft.)	14 0	14 0	A pretty village; supplies procurable; water plentiful; country generally swampy, with rice cultivation; road good, but narrow in places; it leads over an elevated platform. There are several villages

ROUTES IN KASHMÍR AND LADÁK.

Route No. 71—continued.

and plane, willow, and fruit-trees are scattered here and there, though far from abundantly. The platform is in general covered with a carpet of green. The mountains on the right, which at first are very low, gradually rise in elevation and are thoroughly rugged and bare; ghát for boats on Sind river is 2 miles short of village. The first stage may be reached by boat.

2. KANGAN	11 0	25 0	The road leads up the right bank of the Sind river; at first it winds amongst cultivated fields and orchards to the homestead of Nunar, and further on leads across a high shelf of land which drops precipitously to the bed of the Sind river, 6½ miles. The stream has here to be crossed on a rickety bridge of long fir poles, which are stretched across between two piers built up of loose boulders at the edges of the current, and floored with cross bars of rough split logs. By another similar bridge the road crosses the Kahanai <i>sala</i> beyond the homesteads of Palang, and then follows the course of the main stream to Kangan. Both these bridges are fit for ponies. Kangan is a small village; supplies procurable; water plentiful; country a very pretty valley with cultivation; good camping ground.
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No supplies obtainable between this and Drás. Thomson thus describes this march in the reverse direction. Leaving Kangan (or Gangan) the valley gradually widened, and turned more to the south. There were several platforms or steppes, of nearly level arable ground, one above the other, and below them the river flowed through a wide stony plain. The mountains on the right, high and snow-topped, receded to a considerable distance; those on the left gradually diminished in elevation, became less covered with forest, and at last terminated in low ranges of hills covered only with brushwood. The road at first lay along the right bank of the river through fine underwood, and among beautiful meadows which skirted the bank of the river: it then crossed to the left bank, and ascending the lower hills entered a fine wood, in which apricot, pear, and cherry trees were common. Later we emerged upon a somewhat elevated platform sloping to the south, covered with bushes and many fruit-trees, with here and there a village, and a great deal of cultivation. Where the Sind valley joined the plain of Kashmir it was several miles in width.

The lower part of the Sind valley is very populous. The villages are numerous and large, and the houses good; they are usually built, entirely or partially, of wood, with high sloping roofs, which are either thatched or covered with wood. The cultivated lands all rest upon platforms or banks of alluvium; vegetation is luxuriant everywhere and quite conceals from view the little farmsteads scattered along the hill skirts. Apricot, plum, and apple trees conceal from view the little plots of rice and millets and vetches, or the narrow strips of amaranth and buckwheat which constitute an important part in the winter diet of the peasants here.

Routes hence to Thail valley by Gangarbal.

1. TO WANGAT	3	A hamlet.
2. GANGARBAL	12	Camping ground: water plentiful: juniper for fuel.
3. GADSAE	10	Camping ground: wood and water.
4. WAZRI THAL	11	To Lahan: Thal or Dokolla Bal is about 5 miles.
TOTAL	36	

Ponies can traverse this road, which opens in June.

(Bates, from native information.)

3. GÚND-I-SAR-SINGH	14 0	39 0	A village; supplies and water procurable; the road follows the winding course of the Sind river, the hills on either side closing in upon the river in long slopes of pine and cedar forest, which terminate only at its edges. The villages at Nargund and Terewán are passed with Hajan on the opposite side of the river, and at 8½ miles Hare with Ganjawan on the opposite bank. Here the river is crossed by a bridge similar to that described in the last march (q. v.): passing through a wood the road crosses some cultivated fields to Sambat 11½ miles, and beyond this village re-crosses the river by a similar bridge. Beyond this the road passes through a strip of terraced cultivation to L'rao, and 2 or 3 miles further on Gúnd is reached. The route traversed is a prosperous,
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 71—continued.

though not very populous, tract. The peasantry seemed to be comfortably off and their farmsteads well stocked with kine, ponies, sheep, and goats.

There is a shorter path to Baltal from Gúnd, *viz.* ;—

To	Miles.	
GHUT GARHI . . .	14	Road put into good order.
BALTAL . . .	10	Easy road.
TOTAL . . .	24	(Forsyth, 1873).

See Route No. 26 for path from Tral, which joins here.

4. GAGANGIR . . .	9 0	48 0	A small village; water and fuel abundant; supplies not procurable. For the first three miles up to Revil the road is difficult and leads across a steep hill slope, in part of which it is built up against the side of a vertical wall of rock. Beyond Revil, which is a small cluster of farmsteads, it passes over a considerable stretch of cultivation which slopes down to the river in a succession of terraces and conducts to the village of Kulán. Here it crosses the river and traverses the flat reach on which stand the homesteads of Gwipara and Rezin; beyond this, it re-crosses to Gagangir. The width of the valley is considerable all along, with much arable land and a good many villages in ruins on both sides. The mountains on the left are uniformly bare of trees, and often rocky; on the right they are well-wooded. The fruit-trees are principally walnuts, apples, and apricots. Groves of poplar occur occasionally along the river. Gagangir is about 7,900 feet about the level of the sea.
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5. SONAMARG . . .	10 0	58 0	A few shepherds' houses; supplies very scarce. The road becomes difficult and lies for four miles, with numerous ascents and descents <i>en route</i> , along the foot of precipitous cliffs which wear a wild aspect.
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In many parts the path is obstructed by debris of slate and sandstone, which falls from the slopes above. Near Sonamarg the Sind river enters a rocky gorge, down which its stream advances with great rapidity, over a steeply inclined bed, very rocky and much interrupted by rapids. Up till April the river is covered over with snow, and the path leads over it. The rise from Gagangir is considerable, about 1,000 feet.

Sonamarg is one of the Kashmír sanitaría. There is a wooden church here and two other wooden houses belonging to Europeans. Sonamarg means "golden meadow;" it is a tract of beautiful undulating down, with numerous dells, surrounded by hillocks and grassy mounds.

It is surrounded on all sides by mountains, the sides of which are covered with dense pine forests or thick jungle.

The elevation of Sonamarg is 8,506 feet.

6. BALTAL . . .	9 0	67 0	A few huts; no supplies; water procurable; country mountainous; road fair. The road passes over the Sonamarg, and then crosses the river above the village, following its course up to Baltal. A mile or
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2 after leaving Sonamarg the stream approaches close to the mountains on the north side of the valley, barely leaving a passage for the road, which for some distance skirts the base of steep cliff. Sirbal is passed at 3½ miles. The road then lies through a deep but rather open valley only partially wooded. The forest consists of pines, birch, poplar and willow. The trees grow in well defined masses of forest, separated by much open ground, in the level plain which skirts the river on the south side of the valley; on this side also they rise high on the mountains, but the slopes on the north side are bare. There are three huts at Baltal, which is at the foot of the Zoji La (Pass). The Sind river is here joined by a considerable tributary, which flows through a gorge that winds down from the south-east, whilst the main stream comes down from the north-east. Vegetation here is very profuse.

At Baltal a road leads up the main stream (Sind river) to Aruánth, it is also approached from the south from Pálgám, as this Sind valley route is apt to become impassable in summer from the rising of the river.—(Drew). (See Route No. 26, Islamabad to Aruánth).

7. MATAYAN . . .	15 0	82 0	Camp 2 miles above and opposite Matayan village; no supplies; water procurable. Country on east side of pass devoid of trees; road very fair. The road lies to the north, and for the first mile fol-
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ROUTES IN KASHMIR AND LADAK.

Route No. 71—continued.

lows one of the two streams which join to form the Sind river. Leaving this the road mounts a very steep ascent for about 4 miles, through a wood; in many places the road consists merely of a platform of brushwood attached to the face of the precipice. This road, owing to its steepness, is quite impassable for baggage animals after a fall of snow, and it is then necessary to follow the stream up a very narrow, rocky gorge, with precipices 500 to 1,000 feet high on either side. This gorge, however, is only practicable when filled up by snow to about fifty feet in depth, as it usually is early in the season (Captain Brooke followed this route in April 1884); it is then the usual route, and at that season it is necessary to start at night and get over the pass before sunrise: avalanches do not fall until late in the day, after the sun begins to melt the snow. For a short distance after the top of the first ascent, 1,500 feet above Baltal, the road is almost level along the brink of the gorge mentioned above. Then comes a difficult descent to the stream, that is left at the foot of the pass which is here crossed on a bridge of snow. After crossing this ravine there is a very gradual winding ascent to the top of the pass. On the right a small lake is passed. Just beyond this is the watershed. The pass for many miles is an open winding valley, and so level that it is difficult at first to find where the watershed is; the elevation is 11,300 feet. Beyond it the route passes down the "col" along the gradually growing stream of the Drás river, and over a moorland, covered with turf and peat beds, down to a tributary of a glacier close on the right. At Minamarg there is a dák hut. The width of the valley is from half a mile to a mile, and steep mountains rise on both sides to a considerable height. Patches of willow and juniper occur on the hill-sides. The road crosses some tributaries and leads to Matayan. There are no trees here, but a good deal of cultivation, mostly barley, on the long strips of alluvium which here form the valley.

8. Drás	15 0	97 0	A small village; no supplies, water procurable; Pan Drás at 6 miles; good encamping ground, road fair. In the open valley numerous hamlets. Barley chiefly cultivated.
(9,825 ft.)			

Drás is a collection of half-a-dozen hamlets dispersed over the inequalities of a spacious basin in these close-set hills. In the centre of the basin is a small fort with a garrison of fifty men, and adjoining it is the *tsaast* of the governor of the district. There is a telegraph line from here to Jámú and one to Gilgit, single wire carried on poles without insulators. The Gilgit wire follows the Drás, Suru and Indus rivers. Instrument working. Elevation of Drás 10,150 feet. Supplies plentiful.

The road lies down the narrow winding valley of the Drás river, to whose banks the hills slope direct in a succession of bare uninviting rocks. The river bed, which is crossed by a bridge half a mile below Pan Drás, forms a narrow, furrowed, and scooped channel over an outcropping stratum of green serpentina. It extends for more than a mile until the river enters the Drás basin. Here it is crossed again by one of those log bridges common in this country.

The valley of Drás is 3 miles by nearly 2, and consists of alluvial plateaux of different levels, bounded on the north by low barren hills; on the south there are great precipices of limestone rock. The Drás river enters the valley by a gorge, and leaves by a similar narrow rocky passage. The barrenness of the hills is caused by the absence of moisture in the air, and of any but the very slightest fall of rain. Not only is the contrast great between the look of the green clothed, forest-clad hill-sides of Kashmir, and the arid, bare and stony mountains of this Tibetan country, but the feel of the air too is different; for here is a clear light-blue sky and bright sun, with a keen air, and compared with it the air even of the higher parts of the Kashmir is soft and mild. From June onwards the road is not difficult, even for horses, until December, when the snow is thick, and though the communication at intervals is kept open during the winter, the road is not thoroughly open again (ponies cannot attempt it) till the end of May.—(Drew).

From Drás there is a path to Kartse vid Ombs.

The route from Drás to Gáral along the Tilail valley is as under—

	Miles.	
TO MUSHKI	6	A village.
KORADOGAY	9	No habitation, fuel and water.
KAORAL	10	Ditto ditto.
ABDULHUN	10	Hamlet.
BODAL	7	Cross incipient Kishan Ganga by bridge or ford below Gujriad, a thána.
TOTAL	42	

(Bates, from native information.)

ROUTES IN KASHMIR AND LAHÁK.

Route No. 71—continued.

Cowley Lambert, travelling in the reverse direction, describes the road from Abdulhun to Drás as follows:—

From Abdulhun we marched to Baltal, which is in a circular valley almost surrounded by mountains. We encamped here at the foot of the pass, and next day we left the valley by a track up the side of the mountain. A gentle ascent brought us to the top of the pass; a frozen lake on one side of us, and a glacier among most fantastic shaped rocks on the other. We had now apparently entered a new country. There was not a tree to be seen and only a bush here and there; all bare green slopes with masses of snow hanging over the river on each side. We had to ford the river to get to our encamping ground; the water was about waist high, and bitterly cold. We found a spot for our tents on some rough grass surrounded by dwarf bushes, at the foot of the Koredge *nala*. The river here ran in a number of deep channels through a wide stony bed, and in some of the little backwaters our men caught small fish. Next day we went on about 12 miles, and encamped in a most charming spot with plenty of bushes and rocks to shelter us from the very cold wind that was blowing. The river was about two hundred yards wide at this place and running at a tremendous pace. About two miles further on we found the pass dividing this country from Drás. When travellers come this way with horses, they have to follow the river, a march about four days longer, over a very rough country, bare of vegetation nearly all the way. This pass, which we crossed, is just a mass of smooth, steep slippery rocks, and we had to hold on with both feet and hands to save us from slipping down to the bottom; after we passed this peculiar pass, we had a long march into the Drás valley, passing one small village built of mud. The valley gradually widened till at length from the summit of a slight ascent we looked down upon Drás.

Cowley Lambert remarks:—In the Tilail valley the water was so perfect that we never required anything to mix with it. We noticed that there was a line of springs of the purest water rising out of the northern side of the valley, and found that the upper part of the northern slope was all glacier bed and the lower part was slate. This water was perfectly cold and much the best I ever tasted in my life: detour must be made up the left bank to the Kotobat bridge, which crosses the river between the villages of Tsenial and Dúlgay.

On leaving Drás three stone pillars are passed. The route follows the river course down a narrow winding valley, with many hamlets and considerable cultivation on the small flats which occupy the turns of the stream from side to side. The cultivation consists of buckwheat, peas, and barley. Many stacks of lucerne are stacked in the road-side fields as fodder for the cattle in winter. The people about here are wretchedly poor. Beyond Drás the hills are still covered with grass, but this soon ceases as we proceed down the valley, and for several miles above Tashgam, where the valley becomes very narrow, vegetation is scarce. Along the river there are a few stunted bushes of the pencil cedar, and at Tashgam there are several acres of tamarisk and myricaria jungle.

10. CHANAGUND (RIGHT BANK) (8,676 ft.)	15 0 — 127 0	From Tashgam there are two routes to Kargil. Chanagund is the first stage by the right bank. For the first two hours the route lies down the river, which it crosses by a very dilapidated wooden bridge 1 mile from Tashgam. The river is here very narrow and rock-bound. The path after crossing some rough ground rises to a small flat on which stands the solitary police station of Kharbu. Beyond some ruined huts are met, and the path then descends and ascends a succession of spurs abutting on the river, which on the opposite bank receives the Shingo, gradually rising up to the high bank of granite boulders on which Chanagund (or Piliskimbo) stands.
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The other route branches off opposite the village of Kirkitchu, crossing the river at that point by a wooden bridge fit for ponies.

11. KARGIL (8,787 ft.)	8 0 — 135 0	A collection of villages with a fort; supplies procurable; wheat and barely grown; also fruit-trees, willows, and poplars; water plentiful; road very fair, following Drás river for 6 miles; here the Súrú and
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Wakha rivers join; cross the latter by a wooden bridge.

From Chanagund the road follows the right bank of the Drás river for 2 or 3 miles, till it is joined by the Thangkam river, when it mounts over a rough promontory of gneiss, and follows up the course of Thangkam river, and after three miles of rough road comes to Kargil. Between Chanagund and Kargil there is neither cultivation nor habitation. The road is very rough and broken.

At Kargil there is a fine open valley, with a good deal of barley cultivation, and numerous clumps of large willows and poplars. The Kargil river flows through this valley from south to north and is about the same size as the Drás river; it is crossed by a wooden bridge near the point

ROUTES IN KASHMÍR AND LADÁK.

Route No. 71—continued.

where it is joined by the Wakha river. Kargil is situated at the junction of this latter river with the Súrú river, and the united streams form the Kargil or Thangskam river. It is a considerable village, spread over the well-wooded slopes which overlook the river below and the flourishing cultivation of Powen on the opposite shore; like Drás it is the head-quarters of a district, and a number of the maharaja's officials reside here. As at Drás there is a small square loop-holed fort, with round turrets at the corners. The fort is garrisoned by twenty men.

Lamayúru may be reached as under—

Kargil to Shergol	20 miles.
Kharbu (a Bhot village)	18 "
Lamayúru	16 "

54
— (Poreyth).

For road to Súrú from Kargil see Route No. 75.

12. LOCHAN	13 0	148 0	Supplies and water procurable; country an elevated plain, of some square miles, with partial cultivation; road good.
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From Kargil the road crosses the river in front of the fort by two or three log bridges which are connected by a line of embankment, and rises out of the hollow for 4 or 5 miles across a high undulating tract of gravel which occupies the angle between the two rivers and then descends into the Pashkvam valley, which is still more beautiful than that of Kargil and with much more cultivation and trees. The successive reaches on either shores, as the river winds down the valley, are occupied by flourishing little hamlets: these are surrounded by their corn-fields and plantations of willow and poplar and present a pleasing picture of prosperity amidst the bare rocks around. Beyond them the valley contracts suddenly at a gorge (on the cliffs to the right of which are the remains of stone parapets surmounted by the ruins of a fort) through which the road passes over some very heavy ground. The path is very narrow and overlooks the river as it scoops its way through a small passage in the serpentine rocks up to Lotsum, a village of thirty or forty houses.

13. MULBEKH	11 0	159 0	The road follows the course of the river, crossing it six or seven times by bridges, through a contracted, tortuous, and wild defile of bare rocks which close in upon the water channel in a confused succession
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and no order. The path is very narrow and difficult, and a detour has to be made over some very steep spurs. About 8 miles from Lotsum the defile widens out into a more open valley, and there is a good deal of cultivation. In this valley stands the village of Shergol. Here there is a monastery perched on a cliff high up above the river. It is merely a broad wall of loose set stones; its measurements are 93 paces long, 8 paces broad, and 4 feet high. Leaving Shergol the road proceeds up a well-cultivated valley in which the fields slope down to the river in wide terraced slopes. At the entrance of this valley, 4 miles from Shergol, is Mulbekh, where there is a very picturesque monastery perched on the top of a rock about 200 feet high. Supplies and water procurable. Poplar and willow trees of good growth are seen on this march.

KHARBU	11 0	170 0	Just after leaving Mulbekh is a colossal image of Buddha about 20 feet high. Beyond this, continuing up the valley through a succession of corn-fields and hamlets, the road turns away from the Wakha river,
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and at about a mile from the image of Buddha proceeds up a dry gully, winding amongst bare schistose slopes, topped by banks of conglomerate and ridges of stratified limestone; the ascent is very gradual the whole way to the top of the pass, which is called the Namika. About half way up there is a spring of fresh water. The elevation of the pass is 11,800 ft. (Bellev.) The road descends by a long slope to the valley of the Shitang river, which flows north towards Skardú; the road then turns to the right and, following up the course of the river in a south-eastern direction, passes along a fertile tract similar to that on the other side of the pass, and reaches Kharbu. Elevation 11,350. This village is at the base of a precipitous cliff, on the very summit of which are the ruins of a former village which was inhabited about fifteen years ago. Supplies and water procurable.

15. LAMAYÚRU (11,520 ft.)	19 0	189 0	The road leads up the defile over a succession of knolls of conglomerate rock, and at about the fifth mile crosses the river by a spare bridge to the little village of Hanadku. Beyond this the river comes
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down from the Kanji valley through a deep dark cleft in the vertical cliffs of the slaty mountains

ROUTES IN KASHMIR AND LADÁK.

Route No. 71—continued.

o the right of the road, and where it debouches on the Kharbu valley is joined by a thready rivulet, which drains the long slopes of the Photo La range. The road follows up the main channel of his latter stream and by an easy, gradual ascent rises to the crest of the Photo La, where is a conspicuous chorten. The elevation is 13,670 feet. The view from the top is singularly monotonous in the repetition of its dreary aspect. In whichever direction the eye is turned it is met by the same unvaried prospect of long slopes of crumbling schist topped by the serrated peaks of the vertical strata of slate. No forest appears to gladden the prospect, nor is a vestige of pasture traceable, to mitigate the rough sterility of the scene. Descending the gully for 2,000 feet the village of Lamayúrd is reached. It is built among sand and gravel rocks, the tops of which are everywhere surmounted by little gods' houses. The inhabitants' houses are built below these. There is a large monastery here, perched on the summit of a cliff.

16. KULLACH OR KHALSI (10,000 ft.)	12 0	201 0	Supplies and water plentiful. The path leads down between lacustrine banks of fine clay into a deep and dark winding defile, overlooked by some isolated pillars of gravel. It then crosses from side to side, following a thready little stream through a succession of clefts in the rock; and traversing steep slopes of loose, disintegrated slate by a soft unstable track which looks down upon tremendous precipices below and up at stupendous height, above, finally reaches the bottom of the gully, where it joins a defile through which flows a clear blue stream coming down from the Lanskar hills to the right. The road leads down this tortuous defile by a carefully constructed path along the river's banks across the slopes of rock and debris which form them, and, crossing the stream by spur bridges two or three times <i>en route</i> , emerges into the more spacious valley of the Indus, here called Sing Khababs, on whose opposite bank is the high road from Ladák to Skardú. The Indus here flows between shelving banks of conglomerate and gravel. Its stream presents a turbid and boisterous current rolling noisily over the rocks obstructing its way. The whole country hereabouts is almost devoid of vegetation, and the hills are mostly composed of granite, gneiss, and schist of a chocolate colour. Here and there one finds a tuft of grass. The scenery is of the most rugged and grand description, but soon becomes wearisome from its monotony. At a mile from where the road strikes the Indus a bridge is reached, which spans the Indus at a spot where the stream is only 40 feet wide, with precipitous rocks on either side. There is a small fort here and custom-house at the northern end of the bridge. The road now joins the high road to Skardú, a broad track over the hard, gravelly ground, strewn with rolled blocks of granite, which forms the strip of land between the river and the bounding slopes of slate and schist debris. Two miles further up the river Khalsi is reached, a pretty little village where there is some cultivation at a spot where for 2 miles the valley widens considerably. Elevation 10,400 feet. The cultivated lands lie on the top of a thick platform of alluvium, through which the river has excavated a deep broad channel. The lands of the village slope gradually from the base of the mountains to the edge of the cliff overhanging the river, and the fields are made into level terraces by walls of stones from 3 to 6 feet high. Numerous streams of water are conducted through the fields for irrigation. The crops consist of wheat, barley, buckwheat, peas and oil-seed. Fruit-trees are abundant, chiefly apricots. There are the remains of a fort a mile or so further up the river beyond a deep ravine which intervenes between it and the village, perched on an isolated rock which commands the passage at a narrow bend of the stream. It was demolished some forty years ago, and the present little fort commanding the Khalsi bridge was built in its stead.
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From Khalsi to near Léh, the Indus valley has but one character. The river flows either between rocks or alluvial cliffs; the hills are not lofty, and are bare except where mountain streams water the alluvial plateaux; and here villages are formed and corn-fields and orchards flourish.—(*Drew.*)

17. NARLA	8 0	209 0	The road now leads over some rough ground, obstructed by a confused jumble of rocks of varied colour and composition, which tumble down the slopes into the valley below; then the path returns to a gravelly bank, covered with granite boulders, similar to that left at Khalsi: on this strip of drift stands the village of Narla or Snarla, with its walnut trees and apricot orchards, and gravelly fields of corn.
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18. SASPOL	18 0	227 0	The road lies up the valley of the Indus along the right bank, and crosses several bluffs projecting upon it. The valley is here narrower than before, as well as more rocky. In the latter part of this march vegetation begins to revive. The tamarisk fringes the water-courses. Small hamlets too appear on either side of the river perched upon high boulder banks, separated by deep ravines.
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ROUTES IN KASHMIR AND LADÁK.

Route No. 71—concluded.

The road during this march frequently ascends to some height in places where the banks of the river are too rugged to permit a passage.

Basgol is a small village. The river here is about 100 yards wide, and is seldom fordable.

19. NIMU	13 0	240 0	After an hour's march over some rough ground, and crossing a little torrent from the hills on the left, the road turns away from the river-bank and ascends the banks of the torrent. At first the banks are green and turfy, but after about a mile the road enters a dry stony ravine, along the bed of which the road gradually ascends. At the summit, about 1,000 feet above the Indus, the path emerges suddenly upon a wide and open gravelly plain. To the right a number of low hills conceal the course of the Indus; to the left the mountain range recedes to some distance. The road lies for several miles over this barren plain, which is entirely alluvial, descending afterwards very abruptly into a deep, flat-bottomed hollow, excavated by a considerable stream. In this hollow, quite concealed till close at hand, is the village of Basgo. The plain just passed over is called the Basgo Thang. It is an arid waste with hardly a blade of vegetation to vary the bare nakedness of the soil. The road follows up the course of the valley till near the Indus, and then ascends its left bank and emerges upon another extensive alluvial platform, high above the river but parallel with it. This valley is a fertile and populous tract in this region of sterility and solitude. Nimu is at the east end of the plateau to which the road ascends from the Basgo valley.
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From Naria there is a route to Nimu by Hemis. From Naria this road turns up a gorge in the low hills, passes Timisgam, and ascends to Hemis Shukpa, where there is a remarkable grove of very ancient pencil cedars. It is a large village situated on an elevated plateau; supplies and water procurable.

From Hemis Shukpa the road passes through Yangthang and Tarutse, and at 8 miles Lakir and thence to Basgo. For the first half of the way the road is stony. Basgo is a large village; supplies and water procurable.

20. LÁK	14 0		About a mile from Nimu the Indus is joined by the Lanskar river. The valley here is very rocky and precipitous. The road to Lák does not follow the Indus, but leads along the skirt of some granite hills over an undulating gravelly tract, which gradually widens into the Ladák valley. At about half-way the road descends the river channel. It here presents a wide bed through which the Indus winds its way amidst patches of cultivation and pasture. The valley is here from 6 to 8 miles across, and continues so for 40 or 50 miles. On the left of the road under the granite rocks is a succession of lacustrine banks of fine clay which slope down to the basin in four or five steps. They end on a narrow pass in the rocks below Pitok Gonpa. This is a monastery which looks over the valley from the summit of a high rock on the river-bank, and to the right of the path: after this the road ascends a long gravelly slope, at the top of which stands Lák, piled up on the hill sides in the fashion of the country.
(11,500 ft.)			
TOTAL	...	154 0	

ROUTE No. 72.

SRINAGAR TO SIRDARI AND THENCE TO SHARIDI (BY KANZALWAN AND KISHAN GANGA VALLEY.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
SRINAGAR TO 5. KANZALWAN (7,400 ft.)	...	64 0	<i>See Route No. 69.</i>
6. THAORAT	11 0	75 0	The Búzi Dok stream is bridged below Kanzalwan; it may also be forded; the path then lies through the fields in a north-westerly direction, and rises on to the Yis-marg, a grassy plain, surrounded with forest, above

ROUTES IN KASHMÍR AND LADÁK.

Route No. 72—continued.

the left bank of the Kishan Ganga. The path descends gradually over this plain, and through patches of forest, nearing the river, and descending to its banks at the village of Bakthar, just before reaching which the Shalapat stream is crossed by a (kadal) bridge. [On the banks of this stream is a *siarat*, shaded by a clump of *suffeda* trees, the neighbourhood of which forms a convenient place for encamping.] Other smaller streams are crossed entering the village, which is situated at a bend of the Kishan Ganga; the path then lies through the fields, which extend for a considerable distance along the left bank of the river; it crosses the Zebbin Nar and Makkar Kart streams. Leaving the fields there are two paths, an upper one for ponies, and a lower one for foot-passengers; the latter descends to the bank of the river, and lies over boulders to the Malik Lashkari bridge, which crosses the Kishan Ganga. The bridge measures about 125 feet between the abutments. After crossing the bridge, the path at first leads over some ups and downs along the right bank of the river, passing the Bobal caves, soon after which it becomes level, lying through the fringe of grass and forest at the foot of the rocky sides of the mountains at the edge of the river. Before reaching the junction of the Gagai stream, the path turns to the east, and crosses the end of the spur to the kadal bridge which spans the stream; it then follows along the right bank to its junction with the Kishan Ganga, just below which the village of Thaobat is situated. Supplies scanty.

[A path to Astor lies up the valley of the Gagai stream.]

7. SIRDARI	5 0	80 0	Leaving Thaobat, path lies at first through the fields and then by a very narrow track, above the bank of the river to a flat bit of cultivation and a few huts, constituting the village of Sutti, where there used to be a bridge
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over the Kishan Ganga; it then passes on through the fields and over the boulders along the bank of the river to the fields of Nikeron (there is an upper path for ponies); leaving this small village on the right, path descends through open forest, and above the bank of the river, debouching on the fields of Halmathan, and passing through the village, it crosses a stream by a small (kadal) bridge, and then lies through the fields west of the village, and thence descending through patch of forests rises along the bare side of the hill above the river, descending somewhat to the fields appertaining to Sirdari; path then rises and falls, crossing the ends of the spurs, and just before reaching the village makes a short steep descent and ascent, crossing the Shindas stream by a small (kadal) bridge; it then makes another short steep descent, and passes through the fields to the village of Sirdari, situated on sloping ground above the right bank of a stream, which is bridged on the path just above its confluence with the Kishan Ganga.

When the crops are in the ground, space available for encamping is limited, but a place may be found below the village to the east, on the banks of the Kishan Ganga. Supplies cannot be depended upon. [July 1872.]

At Sirdari the path by the banks of the Kishan Ganga ends; it may be traced for a short distance beyond the village through the fields round the grassy spur and through the forest on the bank of the river, but the track is soon lost, and further progress becomes impossible for laden coolies; but the passage to Sharidi has been accomplished by this route; it entails, however, great labour and risk, and is only practicable when the river is low. It is said that the lightning has broken up the rocks on the banks of the river, whereby the difficulties and dangers of the passage are increased.

The Kashmir government despatched a *kossid* to Chilas by this route about twenty years ago; and three years ago it was surveyed, but the difficulties proved so great, that the maharaja abandoned the intention of making a road. The party consisted of a jemadar and eight sepoy, and the passage occupied eight days; but it is said that it may be accomplished in less.

TOTAL	...	80	The following are the stages:—(1) Sirdari to Pulwide (where it is proposed to establish a village), passing Shisterpo, a very difficult and precipitous rock; (2) Gratab; (3) Surfrab or Junahoi; (4) Kail-ab. On
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the right bank of this stream, at some little distance above its junction with the Kishan Ganga, there is a village called Kazian, containing about fifteen houses. From this village Sharidi may be reached by two paths; the lower one by the Puri rocks is the shorter, but more difficult; the upper path lies over the mountains by the small village of Nundan. This part of the journey occupies two or three days. Bridges must be thrown across the Pulwide, Gratab, Surfrab, and Kail streams, as they are not fordable.

The following information regarding the path between Sharidi and the Kail stream was obtained at the former place:—

Leaving Sharidi it crosses the rope suspension bridge to the right bank of the Kishan Ganga and passes the Sargan by a *kadal* bridge, and on by the bank of the river to Seri (2½ *kos*), a small village surrounded by a little cultivation; it was founded about five years ago, and now contains

ROUTES IN KASHMÍR AND LADÁK.

Route No. 72—concluded.

four houses; thence to the Puri rocks (2 *kos*), on to Nur Sheikh-ki-Basti, one house (3 *kos*), and on to the Kail village (3 *kos*).

The journey can be divided by halting on the Seri side of the Puri rocks; the path is described as being difficult, but is traversed by laden coolies with light loads, and is open throughout the summer. Cattle can only be conveyed to the Kail stream, when the river is low, by following first one bank and then the other, being swum from one side of the Kishan Ganga to the other, as may be necessary. [*From native information.*]

(*Bates, from native information.*)

ROUTE No. 73.

SRINAGAR TO SKARDÚ (BY GÚRAIS AND THE DEOSAI PLAINS.)

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
11. LALPANI (12,500 ft.)	13	130	The plains of Deosai consist of about 580 square miles of gently undulating ground, averaging at least 14,000 feet, surrounded on all sides by rugged mountains 16,000 to 17,000 feet. The drainage escaping through a gorge falls into the Drás river above Kirkitchu.
Not a bush, nor the slightest sign of vegetation is to be seen; whilst the sienna tints of the weather-worn granite surfaces, which pervade everything, add to the extreme desolation of the scene. The plains are swampy and swarming with mosquitoes and marmots, no other living creatures.			
The road across these plains is very easy, but is only free from deep snow from about the middle of July till the end of September.			
There are no inhabitants; but grass, fuel, and water are obtainable at the halting-places.			
12. USARMAH (13,970 ft.)	12	142	The road crosses wide plateaux, which are dry and stony; and narrow valleys which have some little pasture.
13. KARPITU (7,636 ft.)	16	158	Cross the Burji La, 15,878. The descent at first is steep, over a rough, stony slope; it then follows a ravine. Beyond Chogochu-mik (the great water eye or spring) the road is good, and the descent steady, with precipitous spurs of slate rock on either side; birches and junipers occur. Karpitu is situated at the end of this ravine. Vigne mentions a place called Darwázá of Burji. He says the defile is here narrowed to a breadth of only 25 feet. Precipitous rocks of gneiss and slate rise from each side of it, and between them is a strong wall of wood and stone which is loop-holed for musketry, and a hole about three feet high, sufficient for the passage of the stream. At this, and every other possible point of attack, the Baltis with very little trouble can roll down stones of great size, and in any quantity.
14. SKARDÚ	3		
TOTAL		161	

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 74.

SRINAGAR TO SUNPHAR IN THE SIND VALLEY (BY PAMPŪR, AWÁNTIPŪR, OR SŪRSŪ, TRÁL, AND THE MAR SAE.)

Authorities.—BATES (FROM NATIVE INFORMATION).

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
1. PAMPŪR . . .	8 4	8 4	By good road, or by boat, <i>see</i> Itinerary of the Jhelum.—(Route No. 27.)

There is a road from—

PAMPŪR TO LUDDŪ.

The path leaves the south-east end of the town, and passes by the 'ushakor, a marshy lake, which is filled with water from the Jhelum, with which it communicates by a channel which flows between the north end of the town and the Nand Sabib Bāgh; it then crosses over the Pampūr or Sonakrūd (golden basket) *wadar* amid the saffron beds. This tableland is dry and bare, save here and there a solitary tree at long intervals. The path then turns almost due east, passing in a ravine, on the right hand the villages of Dās (1 hour 10 minutes) and on the left hand the zīrat of Saīd Jaffr, which is surrounded with trees and enclosed by a mud wall. About 1½ mile further on the considerable village of Luddū is reached (total 1 hour 35 minutes), about 5 miles. The path is broad, dry, and level throughout.

The ruins are situated at the foot of the spur a few hundred yards to the south of the village.

From Luddū there is an excellent road over the table-land by the foot of the mountains to Latapér, a village on the right bank of the Jhelum; the distance is about 3 miles. [July 1873.]

PAMPŪR TO SHAR.

Leaving the town of Pampūr the path lies through the Nand Bāgh, and across the plain and rice-fields to the small village of Uffin, 1 mile, whence the path rises to Balahema, a large village on the edge of the *wadar*, 1 mile, through which it descends, and after passing small village of Indras on right hand, rises over low spur to the village of Wian, which lies at the foot of the mountains, 3 miles. Between Wian and Krew, 1 mile, the path is rather stony; it then passes on in a south-easterly direction to Shar, 1 mile; total about 6 miles.

This is a good, broad, dry path throughout, except where it lies through the rice-fields between Pampūr and Uffin. There is a more direct route through Koinahal, but the road is said not to be so good, lying almost entirely through rice-fields. [June 1873.]

2. AWÁNTIPŪR . . .	9 4	18 0	By good road or by boat.—(See Route No. 27.)
3. TRÁL . . .	6 0	24 0	Leaving Awántipūr path follows base of the Wastarwan mountain in a south-easterly direction for about a mile to the small village of Bū, shortly after leaving which it ascends to the high level

plain, which it crosses in an easterly direction by a broad dry track passing through Chak, a small village lately founded by the governor of Kashmir, shortly after which it descends into the valley; it then lies through rice cultivation, and is generally rough and wet, crossing the streams (by a small *kadal* bridge, or they may be forded without difficulty) just before reaching the village of Noodal, leaving which the zīrat and spring of Sat Saīd with its large poplar trees is left at some distance to the right, and the path continues as before through the rice-fields to the village of Balli. Trál lies rather more than a mile due east of this village; the path lies through the rice-fields, and crossing the stream ascends to the plateau on which Trál stands. The total distance is between 5 and 6 miles. [June 1872.]

On proceeding up the river to Tsūrus or Sūrsu, 4 miles, there is another road to Trál.

Leaving Tsūrus or Sūrsu, which is a considerable village situated on the right bank of the Jhelum between Bij Behāra and Awántipūr, the path lies in a south-easterly direction through the rice-fields to Takki Bal, whence it turns up the valley in a north-easterly direction by the foot of the Awántipūr *wadar* to the village of Larimu; the path, which is smooth, broad and level, passes on to the village of Woplewan, then to Amis, and then to Larrier, which latter village is situated at the north-east end of the *wadar*. The path then crosses a patch of rice cultivation, and, striking another table-land, passes along it between the village of Mir and zīrat of Saīd Fakrudin,

ROUTES IN KASHMÍR AND LADÁK.

Route No. 74—continued.

which is built on the edge of the ridge, from whence it passes on to the large village of Kalli (a spring of water shaded by some fine chunar trees by the side of the road); the path then ascends and crosses the table-land to the large village of Trál. Supplies abundant; excellent water; and ample space for encamping. Good road throughout, 6 miles from Súrús.

There is a road from—

TRÁL TO SUÍPÓRA BY THE BHÚGMUR ROAD.

The Wallar pargana, the road ascends by the villages of Sewa, Mandár, and Lehindjar, on the descent into the Dachinpara valley. *Reverse this path. [From native information.]*

4. ARPHAL . . . 7 0 | 31 0 | Leaving Trál, the path proceeds in a northerly direction through the fields to the village of Dewa; it then passes on just above Dobwan (a spring and three houses shaded by some trees), and through rice-fields; crossing several branches of the Arphal stream to the village of Kuchmalla, and leaving Nader to the left, it proceeds through rice-fields, rising slightly to the village of Lurgam, whence it continues, as before, to the village of Lurao, situated on one of the main branches of the Arphal stream, about 25 feet wide and two feet deep, flowing with a moderate current; it is bridged by two large slabs of stone; the path then passes on between the villages of Handura to the east and Pastuni to the west (from this village there is a road to Pampúr, crossing the ridge) to below the village of Wargarh, whence it turns down through the rice cultivation in the middle of the valley, crossing the Lam stream (fordable) by a bridge, and leaving the village of Dardgund on the left bank, it passes on up to Arphal. A small village; some supplies; excellent water; and grass and shade for encamping. A good road, having a very slight rise.

The distance from Tsurús or Awántipúr to Arphal can easily be accomplished in one march.

5. KANCHARBAL . . . 4 0 | 35 0 | Leaving Arphal, the path, which is smooth and almost level, continues in a northerly direction up the valley, passing close to the village of Kanagund, whence it lies by the left bank of the stream, with slight rise, to the considerable village of Satura, at the south end of which is a large zírat surrounded by a stone wall. (From this village the roads separate, one *via* Zostán continuing in a northerly direction, the path by Narastán turning up the valley to the east). Leaving Satura, path crosses a small stream by (kanal) bridge, and keeping up the south side of the valley rises gently to the small hamlet of Gutru, whence it rises through cultivation and beautiful forest, crossing numerous rills and branches of the Briangan stream, and the main stream by a (kanal) bridge, just before reaching the hamlet of Narastán, which lies on the north side of the valley. From Narastán the path turns up the valley of a small stream flowing from the Saraibuu mountain; the ascent is more marked, but is not steep; at about a mile from the village, path crosses the stream by a (kanal) bridge, and reaches the small camping ground called Kanchurbal, situated in a wooded glade on the right bank of the stream under the rocks. Fuel and water plentiful; no supplies.

6. GEOKIAN . . . 6 0 | 41 0 | Leaving camp, the path turns up the spur to the west, and follows it in a northerly direction. The ascent, which occupies about 35 minutes, is steep, but the path is good; it then lies along the top of the spur by the edge of the forest rather in a north-easterly direction, the ascent being less steep, to a shepherd's hut situated on the grassy side of the hill. This place is known as Dudala; it lies a few hundred yards south of the Hobal Pathar encamping ground. From this point there are two paths, one continuing north and joining the Zostán and Nagbaran route; the other turns up the Korbát mountain in a north-easterly direction. Following the latter, the path makes a long steep ascent to the Fasal Marg, a grassy plain lying between the rocky Saraibuu mountain to the south-east, and the Barrinwat mountain on the north-west. The path descends through the grassy marg, crossing the small stream which drains it, and lies along the east side of the valley, joining the path by Zostán and Nagbaran Marg, and continuing up the valley for about 3 miles to the camping ground of Geokian, which is situated in a sheltered spot in the narrow grassy valley on the right bank of the Arrah stream, here called the Mar Sar aala. Juniper bushes furnish the only supply of fuel. Thermometer, 4 P.M., 7th July, 58° in shade. Large flocks of sheep are pastured in the valley.

From the Geokian encamping ground there is said to be a good path leading to Pálgám, see Route No. 36 in Dachinpara. From Geokian it crosses the stream which flows from the lake to Lid. . . the Lidar, where there are usually some shepherd's huts, . . . the course of the Lidar, passing about half way the deserted village of Aro, 7 A.M. The Kamadach mountain is steep; the rest of this path is said to be down an easy slope.

ROUTES IN KASHMIR AND LADÁK.

Route No. 74—concluded.

7. JAJIMARG . . .	6 0	47 0	The path keeps on the right bank of the stream, and rises gradually up the grassy valley, which bends towards the north-west. The mountains on both sides are steep and rocky, those to the west being perpendicular hoary cliffs. (A little beyond the track leading over the Ramadatch mountain to the north-east to the Tar Sar, there is another leading in the same direction over the Wainibing Ramadatch; this latter track appears to be very steep). Approaching the Mar Sar, which is about three miles distant from the Geokian camping ground, the valley is narrowed by a mass of rock, called Thamtal; passing these rocks to the south-west, the path rises gradually to the lake, crossing the Arrah stream just after it issues from it. The stream is here small and can be forded, but it soon increases in volume in its passage down the valley. After crossing the stream, the path lies along the north-east side of the lake, over masses of boulders and snow (8th July), ascending the range to the north; this ascent is steep, but not otherwise difficult; the track is scarcely distinguishable, but the summit of the pass is marked by two upright stones (probable elevation about 14,000 feet). The descent on the north side to the Chanda Sar is not so steep as the ascent; the track lies along the west side of the lake, and a little further on debouches into the Jajimarg, towards its western extremity. This camping ground is at a great elevation, and the supply of juniper for fuel is exceedingly scanty. The total distance from the Geokian camp to the Jajimarg is about 6 miles, and, when the snow lies deep, takes laden coolies about 6 hours; later in the season it would be advisable to push on to the Sonamas Marg.
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From Jajimarg there is said to be a good path to Lidarwat; it makes a gradual descent, following the course of the stream and passing Sangam and Hamwas, two places suitable for encamping; the distance is about 4 kos.

8. SÚRPHAR . . .	9 0		The track lies in a westerly direction to the end of the marg, passing a small tarn to the south-west. (The name of this piece of water seems to be Sona Sar, that above it, invisible from the level of the marg, Yem Sar, and that to the west, likewise invisible, Kam Sar). The track then leaves the Jajimarg by the gorge to the north-west, dropping down an abrupt, rocky descent to the Sonamas Marg, down which it passes towards its northern extremity, where it crosses to the right bank of the stream, ascending for a short distance the mountain towards the north, and dropping down through the forest along the side of the mountain, and over the spur in a north-westerly direction to the village of Súrphar in the Sind valley. The distance from the Jajimarg camp to Súrphar is probably about 9 miles, and it takes coolies as many hours to traverse it.
TOTAL . . .		56 0	

This route is seldom or never used, and the track is not well defined. That part of the road between Trál and the Mar Sar presents no difficulties, and is continually traversed by shepherds with their flocks. The path by Narastán, which has been described, is said to be preferable to that by Zostán, for the reason that it is less steep, less slippery, and not so long; moreover, by the latter route, the passage of the Arrah stream at Nagbaran is often a matter of difficulty. From the Mar Sar the track leads to the Jajimarg, from which place to the Sonamas Marg no track exists. No pathway could be discovered leading from the Jajimarg to Súrphar in a north-westerly direction. The track to the north, down the Sonamas Marg, and above the right bank of the Kishegrar stream, is scarcely marked, and is only occasionally used by persons collecting birch-bark. [July 1972]

ROUTES IN KASHMÍR AND LADÁK.

ROUTE No. 75.

SRINAGAR TO SÚRÚ AND THENCE TO LÉH (BY NOWBÚG, THE MARGAN PASS, INSHIN, BASMAN, AND THE BHOT KHOL.)

(ALSO BY THE KWAJ KÚR ROUTE AND SÚRÚ.)

Authorities.—DREW—BATES—MONTGOMERIE.

Stage or halting-place.	DISTANCE IN MILES.		Description, &c.
	Inter-mediate.	Total.	
2. ISLAMABÁD .	35 0	35 0	By good road, but generally by boat.
3. KARPÚR .	13 0	48 0	Huts; cross a low range.
4. GÚRAN .	14 0	62 0	Pass Nowbúg, leaving which the path, which is smooth and level, proceeds in a north-easterly direction up the valley; at about a mile it passes through the hamlet of Tungwin, and on to Gadraman, and leaving the small village of Banmattu to the west, it passes through Hairmattu, which lies at the foot of the mountains forming the west side of the valley; thence it continues up the valley, and enters the forest to the west of Gúran.
5. INSHIN .	18 0	80 0	The path ascends gradually along the right bank of the stream, passing through several grassy glades, and making a short descent to the Hadjibal stream, which is crossed by a <i>kanal</i> bridge. After entering the forest, the valley contracts considerably, the mountain sides to the south being steep, clothed with dense pine forest; on the north the hills are less abrupt and more open, covered with grass and rocks. After crossing the Hadjibal stream the rise becomes more decided, but the path is nowhere steep or difficult.
The path ascends the spnr, which is covered with scrub jungle, to above the limit of the forest, and then lies along its grassy side; then becomes rocky, crossing much snow (10th June). A few upright stones mark the top of the Margan Pass (elevation 11,600 feet), the ascent to which is easy and gradual throughout, and practicable for ponies. Having gained the top, the path, which is quite level for about 1½ mile, lies through a narrow <i>gali</i> , between the steep sides of the mountain just before commencing the descent; the remarkable peaks called Nún and Kún are seen over the crests of the mountains forming the east side of the Marú Wardwan valley.			
The descent is at first very gradual along the left bank of the stream formed by the melting of the snows on the pass; the path then keeps above the stream along the bare, rocky side of the mountain, crossing numerous rills. The first indications of forest on the descent, consisting of a few birch trees, have received the name of Miran-ki-Burwiz, a legend relating that they were produced by a blow from the staff of a holy man of that name. A little further on, the path descends through a patch of pine forest called Pak Nak, and is rather steep; but for the rest of the way it lies almost continuously along the side of the bare precipitous mountain high above the torrent which rolls down the bottom of the valley; in some places it is rocky, narrow, and steep, but for the most part the descent is gradual; the path strikes the Marú Wardwan valley above the villages of Batú on the right bank of the river and Wardwan on the left bank; it thence descends abruptly the face of the hill, crossing the Marú Wardwan river just below the village of Inshin. The <i>kadal</i> bridge, which is now in rather rickety condition, measures about 60 feet between the piers. The camping ground at Inshin is at the south-west corner of the village, shaded by a few stunted trees. Supplies cannot be depended upon. [June 1872.]			
6. BASMAN .	10 0	90 0	A village of about twenty houses built of wood; a small dilapidated mud fort commands the village; no supplies.

ROUTES IN KASHMIR AND LADAK.

Route No. 75—continued.

7. SUKNIS . . .	10 0	100 0	Leaving Basman, the road is level for some distance along the right bank of the river; it then crosses to the left bank, passing beneath the village of Gumbur (ten houses), and on through Rikinwas (five houses), crossing back to the right bank before reaching Suknis (eight houses); no supplies obtainable; road level all the way.
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8. HARMADULU . . .	10 0	110 0	Road level, following the right bank of the river; at Harmadulu the river is crossed to the left bank by a double (<i>kanal</i>) bridge; it is not fordable when snows are melting. There are no habitations at this place, but birch and pine wood is obtainable. Camping ground is on the right bank of the river.
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9. PAJAHOI . . .	10 0	120 0	Cross to left bank of river by bridge; gradual ascent with occasional descents; road good. At Pajahoi there is a large rock capable of sheltering forty men. A <i>kos</i> to the west of the encamping ground the remains of an old fort are passed; it is called Hampet, and stands opposite the confluence of the Drobaga Nai stream, which flows into the Bhut Khol at the Wislmi Wuj.
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10. Kaintal . . .	14 0	134 0	The path is pretty level following the river-bank. The camping ground of Kaintal is a small plain on the Rang Marg, situated on the left bank of the river below the Saga mountains (Saga in Kashmiri signifies "perpetual snow"). About half-way between Pajahoi and Kaintal the Konnág is passed, from near which the path to Súrú by the Kwaj Kur Panjál (described below) branches off. At Kaintal the birch tree is found, and fuel is obtainable.
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11. JALAHOI MAIDÁN . . .	22 0	156 0	This is a very long march, crossing the Bhut Khob Pass (elevation 14,370 feet), 8 <i>kos</i> of ascent and 5 of descent. There is a small spot on the top of the pass usually clear of snow, where, in fine weather, travellers sometimes encamp; but as no wood or fuel of any description is obtainable, cooked provisions must be carried on this stage.
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Jalahoi Maidán is merely a halting-place; there are no habitations, and wood is not procurable; water from a stream.

12. SÚRÚ . . .	17 0	173 0	The path descends gradually, crossing the Dunsor river about 2 <i>kos</i> from Jalahoi Maidán. The river is fordable, running in several channels. A fort here built by the Dogras in 1834.
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Drew gives the marches from Inshin thus:—

Suknis	15 miles.
Dumhoi	9 "
Moskolu	12 "
Camp	12 "
Súrú	10 "

Kwaj Kur Route.

10. MORSE KHOL	127 0	This route leaves that above described near the Konnág between Pajahoi and Kaintal. The Konnág is 4 <i>kos</i> from Pajahoi; leaving the Konnág the path ascends the Babun mountain to Morse Khol; it is steep. The Morse Khol camping ground is a small plain; some bushes furnish a scanty supply of fuel.
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11. GANDAN MAB . . .	17 0	144 0	The path ascends to Sekhihoi (in Kashmiri, "the sandy place") or to Kailhoi (the haunt of ibex); stream 2 <i>kos</i> , and then lies up the bed of the stream 4 <i>kos</i> to the summit of the Kwaj Kur Panjál; it is then level, or with a gradual descent for 2 <i>kos</i> ; it then passes between the Wazral Deklus peaks on
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ROUTES IN KASHMÍR AND LADÁK.

Route No. 75—concluded.

either side of the path, and makes a steep descent to Gandan Mar, 2 kos. There are no habitations or wood; a little brushwood may be obtained.

12. DUNNOR . . .	8 4	152 4	The descent to the Dunnor river, where this path rejoins the Rang Marg route, is steep and rough.
To Súrú . . .	13 4		
TOTAL . . .	...	166 0

These routes are usually open from June until November; from about the end of July or the beginning of August, that by the Rang Marg, more generally known as the Saga route, is abandoned in favour of the Kwaj Kur Panjál road, for the reason that, as the summer advances, the snow which bridges the Bhot Khol stream gets rotten and breaks into holes. The Kwaj Kur route is the steepest.

A considerable number of ponies are taken annually from Maru Wardwan for sale in Súrú, usually by the Kwaj Kur pass; they must be led, as neither of the roads are practicable for laden animals.

The traffic on these roads is inconsiderable, but for such commodities as are intended for markets south of the Banihál Pass, they are more direct than the high road by Drás, and even in the case of goods intended for Srinagar, there is the advantage of water carriage from Islamabad.

It is probable that the customs duties levied on these roads are much lighter than on that by Drás, and this doubtless attracts some little traffic. [*From native information.*—(Bates.)

THENCE TO LÉN THUS—			Village left bank Súrú at junction of Nakpochu from west; supplies and sheep procurable. A path leads by the banks of Nakpochu past Omba village, and across the Omba La to Drás. Ascent difficult; descent easy.
13. SANKU . . .	18 0	191 0	

Kartse, the capital of the district, lies opposite Sanku at junction of the Palumba Chu.

14. CAMP . . .	13 0	204 0	Road along Súrú valley. From Kishtwár to Kargil the road is not fit for laden animals; but a horse may be led. Closed for about 6 months by snow in Bhot Khol Pass. See Route No. 71,
15. KARGIL . . .	13 0	217 0	

from Kargil to Drás, and Route No. 70, Kargil to Kartaksha.

23. LÉN . . .	120 0		See Route No. 71.
TOTAL	337 0	

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